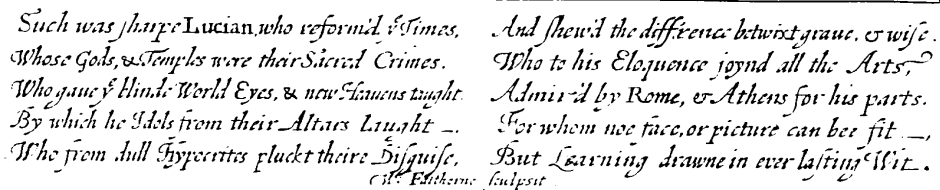


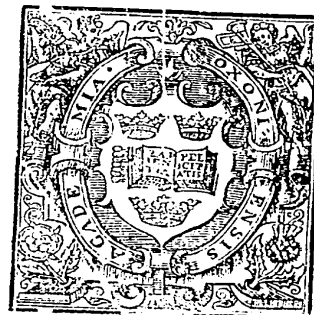
Eunapius.



In the Yeare 1638.

*By IASPER MAYNE then Master of Arts,
and one of the Students of Christ Church.*

To which are adjoyned those other Dialogues of
Lucian as they were formerly translated by M^r Francis Hicks.



OXFORD,
Printed by *H. Hall.* for *R. Davis.* 1664.



TO HIS EXCELLENCY,
W I L L I A M
MARQUESSE OF NEWCASTLE,
Knight of the most Illustrious Order of
the Garter, and one of the Lords of His
Majesties most Honourable Privy Councell.

May it please Your Excellency,



*These Pieces of LUCIAN, which (as
your Excellency can beare mee wit-
nesse) were Translated for your pri-
vate Entertainment above five and
twenty yeares since, like Fugitive
servants broken forth out of your Clo-
set, do now retorne to you in a more Publike way. And
truly, My Lord, whether it were Malice or Mis-
take I know not, but they were here in this place ta-
ken for Vvanderers; And when they went to the
Presse, met the VWhipping-post in their way, by*

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the over severe persecution of some needlessly morose.

I need not tell your Excellency, that Translations compared with their Originals are commonly pictures of very differing shapes; Or that the Conversion of the meanest Author from one Tongue into another is so hard a Taske, that the undertaker may as well contrive a Marriage between two disagreeing Elements; or beget a friendship between Fire and Snow, as reconcile the severall proprieties in which the severall Tongues speake.

For as the Painter who would draw a man of a bald head, rumpled fore-head, copper nose, pigge eyes, and ugly face, drawes him not to Life, nor doth the businesse of his Art, if he draw him less deformed, or ugly then he is; Or as he who would draw a faire, amiable Lady, limbes with an erring pencill, and drawes a Libell, not a Face, if he give her not her just features, and perfections: So in the Translation of Bookes, He who makes a dull Author, Elegant and quick; or a sharp, elegant Author flat, rustick, rude and dull, by contrary wayes commits the same sinne, and cannot be said to translate, but to transforme. Now of all Authours, I know none more hard to be render'd like Himselfe then Lucian: whose Greeke is not of one uniforme Webbe, like Plato, Thucidides, Polibius, or Eunapius; but of such a new, and particular Stile, and Composition, that his best Interpreters into Latine, Erasmus, S^r Thomas Moore,

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Moore, Melancthon, and some others, after all their learned diligence have but made him speake like a raw Traveller from one Country to another, and to expresse his mind imperfectly in the broken language of the place. The sharpnesse of his wit, the salt of his Expressions, the humour of his stile, and the Ayre of His conceptions, which in all his Writings have a secret, charming mixture, will require a pen dipt often in the standish, and the very Soul and Genius of the Author transmigrated into the Quill and Fancy of the Translatur.

How great a Rhetoritian, and Orator he was, appeares by his Orations. Some of which for the weight of his Arguments, the Distribution, and close pursuit of the parts, the Roundnesse of his periods: the rare Art in the choyce of his words, and Transitions naturally sliding into one another, and musically tyed together, in a full floud, and torrent of perswasion: and yet like an even, un-interrupted stream, every where like himselfe, without Inæqualities, or swellings, may, without disparagement to such great Princes in that Art, stand in competition with the best Orations in Demosthenes, or Isocrates; And do farre exceed any thing spoken by Gorgius, Leontinus, or Æschines, who in their Times were called the Eloquence of Greece.

'Tis true, His Subject, like Quintilian's in his Declamations, is sometimes Poëticall, and Fayned. But so free from Impossibilities, both for the matter, and

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the Dresse, the same skill which made him plead for the Dis-inherited Sonne, in any reall Court of Justice would have sent him victorious from the Bar, and have made the Judges side with his defended Truth.

Perhaps some, who (without Rivals) do think themselves great Oratours, may differ from me in Opinion. But surely more out of Pride, and Kindnesse to their own Meteor-compositions, then justice to Lucian: who, had he seen a self-conceited Preacher goe up buskind into the Pulpit, and there in a Tragickall stile, and voyce as Cothurnall, entertain his Hearers with a Romantick showre of words, which promised Demonstration, the great Mountain of Discourse, but brought forth an abortive, poor, topicall Mouse; If he should hear a Text of Scripture transformed into a Chaos, pursued without just order, & stuffed with Bombast, & confusion; sometimes flying aloft into a thin cloud of Non-sence, as if the Preacher aymed at some high preferment in the Moon; or else had stolne his Sermon from Lucian's true History, which speaks of Ants & Gnats as big as Elephants, and Whales; and describes Battles fought by two Armies in the Sun; sometimes puffed up into such bubbles of Expression, as sound big to the eare, but are but bubbles to the eye, he would doubtless send such Garagantua, tumid Orators to the Doctor who cured his Lexiphanes of his Fustian disease, who upon the taking of a purge was deliver'd of a Tympany, and made to vomit all his tuffe, affected words, his Anodynes, Efforts, and Exertions up againe.

But

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But I do not wonder that such Opiniators should be sick of this Disease: who having succeeded a canting Generation of men, whose Rhetorick was as rude, & mechanick as their persons, do defile the English Tongue with their Republick words, which are most immusical to the Eare, and scarce significant to a Monarchicall understanding. Words which are the meer Excrements of Language, which proceeded from the late Body politick of this Vncivilized Nation, and were not allowed their legitimate concoction, but broke forth into the World with Brutishness, and Rebellion. Coyned, & minted by those Seditious, Rump Grammarians, who did put their own impressions to the Kings Silver, and so committed Treason against their Prince, and their own rude stamp and sense to their Goth and Vandall words; and so committed Treason against His good people. Quem penes Arbitrium est & Jus & Norma loquendi.

Indeed it would make a man, who hath a true Taste in Rhetorick, and knowes from what fountains the waters are to be drawn, what ancient Examples in that Art are to be followed, and what just measure of Oyle is to be powrd into his Lamp, who will speak with success, fall into a fit of Indignation, when he hears a rumbling fellow, to whom a Trope or Figure is unknowne, much more the Laws which give power and strength to a Discourse, start up a Rhetorician with no other furniture but Face, Impudence, and Noyse. And affront the ears of his hearers with a lump & heap of

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such

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such indigested stufte, as hath no other excuse but that he spew'd it unpræmeditated. Such fellowes are only eloquent by faction; and nothing can preserve them from being like the tumultuary Orator, who bespoke a set of friends still to vote his speeches good.

How exactly skiled in all sorts of Philosophy he was, and how fit to sit down in the chaire, and be the Iudge of Controversies, your Excellency may perceive by his curious, and Logicall examination of all Sects, In his Hermotemus. From whence I know not whether Lactantius did not borrow his Christian Arguments to prove, that as they all grossly erred in their Notion of true Happines, (concerning which there were as many Opinions, as there were severall Schooles and Sects) so they were all no less mistaken in their Notion of Truth. Both, like the Oracle, concluding Socrates to be the VVisest man for saying, That he only knew this one Truth, that he truly knew nothing.

As for his VVit (a thing never yet perfectly defined) He hath had this previledge beyond most other VVriters, That as it never wanted a solid Ground and Foundation in Matter, so after so many Ages 'tis still Fresh and currant. Aristophanes, in a Comicall way, was doubtless one of the greatest wits of his Time. And the like might be said of Menander, if Time, which devours its children, had left us more the his Fragments, to judg him by: yet their wit being only fitted to the Hu-

mours

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mours and Persons of their own present Times, for the most part entred with the Prologue, and expired with the Epilogue of their Comœdies. And is now wit to none but those, who have taken the paines to be acquainted with the Manners of that Age; And can raise Laughter to themselves from the help of a Scholiast, to tell them, why Socrates was made ridiculous for being a grave man, or Cleon for being a Knight, and Senator of Athens.

The truth is, some kinds of wit are like some kinds of Garments, which hold fashion for a while, but grow old in the wearing, and are left off in compliance to a newer mode. Or as 'tis with small wines, which taste quick upon the place where they grow, but pawle, and dye, by the way, if they be transported by Sea into another Country.

Men of vulgar judgments, and sanguine, aëry cōprehensions, think all wit cōsists in the sudden breaking of a Jest, or the quickness of an Epigram, or the Tooth of a Satyre, or the Newness of a Saying, which was not heard before: but these are but the lighter Ingredients of wit, which like Squibs, flash, and blaze, and perish in the kindling. To make wit lasting, and long lived, a well weighed mixture of Reason is required; A working Invention to contrive, and design, a quick fancy to give the Edge, and a sharpe Iudgement to apply, and to shape, and square all this to present Subject, and Occasion. In all which this Author was so great a Master, that his Compositions
will

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will be as lasting as the World. And his Images have already out-liv'd the Statues of Phidias, and Lysippus, though to give them Immortality, they were carved, and wrought in Marble, and Corinthian Brasse.

Notwithstanding all these Excellencies, set off with as great a variety of wit and matter, as can possibly match profit with delight; some Vineger men, at whose Births sure Saturne raignd, and convey'd his leaden Influence into their Morosity and Manners, are not content in their dull, pedantick way to persecute all wit, as vitious, and profane, but seem wholly to incline to Sr John Sucklin's opinion, who made a rich Alderman of London to have the greatest wit, for being perfectly well gifted in the Art of getting Money.

And these are they, My Lord, who have most wretchedly endeavour'd to change the fabulous Tradition, which goeth of Lucian's Death into true story; That returning from a Feast he was torne in pieces by Dogs. For first, among their other Ignorant aspersions, they have not stuck to call him Atheist: But is it not strange they should accuse Him of Atheism, who so ingeniously drove Idolatry out of the World? Before whose wit the Heathen Images fell to the Ground, as Dagon did before the Arke of God in the Scripture? Who did the business of S. Paul, and the rest of the Apostles, by taking their Divinity from Gods of wood and stone? Who stopt the mouthes of Oracles, quencht the fires upon their Altars, turn'd their Temples into
Deserts,

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Deserts, undisguised their Delusions, and taught the cosen'd World that they payd deare for Lyes and Cheats? Was he an Atheist who would not allow their Jupiter to be the Thunderer in Heaven, whose Sepulcher and Cradle were to be seen in Creet? Who thought no Religion was due to a Venus made of Ivory; or to an Æsculapius which was the Creature of a Smith? Who laugh't at Gods made of the same Materials with their Altars; And thought an Apollo hewn out of a Tree not fit to be Worship't, but to Kindle an Oblation. If for this they call him Atheist, they cannot acquit themselves from being Infidels, and Heathens. They might as well affirme that Clemens of Alexandria, Arnobius, Justin Martyr, St Austin, and as many Fathers of the Church, as armed their Pens against the Superstitions of those Times, were bred in Lucian's Schoole: and like Him, were Atheists too. Since they onely in a sober way proved such Gods to be no Gods: He exposed them to the scorn and contempt of those who did adore them. So that for my part, I know not to whose writings wee more owe our Christianity, where the true God hath succeeded such a multitude of false, whether to their grave confutations, or to his facetious wit.

Next, they object That hee is too Satyricall, and puts too much Gall into his Inke. 'Tis much to be suspected That They who thus object, are guilty of the Follies, Hypocrisies, and Crimes, which he with
so

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So much pleasant wit labours to reforme. For if they were innocent, why should they read his Workes with such trembling apprehensions, as if he were risen from the dead to pluck off their Disguises, and say, Ye are the men I meane? Why should any man who is not like the Fantasticke Gentleman, who thought the bare having of a great Library, which hee understood not, nor ever meant to studie, would make him a great Scholar, quarrell with a dead Author, and speake hardly of his Ashes, for telling a story of one sick of this Disease, who bought Epictetus Candlesticks in hope it would make him a Philosopher? Or of one who at an excessive price bought Orpheus Harpe, thinking it would enable him to draw Beasts and Trees like Him, and without learning of the Art, would make him a rare Musitian? Why should they be troubled with his Description of a Feast, where a company of Wrangling Philosophers met; who began the meale with a grave Discourse of Vertue; then drank themselves drunke in praise of Sobriety and Fasting; Then, as their wine inspired them, proceeded to hard Notions; Then by vertue of a bigger Glasse to a comparison of Sects; From a comparison of Sects to most rude, un manlike Raylings; which concluded in a Civil Warre, where Platters were made weapons, and were changed to pewter Syllogismes, throwne at one anothers Heads? Was he too much a Satyrift, who called such a meale as this, by the name of the Battle
fought

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fought betweene the Lapithæ's and Centaures? Or was his Character too Keene of such Hypocriticall pretenders, for saying, that they were meere æquivocall Good men, whose Phylosophy and Vertue lay in their sowre lookes, their artificiall Gravity, their long beards, and formall Gownes? Did he bait his Hooke with too much Gall, who baited it with Gold, by which he makes whole Sholes of such grave dissembling men, place Happinesse in Wealth, and swimme Captives to his Angle? If such Truths as these deserve the name of Satyre, I must confesse hee was the best Satyrift in the World.

But can they who thus reproach him with the sharpnesse of his wit, say he was an Enemy to any thing but Vice? Was there ever a fairer Picture drawne of a truly Learned, Vertuous man then his Demonaix? Or could Demosthenes himselfe speake more in praise of his Owne Eloquence, then Lucian hath done for him? Or was there ever such a Picture of Beauty mixt with Vertue, as he drew of the Lady, which gave the Title to his Images? Yet some sowre formalists, who only want the long beards of his two faced Philosophers, to be as Pedantick, and perhaps as learned as They, have not onely without wit disparaged Lucian's wit, which hath bene the Delight and Admiration of all Ages, but have grinned at Mee for being his Translatour. 'Tis not a worke proper for a Divine, say they. 'Tis well

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well St Chrysostome lives not in our Dayes. For if I be thus censured for turning a few pieces of him into English, what punishment did he deserve, who, being a Father of the Church, with a very pious Theft, converted severall parts of him into Homilies and Sermons? But to assure their Wisesomes that they have barkt in the darke, without the help of Moon-shine to direct them in their Snarling, your Excellency knowes, I was no Divine, but a young Student of this Colledge, when these Sheets past through my Pen. But Lucian wrote against the Christians. 'Tis more tolerably spoken, and with lesse Ignorance then his, who said, Lucian was an Arian, and wrote against Bishops. He might as well have sayd, that he wrote in Defence of Antichrist; Or that by the same Figure of wild Anticipation, He was an Arminian, because, In his Jupiter confuted, he wrote against Stoicisme, in the point of Fate, and Absolute Decree. The truth is, these men have taken popular error for their Guide. For if they will give credit to the Judgement of Philander, Micyllus, Opsopæus, Cognatus, and some others, who by the difference of Wit and Style, could discover a Spurious Author from a true: the Dialogues in which the Christians are reproacht, were none of his. Or if they were, How am I to be accused, who have not made them English, but have left them lockt up in their owne untranslated Greeke? But he Wrote an Obscœne Lucius, and Meretricious Dilaogues,
not

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not fit for the Eyes or Eares of a Chaste, or Christian Reader. These too I have left with their owne Curtaine drawne before them, and have not held a Candle to the Mysterious doings of a Stewes.

The truth is, My Lord, in this Translation I am guilty but of one great Offence, which these sharpe-sighted Men have most grossly overseene. And that is, not an Offence against them, but against your Excellency, for not Translating more. Which I had done, if the late barbarous Times had not broke into my Study. And by raising a Rebellion against Learning, and their Prince, had not called You away to lead an Army in the Field. Where I reasonably supposed, that in the Head of a Campe, you could not finde leisure for such Divertisements as these. But when a Powerfull Enemy was in view, and ready to joyne Battle, would have thought it a very incongruous Recreation to read such Bookes as these with your Sword and Helmet on; or to Issue forth your Orders with a Lucian in your hand. For the clearing, therefore, of the many Obligations, which beyond all requitall you have often layd upon mee, I beseech you to accept of my Will for the Deed; Nor to dispise this Sacrifice, because the Sheepe is taken from another man's Fold, or because the Sheafe grew in another man's Field. But to put the greater value upon this meane Adresse, which

to

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to show mee gratefull, hath put mee into the Number of those very poore people, who are fayne to borrow the Money with which they pay their Debts.

Christ Church,
Aug: 10. 1663.

Your Excellencie's reall Honourer,

and much obliged Servant

JASPER MAYNE.



LUCIAN'S Dialogues.

1



An Answer to one that said, You are PROMETHEUS in your Speeches.

PROMETHEUS am I then? If good Sir, you say so, because my works have Earth in them, I allow the Comparison, and confesse my selfe like him, nor refuse to be call'd a potter; though my Clay be much baser, and almost as barbarous and coarse, as that which lies in the street. But if over praying my speeches for curious, and artificial, you entitle them to the wilest of the *Titans*, take heed lest some body say, you speak Ironie, and that you attire an Attick flout in a Commendation. But where, I pray, am I so curious? Or in which of my writings perceive you this overpolish'd *Promethean* Wisedome? 'Tis enough for me that they are not wholly compos'd of *Earth*; or fit to be rewarded with *Caucasus*. But with how much more Justice may you be compared to *Prometheus*, who are so fam'd for your pleadings, and for making Warres against the Truth? Yours are living, breathing works, and carry a heat with them, which hath flame in it; wherein you truly imitate *Prometheus*, only here's the difference; most of you work not in Clay, but raise golden pieces. I, who addresse my selfe to the Multitude, and glory in their Attention, shew forth only some certain dead Images; And, as I said before, like puppet-makers, and potters, busie my selfe in clay; having neither life nor motion in my doings,

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but making my Recreation and Play my businesse. I cannot then, but consider, whether you call'd me not *Prometheus*, as the Comœdian call'd *Cleon*, when he said *Cleon* was an after game *Prometheus*. Or as the Athenians call'd all those who made pots and pans, and wrought in clay, *Prometheus*; alluding, I suppose, to their materials, and the baking of their vessels in the fire. If this be the meaning of your *Prometheus*, you have aimed your dart aright, and have tipt it with an Attick sharpnesse, and point. Since my works are as frail, and brittle as their pots, and are ready to shiver and break upon the least dash of a stone. But some man, for my encouragement, will say, in comparing my doings to *Prometheus*, you have prayesd their Novelty, as following no Copie, or Example. As he when there were yet none, first invented, and framed Men; shaping and trimming his new Creatures so, as to be quick of Motion, and graceful in Aspect. Wherein though he were the Artificer, yet *Minerva* assisted; who inspired the Clay, and breathed a Soul, and life into the Workmanship. Thus may some man say, and give a fair construction to your Words. And perhaps this was your meaning. But this satisfies me not, if I be thought a Broacher of Novelties; since nothing can be named more ancient then that Originall by which my works are drawn. Yet if they wanted Gracefulnesse, or Beauty, I should both blush for them, and, would have you know, should tread them under foot. Who am not so taken with Novelty, as not to despise it, if it come mishapen. Since, should I think otherwise, I were worthy to be torn by sixteen Vultures; Not understanding how much the Deformity of things is increased by their strangenesse. *Ptolomy*, therefore the sonne of *Lagus*, having brought two strange things into *Egypt*, a *Bactrian* Camel all over black; And a man equally divided into two Colours, one halfe exactly black, the other exceeding white; and having assembled the *Ægyptians* in the Theater,

ter, and entertain'd them with many other shovves; at last presented the Camel, and party colour'd man, thinking to raise their wonder by the sight. But they much frighted at the Camel, were ready to runne away in Tumult: Though he were deckt all over with gold, had trappings of purple, and a bridle inlaid with Jewels; The wealth or Treasure perhaps of some *Darius*, or *Cambyses*, or *Cyrus*. But at sight of the man many laught: Others turn'd away their faces, as from some Prodigie. Whereupon *Ptolomy* perceiving, that they took not as he intended, and that the *Ægyptians* were not at all amazed with their strangenesse, but rather prefer'd things comely and well featur'd, caused them to be removed, not having the man afterwards in such value as before: And suffering the Camel to die neglected, he gave the two-colour'd man to one *Theßpis* a Minstrell for playing well at a drinking. So I may well fear lest my works show like a Camel before the *Ægyptians*: However some men may admire their bridle, and purple. For that they are compounded of two excellent things, *Dialogue*, and *Comedy*, is not enough to give them Elegancy, and forme, unlesse there be agreement, and measure, and harmony in the Mixture. For from two Excellencies may arise a disfigured composition, as is ordinarily reported of *Centaures*; which you will not call an amiable creature, but rather a Creature of Contempt: If we may believe painters, who alwaies limbe them amidst their drunkennesse, and slaughters. What then? may there not spring a well favour'd Compound, from two beauties mixt? As when Wine is mingled with hony, may I not say both are sweetly tempered? I will not earnestly affirme my writings to be such; But fear lest their Composition have corrupted their beauty. For *Dialogue* and *Comedy*, have not alwaies been friends, and matcht together, Since that kept at home, and delighted in solitary walks, and maintain'd discourse but with some few; whereas this wholly

giving over it selfe to *Bacchus*, lived in the Theater, and there raised sport, and laughter, darted jests, and danced to the pipe in numbers: Sometimes speaking in Anapaests, it scott at those who studied *Dialogue*, calling them men of anxious Contemplations, and Romancers of high matters, and the like; observing only one way of presentment, which was to jeer them, and with a *Dyonisian* Liberty to bring them in, sometimes walking in the Ayre, and conversing with Clouds; sometimes measuring the jumps, and skippings of Fleas; as men who disputed light, Aery matters too subtly. On the other side *Dialogue* held reverend disputes of the nature of things, and of virtues of Philosophers; so that, according to the Proverb of the Musicians, there was twice the distance of all Gamut, from the highest note to the lowest and basest, between them; And yet have I dared to unite things of this distance, and to raise agreement from things disagreeing, and not well enduring fellowship: And from hence have reason to feare, lest I seem to have attempted something like to your *Prometheus*, in mingling a woman with a man, and do therefore undergoe your Arraignment. Nay, lest I have enterprized something worse, and couzened my Hearers by inviting them to bones cover'd with fat, and drest a *Comick* Laughrer in the Gravitie of a Philosopher. As for Thee very, of all things you can never charge that upon my writings. From whom should I steal? unless there be some one, not yet come to my knowledge, who hath written of *Chimæra's*, and *Gyants*. Besides, what would would you have me do? 'Tis good to pursue an Enterprize once begun; since to change purposes belongs; to *Epimetheus*, not *Prometheus*.

An

An Epistle to Nigrinus.

Lucian to Nigrinus wisheth prosperity.

O *Vvles* to Athens, sayes the Proverb; as if 'twere ridiculous to carry Owlesthither, where is such plenty. So for me to write, and send my book to *Nigrinus* accompanied with power and force of vvords, vvere to fall under the ridiculous Proverb, and to send *Ovvles* indeed. My purpose being only to acquaint thee, howv I am, and howv thy Speeches have left such deep Impressions in me, I dissent from *Thucydides* saying, that Ignorance makes men bold, and consideration fearfull: Since 'tis manifest that not Ignorance alone, but the desire and love of Conversation and Speech is the cause of this my boldnesse. Farevvell.

Nigrinus, or the Manners of Philosophers.

The Speakers. Lucian and a Philosopher.

Lucian. Howv venerable, and exalted you are return'd? neither vouchsafing to look on us any more, or to afford us your Company, or to mingle discourses vvith us, but are of a suddain transformed into One vvho contemnes all men. I vvould gladly knowv of you, howv you arriv'd to this Insolence, and upon vvhat reasons?

Philos. What Reasons can there be, my friend, but felicitie?

Luci: Howv say you?

Philos: Marry, that beyond my Expectations I am return'd prosperous and happy, and to borrowv an Expressi-
on from the Stage, thrice happy.

Luci: O *Hercules*! in so short a Time?

Philos:

Philosoph: Tis even so.

Lucian. But what else is there which makes you so proud, as not to allow us to rejoyce at your good fortune, or to hear the truth of your whole Story?

Philosoph: Is't not a thing to be admired, think you, for a slave to returne free, a begger rich, a fool wise, and a mad-man recover'd?

Lucian. Yes surely: Yet I understand not clearly what you drive at.

Philosoph: I went into the City, then, to find a Surgeon for my Eyes; whose pain very much increased, and grew upon me.

Lucian. All this I know; and wisht you might light upon a skilfull one.

Philos: Having purposed also, of a long time to bestow a visit upon *Nigrinus*, the Platonick Philosopher, rising early, I went to Salute him, and knocking at his door, a boy carryed in the Message, and I was sent for in. At my first Entrance, I found him with a book in his hand, beset round with the Images of the ancient Wise-men. In the midst of the room stood a table bestreved with Geometricall Diagrammes, & figures; and a Sphere resembling the Universe. Saluting me very friendly, he askt me how I did; I having made him an account, for return, askt him how he did, and whether his resolution held for another voyage into *Greece*. He no sooner began to speak, and to open his mind, but his words fell upon me in such a showre of *Ambrosia*, that me-thought (if ever there were any) I was among *Homers* ancient Syrens, and Nightingales. So Divinely he uttered himselfe, when falling into the praise of Philosophy, and the Child thereof, Liberty, he laught at those things which the vulgar esteeme good; Riches, Glory, Kingdomes, and Honour, Gold also, and Purple; and those other things prized commonly by the most, and till then by me. Which I received with an attentive

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and open mind, saw not for the present, the thing to which I might compare my selfe: but was cast into a Distraction; sometimes greiving to hear those things most precious to me, Riches, Gold and Glory disproved; almost weeping at their Confutation; now again accounting them base and contemptible. Much joyed, though, that I now began to look through the clouds, and Gloominesse of my former life: wherefore wholly forgetting the cure of my eyes, as a vanity, my mind by little and little began to be very sharp-sighted, which till then I carried about with me blind; till passing on, I became the thing whereof you accuse me; a Man advanced, and carried aloft by his discourse, and unable ever since to submit to small contemplations. For that happen'd to me concerning Philosophy, which is reported to have happen'd to the Indians concerning Wine; who being naturally hot, upon their first taste of a liquor so enflaming, presently grew mad, and were twice as much enraged as other men. Just so doe I appear to you, drunk and reeling with all discourses; though this is not to be drunk, but discreet and sober.

Lucian. I would faine, (if it may be without your trouble) hear his discourses reported, securing them from my disdain; being such a hearer as is both a friend to your selfe, and one who hath heretofore spent time in such lofty studies.

Philosoph: I obey your desires Sir, since according to that halfe verse in *Homer*, you petition One already willing; who, if you had not prevented me, had voluntarily craved your attention. For I desire to make you a witnesse to others, that I am not mad without reason; it being my delight to exercise, and make repetitions to my selfe, though no body be present; and twice or thrice a day solitarily to revolve what I heard. And as lovers supplie the absence of those they love with the remembrance of their Words or Actions, and fixing their thoughts

thoughts upon them, couzen their Longings with their memory, as if those they loved were present; framing to themselves imaginarie Dialogues, and taking pleasure in those things which they then seem to hear, as when they were at first spoken; and applying their minds to the remembrance of things past, busie themselves as if they lay before them: so I take no small satisfaction in recollecting those absent discourses of Philosophy which I once heard; and like Sea-men, or Travellers in the dark, do steer my Course by this Candle, alwaies imagining that man to be present to my Actions, and as it were still hearing his discourse, sometimes raising my Contemplation, methinks I have his face in my eyes, and his words in my eares; so truly did he verifie that of the *Comedian*, and left a sting in his Hearers.

Lucian. Spare further Prefaces, admired Sir, and begin your storie; for you doe not a little torment and tire my expectation.

Philosoph. You say true; my friend, and what is fit; But first I pray have you seen an ill Tragick or Comick Actor; those I mean who are hist, who spoiling good Poems with bad Actions, are at last pluckt off the stage, though the play, perchance, deserve Bayes and Clappes?

Lucian. I know many such; But why aske you?

Philosoph. Because I fear lest I seem to you to imitate them; whilst giving no right order to my rehearfall, I corrupt his meaning by my weaknesse, and wrong the Play by repetition. As for my selfe your disallowance will not much trouble me; But I should be sorry a good argument should suffer in my delivery, or grow disfigured under my performance. Remember then, that through my whole Narration the Actors faults be not laid upon the Poet, but remove him far from the stage, as not concerned by that which is done in the Theater. In the meane time, I will give you a taste what a play-

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yer I am for my memory; otherwise not at all differing from a messenger in a Tragedy. Wherefore if I report any thing imperfectly, think that which was left out, best; and that the Poet would have told it with more advantage: and then if you hisse me, I shall not much care.

Lucian. An excellent exordium, by *Mercury*, and continued like a Rhetorician. You would adde now, that you stayed not long with him, and that you come unprovided to speak, and that 'twere better hear him make his own report; and that you brought not away all, but as much as was possible for you at that time to binde up in your memory. Were you not about to say thus? I shall therefore hold you excused, and desire you to think you have Spun a sufficient preface to your Story: Since I, for my part, am ready to give you my applause; whereas if you tire me longer, I shall remember my vexation by the way, and hisse aloud.

Philosoph. Surely 'twas in my purpose to say as much as you have past over; and to have added, besides, that to deliver things in this order, and to draw them into the like continued web, is to me impossible; since striving to make him speak with my voice, I should once more be like those players, who sustaining the person of *Agamemnon*, or *Creon*, or *Hercules*, and being richly drest, and looking majestickly, and straining to speak bigge, come off in a slender, treble, womanish voice, much smaller then that of *Hecuba*, or her daughter *Polyxena*: least therefore their Accusations become mine, by acting a part too great for me, and thereby disgracing my properties, I will speak in my owne naked person; least where I slippe, that Divine personage, whom I represent, should fall with me.

Lucian. This fellow will never leave vexing me with similitudes taken from Tragedies, and the stage.

Philosoph. I have done, and now come to the matter.

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The entrance to this discourse, then, was a Commendation of *Greece*, and of the students at *Athens*, who were equally bred to Philosophy, and want; neither vainly delighted with the sight of the Citizens; nor so taken with strangers as by their new fashions to corrupt their education; But if any came among them so disposed, they by little and little transformed him, and untaught him his former manners; and wrought him into a purer kind of behaviour and carriage. I remember he told a story of one of those spanglers, and glittering men, who came to *Athens* very brave, and gallant, numerously attended, and variously apparelled; who supposed himself to be much æmulated by all the Athenians, and thought a Demigod: but appeared to those a man much to be pitied, who presently began to instruct him, not harshly, or openly dissuading him to live in a free City, as he pleased. But after he began to be troublesome to their Schooles, and Bathes, thronging all Passengers with his Crowd of followers, one in a concealed low voice, scarce able to reach him, would say, I was afraid least this gallant would have been smother'd at washing: Another, the Bathes have enjoyed a long peace, what need of such an Army then? He in the meantime over-heard things as they were, and took in Instruction. Again when he took off his Imbroideries, and purple, pleasantly jeering his Flowers, and colours, some would say, The spring is come: others, From whence flew this peacock? others, Perhaps these feathers were his mothers, and the like. And so passing their scoffes on other things, sometimes they would flout the multitude of his Rings: sometimes the superfluous curling of his haire: sometimes the Luxury of his Diet, till insensibly he grew discreet, and being thus publicly reformed, departed much better then he came. How little they are ashamed to profess poverty, appears by a passage which he recounted to me, which happen'd publicly at the celebration of the Athenian Games; where

where one of the Town was apprehended and brought before the Judge of the sports, for coming to the show in a died suit; which when the rest saw, they pitied the man, and besought his pardon; and when the crier proclaimed, he had broke the Law, which allowed no spectators so apparell'd, as if they had before consulted, they all cryed out with one voice, that liberty should be granted to one so arrayed, seeing he had no more cloathes. Such passages as these he much extol'd; as also the freedom of the place; the frugality of their Diet, the Calmes, and tranquillity of the people which they possesse un-envied. Assuring me withall, that their life was agreeable to their Philosophie; and was able to preserve manners in their purity; and that to a vertuous man, and one who had learn'd to despise Riches, and had resolved to order his life by these things which were naturally honest, no place afforded such suiteable Conversation. But to a man that loved wealth, and took delight in Gold, and measured happiness by his power, and purple; who never tasted liberty, or made tryall of freedom, or beheld Truth, but was bred up in flatteries, and servitude, who sacrificed his soule in obedience to pleasure, and loved luxurious feastes, or excess of wine, or use of women, filling himselfe with Impostures, Couzenage, and lies: As also to him who took pleasure in light Musicke, or in loose lascivious songs, the conversation of this place was most proper. For here every street, and market place is stored with the things which they most affect; and men are free to take in pleasure at all their gates and senses, their eyes, their eares, their smell, their palate, their Imbracements, and Touch; which running in one eternall, muddy, troubled stream, drownes and overflows all passages; Adultery, and covetousnesse, and perjury, and such a tribe of pleasures, meeting theretogether in one chan-

chanell: whence the soule being over-whelmed by a deluge, modestie, vertue, and justice become utterly unjoynted, and lost; leaving the place void and empty, and in their stead a thirst, and spring of vices of severall kinds and formes. This character he gave me of this City, the nurse and mistresse of such vertues. I therefore, said he, no sooner set sail from *Greece*, and arrived neer my owne shoare, when recollecting my thoughts I askt my selfe the reason of my returne; Applying that verse of *Homer* to my selfe, O most unhappy Wight, why leaving *Phæbus* light, (*Greece* you must suppose, and the happinesse, and the liberty of those parts) art thou come back? that thou mayest behold the disorder of this place, Sycophants, proud salutes, prolonged suppers, flatterers, murthers, expectation of dead mens wills, and dissembled friendship? or what wilt thou doe, who canst neither reforme, nor yet practice the bad Customes of the place? Reasoning thus with my selfe, as *Jupiter* did *Hector*, so I withdrew my selfe from the pikes, and slaughters, and skirmishes of the World; resolving ever after to keep at home, and proposing to my selfe this womanish, or (as some may call it) dastardly course of life. I hold discourses with *Philosophie*, *Plato*, and *truth*: And placing my selfe as if I were in some populous Theater, I look downe from aloft upon the Carriage of affaires abroad; partly as they are able to stirre recreation, and provoke laughter, partly as they are able to prove the Constancie of a resolute man. For if it be seemly to speak in praise of vice, you cannot imagine where the exercise of vertue is greater, or where mindes undergoe stronger trials, then amid'st the manners of this City. For 'tis no small victory to resist so many temptations, so many charming spectacles, and attracting allurements: But like *Ulysses* to sail by them, not with hands bound,

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(which were cowardly) nor with eares stoppt with wax, but with attention, and loole, requires a mind sublimated, and raised above them. You will admire *Philosophie*, if you set it in comparison with such madnesse; and contemne the Goods of fortune, beholding, as it were in a Scene, or varying Comedie, a servant sometimes to come forth a master, a rich man to become poor; And on the contrary, a beggar to become a Lord, or Prince; one man to be a friend, another an enemy, a third an exile. But the thing most deplorable is, that though fortune plainly testify that the businesse of mortals are her pastime; and though men daily see that nothing is stable, and fixt, yet they still itch after riches, and great place, and still walke on in the pursuit of successelesse hopes. Now whereas I told you 'twas fit to laugh and raise mirth from ordinary Occurrences, so I will give you some examples. Is't not good Comedie to see rich men display their purple, brandish their rings, and bewray to much folly? But the great vanity of ail is, that they salute those they meet by others mouthes, and account it a great favour to vouchsafe them a look. Others more venerable, and expecting Adoration, are not to be saluted a far off, nor after the Persian manner, but are to be approach't with a low obeysance; And in fashioning your addresse before you come neer, you are to signifie the humility of your mind, by the posture of your body; and then are permitted to kisse their breast or hand: which in those who were never so favoured, stirres a matter of emulation, and regard, whilst you, all the while, deliver your selfe over to be couzen'd. Where I cannot but praise their inhumanity, for not saluting us with their mouth. Much more ridiculous are those their retainers, and clients, who rising at mid-night, fetch a Compasse, and walke about the City; and after all are excluded by the servants; and suffer themselves to be called dogges, flatterers, and the like. The reward of their tedious Circuit,

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is a troublesome supper, and the cause of many mischiefs; where eating much, and drinking more then is fit, and speaking many things not to be named, at last finding fault and discontent they depart, either blaming their entertainment, or disrespect, or the baseness of the invitation: Bespewing the Lanes also, and Allies, as they passe; or quarrelling in vile bawdy-houses; whereby most of them the next day are faine to keep their beds, and to send for Chirurgeons; others, most absurdly, scarce refrain making visits in their sickness. In the mean time, hold these who thus flatter, much more miserable and lost, then those who are flattered: as being the principall authors of the others pride. For when they admire their plenty, and extoll their wealth, and every morning beset their doors, and in their ordinary accostments salute them as their Masters, what must the others think of themselves? Whereas, if by common agreement they would forbear, though it were but a while, this voluntary servitude, do you not think the rich would come a begging to poor mens doors, and make suit to them not to let their Felicity lie without spectators, and witnesses? or the bravery of their tables, and magnificence of their Buildings, to stand uselesse and unregarded? For none are so enamoured of their treasures, as to think themselves therefore happy because they have them; since possession would give little value to stately palaces, Chests of Gold; and boards of Ivorie, were there not some body to admire them. 'Twere fit therefore, for the Abatement of their estimation and power, to encounter rich men with contempt; since humouring of them increases their folly. But for men unletter'd, and openly professing ignorance, to doe thus, may perhaps be thought tolerable. That which most deserves a Satyre, is, that those who make profession of Philosophy, doe things yet more ridiculous. How think you, am I troubled in my soule, when I see a man of reverend years

mingle

mingle himselfe with a troop of flatterers, and give his attendance to some great officer, and at supper to mix discourse with other retainers, yet the more taken notice of for his habits sake? Though I stomach most that they change not their garb, as well as act all the other parts in the Play. For as for those things which passe at such invitations, to which of the flatterers are they to be compared? Doe they not eat with much lesse moderation? Are they not much more apparently drunk? They alwaies rise last, and strive to carrie away more then others: And if there be any one of them of a finer education, many times he will offer to sing. These things he observed as ridiculous, particularly also taxing those who taught Philosophy for reward, and sold vertue, as it were, in the market; calling their Schools shops, and shambles; and thinking it most reasonable, that he who taught others to despise wealth, should first render himselfe above gaine: since it was his owne ordinary course, not only to instruct those who would learne gratis, but if need were to supply their wants out of his generous contempt of riches; being so farre from coveting things which did not concerne him, as not to bend his cares to the preservation of those things which were his owne; for many years not once vouchsafeing to visit a farme which he had neer the City. For first, he made question whether he might call it his owne: proceeding I suppose by this distinction, that by nature we are not Lords of any thing; but that by law, and succession, we obtain an uncertain possession, and use of things; and are for a little time called owners; and when our set terme is expired, that then they passe on to another, who bares that name. Many other exemplary things he had in him worthy of imitation; the plainnesse of his diet, the moderation of his exercise, the gravity of his person, the decency of his apparel, but above all the equall temper, and sweetnesse of his behaviour. His manner was to admonish such as resorted

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to him, not to deferre their amendment, (as many do; who set themselves certain feasts, and solemne times, from whence to beginne to leave off lying, and to do things which are honest) maintaining that the imbracements of vertue ought to be without delay. He also condemned those Philosophers very much, who placed the exercise of vertue in accustoming their young Schollers to the labours, and hardnesse which they were to resist; commanding them sometimes to be bound, and whipt; others, somewhat more elegant, used to cut prints in their flesh with a rasour: whereas, said he, 'twere much better to beget an hardinesse and courage in their soules first; that way of education being still to be preferred, which partly regards the minde, partly the body, partly the learners age, and former course of breeding; it being a great fault in Tutors to taske their Schollers beyond their abilities; since many too hard set have died under their impositions. One I knew, said he, who having tasted their cruell discipline, at the first hearing of more rationall discourses (as if he had then come to himselfe) irrecoverably forsook them, and lived ever after very contentedly. Here he past on, and speaking of other professions, at last fell upon the disturbances, and Justlings of the City; not omitting the Theater, the horse-race, Horsemens statues, names of great horses, and the Crackes made of them in by-Corners. For, said he, there is not a more usuall madnesse then that of Horse-race; wherewith also many who weare the countenance of vertue are infected. After this entring, as it were, upon another Act of the play, he toucht upon those passages which fall out at funeralls, and making of wills: Adding, moreover, that the Romans in all their life time uttered but one true word, meaning in their wills; so that the Testator never enjoys the benefit of his owne truth. I could not refraine laughter, when he proceeded, and said, the Romans desired to have their ignorance buried with them, and

and yet proclaimed their stupidity by their wills; whilest some command those cloathes of best value worn by them in their life time to be burnt with them; Others leave so many servants to attend their graves; Others give order for the crowning of their pillars with chaplets; prolonging their folly beyond their funeralls; and leaving it to conjecture what they did alive, when they provide for such monuments after their death. For these are they, said he, who buy only that meat which costs most; who at their entertainments drink wine with musick, and Odours; who in the midst of winter crown themselves with roses, which they prize from their unseasonableness, and scarcity; disdayning those as worthlesse which are of a timely and naturall growth. These are they who drink perfumes: where, by the way, he carp't at those who knew not how to order, and use their pleasures; but sinned by the preposterous shuffling, and confusion of them; suffering them utterly to trample upon and vvashte the soule; being, according to that saying of the Tragedy, themselves hurried beyond the mark. This he said, vvas a meere solœcisme in pleasure; Imitating *Momus*, I believe, in his reprehension. For as he found fault vwith God for making a Bull, and not placing his hornes before his eyes; so he blamed those vvho vvore Garlands, and knew not their right place; For, said he, if they delight in the Ayre, or sent of violets, and roses, they should vveare them just under their noses, as neer the place of breathing as may be, that the smell may strike their sense the stronglier. He laught also at those vvho spent their studies in the contrivance of curious entertainments; affecting unknowvn sauces, and variety of dishes, and putting themselves to so much charge and trouble for the love of a short transitory pleasure. For he made it a clear case, that all their paines vvore laid out upon the bredth of four fingers, vvwhich, said he, is the measure of the longest throat; For they cannot enjoy the pleasures of their

dainties before they eat them; nor differ they in taste, though never so costly, from courser fare after they have eaten them. It remains, then, that after their great sums, they bought meerly that short pleasure which they took in the passage and going down. And they are justly punished, said he, for their ignorance, who understand not those true pleasures which Philosophy bestowes on the industrious. He discours'd to me, also, many things concerning Bathes: How vainly they are frequented; what affronts are there offer'd; how some are carried thither upon their servants shoulders, as it were to their funeral. One thing ordinarily practis'd in the City, but most usual in Bathes, he much inveighed against: That is, to have some servants go before to warne them to look to their footing, as they are to passe over some hole, or by some place which jets out; most absurdly instructing them how they are to tread. A thing in his judgment much to be complained of: that since they did not dine or suppe with others, nor hear with others eares, yet being in perfect sense they should imploy others eyes to see for them, and be guided by directions scarce fit to be given to men blind or lame; and this at mid-day, in the open street, when as they themselves have the managing of the state. This and much more he briefly past over, and so ended his discourse. I all the while listening to him like one entranced, and still fearing he should give over. For he was no sooner silent, but that befell me which happen'd to the people of *Corcyra*. Long fixt I mine eyes upon him like one enchanted; Then suffering in my selfe a great confusion, and Tumult, first I fel into a cold sweat, next labouring to speak, I sunk down, and was unable: my voice failed, and my tongue denied its office; and to conclude, for want of other expression, I fell a crying. For his discourse did not lightly raze my skin, or leave in me a casuall impression; but the stroke was deep, and home, and his speech so rightly aimed, that, as I may so say, it entred, and cleft my very soule.

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For if, under correction, I may now passe my judgment of Philosophicall discourses, this is my opinion of them: The mind of every ingenious man is like a loft delicate Butt; many Archers there are in the world, who carry quivers filled with discourses of all sorts; yet all doe not hit the marke: But some drawing their Bow to hard, give too much force to their Shaft, which flies home, indeed, but stickes not; but through too much strength passeth through the Butt, leaving a great gappe and wound in the Soule. Others again on the contrary thought the weaknesse of their Armes, and slacknesse of their Bow, shoot not home; but their Arrowes languishing in their flight, fall down many times in the mid-way: Or if they chanceto reach the marke, they doe but superficially touch it, and leave no impression; as not being discharged with might enough. But a good Archer indeed, and like him I spoke of, will exactly consider whether the Butt be not too soft, or too hard for his Arrow: (for there are some Markes not to be pierced) and as he makes his discovery, dipping his Shaft (not in poyson, like the *Seythians*, nor in harmfull juyces, like the *Cretans*, but) in poignant, and soveraigne Medicines, he discharges; allowing such just aim to his shot, as to pierce and not passe through, but to remain and stick, till the vertue of the dart, diffusing it selfe, over-spread and season the whole mind. And this is that which at once stirres the delight, and teares of the hearers. As it then befell me, when I felt his Balsam gently creep over my Soule. I applyed therefore unto him that verse:

Still shoot, if unto men thy darts prove rayes.

For as those who hear a *Phrygian* Cornet winded, doe not all run mad; but those onely who are posselt with their Goddesse, upon the sound of the charme, fall into their former distractions: so all who hear Philosophers doe not depart astonisht and wounded, but those only between whose Soules and Philosophie, there is some sympathy and alliance.

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Lucian.

Lucian. What reverend, admirable, Divine things, my good friend, have you delivered! who are (now I confesse) return'd full of Ambrosia, and Myrtle: wherefore all the time of your discourse my Soule felt commotions too, and I now grieve you have done so soon; and can use your words and say, I am wounded. Nor let it stirre your wonder: for those, you know, who are bitten by mad Dogges, run not only mad themselves, but if they in their fury bite others, they whom they bite run mad too. For the rage conveying it selfe with the wound, one infection begets another, and spreads at last into a stream, and large succession of madnesse.

Philosoph: You confesse your selfe toucht then?

Lucian. I doe, and request you to finde out some common remedy for us both.

Philosoph: We must doe then as *Telephus* did.

Lucian. How's that?

Philosoph: Aske our cure of him, who gave us our wound.

The *Kings Fisher*, or a Discourse of TRANSFORMATIONS.

The Speakers, Charephon and Socrates.

CHÆREPHON. What sound is this, *Socrates*, which strikes our eares from yonder promontory, and Cliffe? hark how sweet 'tis: what muscull creature may this be?

Socrates. A sea-Fovvle, *Charephon*, call'd the Kings-fisher, wholly made up of Complaints, and woes; of whom there goes an ancient Fable. For 'tis reported, that being once a Woman, *Æolus* the Græcians daughter, and that loosing her Husband *Ceyx* the Trachinian, descended of *Hesperus* the Evening-starre, a beatifull sonne of a
bright

bright Father, when she was yet a Girle, out of extreame love, she much lamented his death; And thereupon, by the power of some God, was put into feathers, and hath ever since in the shape of a Bird flown about the Sea in search of him.

Charephon. A Kings-Fisher call you her? I never heard her before; and therefore to me she seemed some outlandish fowle. Truly she sings in a very mournfull tune; pray, *Socrates*, what manner of Bird is it?

Socrates. Not great, *Charephon*, unlesse it be for the great honour she hath received from the Gods for her love to her husband. For all the while she sits, though in the midst of winter, the world enjoys Halcyon daies, of a different calmenesse from other times; whereof this day is one. See you not how clear the Heavens are? and how the Sea without wave or billow, resembles for smoothnesse a mirrour, or Glasse.

Charephon. True. This is, indeed, a Halcyon day; and yesterday was such another. But for Gods sake tell me, *Socrates*, may I give credit to what you said, in the beginning, that women have been raised out of Birds; or that Birds have been transform'd into women? It sounds to me altogether impossible.

Socrates. O my friend, *Charephon*, we are but purblind Judges of what is possible, and impossible. For we pronounce according to the ignorant, faithlesse, dull abilities of men; And therefore, many things in themselves easie, seem to us difficult; and many things in themselves attainable, seem to us not to be attained: And this befalls us sometimes through unexperience, sometimes through the infancy of our mindes. For compared to the first cause every man, though never so old, is but a child; And compared to Eternity our whole life is but a childhood, and spanne. How then can they who know not the power of the Gods discourse of them, or precisely tell what is possible, and what is not? you saw the storme, *Charephon*,
about

about three daies since, what lightnings, and Thunders, and tempestuous winds were there? some man would tremble at the thought of them, fearing least the whole world would have fallen to ruine: yet you see it ended in a wonderfull Calme, which lasts yet. Which, then, think you is the harder, and more unlikely, to raise a stillnesse out of a blustering tempest, and to cast faire weather over the world, or to change the shape of a Woman into the forme of a Bird? we see children every day raise severall figures, and shapes, from wax or clay. Then certainly to God, who is too great and excellent to be brought into Comparison with our performances, all these things are most familiar, and easy. How much bigger is the Heaven then you, can you tell?

Charephon. No, *Socrates*, nor any manels: such comparisons are not to be known, or taken measure of.

Socrates. Well then! do we not see the vast disproportions of some men compared with others, and how they differ in their impotencies, or strength? what wondrous difference is there between a man of mature age, and a child five or ten dayes old, both for their infirmity, and might; as also for all the Actions of life, whither they be the defence of those our walls so often assaulted, or any other performances either of body or mind? which things cannot possibly enter into the apprehension of a child? Then, for greatnesse of strength a grown man carries no proportion, or measure to a child; vvho vvith one hand can easily overcome millions of them. For naturally men are born of an age at first altogether unexpert, and unfit for action. If, then, one man so much excell another; how much the Gods excell us, they may consider vvho have abilities for such contemplations. It vvill, therefore, I doubt not, seem credible to most, that as much as the vvhole world exceeds *Socrates*, and *Charephon* in magnitude and space, so much doe they exceed us in power and providence, and wisdom. Many things, therefore,

to you and me, and such as we are, seem impossible, which to others are easie. For to vvinde a Corner well to those vvho cannot play, and to read or vvrite to those vvho are ignorant of Grammar, shoves more impossible then to make women of Birds, or Birds of women. Nature, we see, finding in a Comb of Wax a shapelesse worme, vvithout Legges or Feathers, gives it Wings, and feet; and enamelling it vvith great diversity of fair coloures, produceth a Bee; the vvise Architect of Divine honey: out of dumb senselesse egges she formes severall sortes of flying, vvalking, vvimming Creatures; assisted (as 'tis thought) by the Sacred influence of the skie. Wetherefore, poor mortalls and infants, vvho can neither comprehend great matters, nor understand small, but doubt of most things, even of those vvhich concern our selves, can say little concerning the power of the immortall Gods, or of their transformations of Kings-Fishers, or nightingales. Onely as the Glory of the Fable hath bin Conveyed to me from my Ancestors, so vvill I, to the praise of thy songes, O thou bird of mourning, convey it to posterity; and vvill often repeat thy vertuous love of thy Husband to my Wives. Xantippe, and Mirto; not forgetting the honour bestowed upon thee by the Gods: and doe you *Charephon*, doethelike.

Charephon. 'Tis fit I should *Socrates*, since all your words carry double perswasions, and are able to instruct both sexes.

Socrates. Now then, 'tis time we bid the Kings-fisher farewell, and returne into the City.

Charephon. 'Tis so, and therefore let us goe.

Prometheus or Caucasus.

The speakers. Mercury, Vulcan, Prometheus.

Mercury. Look *Vulcan*, yonder's *Caucasus*, to which wee are to nail this wretched *Titan*: let's finde out some eminent place, uncovered with Snow, where we may the firmelie chain him, and where he may hang most open to passengers.

Vulcan. You say well *Mercury*: For if we chain him to some low place, neer the earth, his creatures, men, will come in to his succour; and if we fasten him to the Hill-toppe he will not be seen below: wherefore, if you think fit, let's crucifie him here in the middle of the hill, which hangs over this valley, and let him stretch one Arme that way, and the other this.

Mercury. 'Tis well contrived, for here the Rock is craggie, and inaccessible, and inclining to a precipice; and the ascent so narrow, that you can hardly stand tip-toe; and every way fittest for his Crosse: make no delays therefore *Prometheus*, but mount and suffer your selfe to be fasten'd.

Prometheus. *Vulcan*, *Mercury*, pittie me, who without desert am thus unfortunate.

Mercury. Pittie thee *Prometheus*? why is't not enough for thee to be bound to *Caucasus*, unlesse *Jupiter* doom both us to the same punishment, for disobeying his Decree? Stretch forth thy right hand: unmanacle him *Vulcan*, and nail him, and be sure to give strength to your Hammer. Now reach out thy other hand, that he may fasten that too: well done. An Eagle will fly hither presently, and will prey upon thy Liver, and then thou wilt be fully rewarded for thy rare and most ingenious peece of workmanship.

Prometheus. O *Japetus*, *Saturne*, and mother Earth, what

what tortures doe I feel, who never offended or committed fault.

Mercury. Did'st thou never offend, *Prometheus*? Who at a division of sacrifices, did'st deale so unequally and deceitfully, and stealing the best for thy selfe, left'st nothing for *Jupiter* but Bones cover'd with fat; As I remember *Hesiod* tells the story so: Next thou madest men, a most slie and fallacious creature; but especially women: But above all thou stolest Fire, the most pretious treasure of the Gods, and bestowed'st it upon men. And after all these offences, can'st thou say thou art causelessly fasten'd?

Prometheus. Methinks, *Mercury*, you as well as the Poet doe accuse the innocent; when you charge me with things, for which if I had Justice done me, I should be allowed a pension. If therefore, your leisure serve you, I will gladly wipe off your accusations, by showing how unjustly *Jupiter* hath given sentence upon me. Doe you, in the mean time, being both eloquent of speech, and skilfull in the lawes, make his defence as if he held equall Scales, in dooming me to be here crucified neer the *Caspian* streights, upon this *Caucasus*; where I am a miserable spectacle to all the *Scythians*.

Mercury. Thou spendest wordes in vaine, *Prometheus*, and to no purpose; yet say on. For since I am otherwise enjoin'd to tarry till the Eagle alight, and feed upon thy Liver, 'twill not be amiss to fill up the time with listening to thy Sophistry, wherein thou art most expert.

Prometheus. First, then, *Mercury*, doe you aggravate your charge as much as you can; and as well as you can defend your fathers justice. In the mean time, *Vulcan*, be you Judge between us.

Vulcan. So help me, *Jupiter*, I will rather be thy accuser. Doe you remember how you stole my Fire, and left my Forge cold?

Prometheus. Dividethe accusation between you then, and doe you say all you can against my Theft, let *Mercury* plead against my Creation of men, and division of the sacrifice: you seem to be both your Arts-masters, and very able to speak.

Vulcan. *Mercury* shall speak for mee; who am not for your pleadings, and Law Cases, but imploy my selfe about the Anvill, and Forge. For he is an Orator, and hath studied Rhetorick.

Prometheus. I believe *Mercury* hath little to say against Thee very, and will not charge me with a thing, whereof himselfe is the Author. If you have, *Mercury*, 'tis time you produce your Accusation.

Mercury. It would aske along speech, *Prometheus*, and much preparation to repeate all your offences: It shall suffice me to recount onely their heads. First, being permitted to cast Lots for a Sacrifice, you kept the best for your selfe, and cheated the King; next, you made men, which was not fit; lastly you stole Fire from us, and bore it to them: wherein, in my opinion, you did very indiscreetly, to provoke *Jupiter*, who is such a friend to men. Now if you deny this, for your greater convincement, 'twill be fit I enlarge my selfe, and try to make the truth of things yet plainer. If you confesse that you made a false Division of the Sacrifice, and that you formed men, and stole Fire, my Accusation will be full, and I should but use to say more.

Prometheus. Whither you have not spoken trifles all this while, vve shall see anon; I, since you think you have made such a full accusation, vwill strive, as vwell as I can, to dissolve it. First, then, lend me your attention concerning the Sacrifice. I call Heaven to witnesse whether in making my defence, I blush not for *Jupiter*, to think he should be so poor spirited, and whining, as for one small Bone, which came

to

to his share, to send hither so ancient a God, as I am, to be crucified; not remembring of what assistance I have been to him, nor weighing how childish the ground of his displeasure is, to be angry, and fret, because he had not the greater piece. Nor do I think, *Mercury*, that cheats of Entertainment are to be remembred, but that all faults committed at feasts are to be reckon'd sport; and that he was to leave his anger behind him at the Table. But to bury his hate till the next day, and to lay up a past injury, and keep it in fresh memory, is neither Kingly, nor like a God. For take away from Banquets wit, breaking of Jestes, putting of Tricks, Jeeres, Comicall abuses, and laughter, and nothing will remaine but drunkenness, surfeits and silence; Things dull and unpleasant, and misbecoming a Feast. I, therefore, could not imagine *Jupiter* could have remembred things the next day; much lesse have proved so Cholerick, or taken matters so haynously, if in the division of a little flesh, one should make sport with him, and make triall whither he knew how to choose the better part. But put the worst, *Mercury*, that I gave him not the lesser piece, but deceived him of all; must he therefore (according to the proverb) bring heaven and earth together, and project fetters, Crosses, whole mountaines, and Eagles to devoure my liver? Look if such proceedings as these do not betray great weakness, and poornesse of Spirit, and inclination to revenge. If he do thus for a little beefe, what would he have done for the losse of a whole Oxe? Mortall men deal much discretlier in the like cases, then so; who should be proner to, wrath then the Gods. For never any yet crucified his Cook, for dipping his finger in the sauce, and licking it; or for cutting a slice of beefe from the spit, and eating it: but rather pardon'd him; or if he were very angry, gave him only a cuffe on the eare, or a blow on the cheek. But never any was crucified for things of this light nature. And thus much be spoken concerning the flesh; a matter

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unworthy

unworthy of my defence, but much unworthier of his complaint. I proceed to speak next of my workmanship, and Creation of men: which falling under a twofold charge, I know not, *Mercury*, of which you accuse me most; whither because it was not fit for mento be made at all, but to have laine unformed, and the Earth to have remained unoccupied; or because they should have been made otherwise, and of another shape, and Figure. I shall easily reply to both; and will first endeavour to prove that the production of men is no hurt or damage to the Gods; next that 'tis of much more convenience and advantage to them, then that the earth should lie desolate, and unpeopled, whereby it will plainly appear, whither I have offended in my gracefull formation of men, the only creature of a divine and heavenly race. For the earth was a rude, shapelesse thing; grown over with thickets, and dark woods: the Gods had neither Altars, nor Temples, nor Images, nor statues; who are now every where adored with much reverence. I therefore (for 'twas ever my care to provide for the common, and to advance the honour of the Gods, and to project things of ornament and beauty) did cast with my selfe, whither I could do better then take a peece of clay; and forme Creatures like us Gods, in visage and figure. For this, methought, was wanting to our Divinitie, that there was not a contrary, or foyle, which set in Comparison with us; might set off our felicity: which neverthelesse was to be some mortall thing, though otherwise most ingenious, understanding, and sensible of the best things. At length, according to that saying of the Poet, mixing earth with water, and working it into a soft mortar, I framed men; requesting *Pallas* to assist me in my work. This is my great offence against the Gods: and how great my punishment is you see, only because, forsooth, I raised creatures out of Clay, and gave motion to a thing which before moved not. And as if the Gods were the lesse Gods.

Gods, because there are mortalls on earth, therefore *Jupiter* is thus displeased, thinking the number of the Gods diminish't by the production of men: unlesse he be affraid least they should attempt a rebellion, and make warre upon the Gods, as the Giants did. 'Tis plain then, *Mercury*, that there is no fault either in me, or my workmanship. If you can show any though never so small, I will be silent, and will think I suffer deservedly. But that the Gods are hereby much benefitted, you may easily learn, if you behold the Earth no longer untill'd or unmanured, but adorned with Cities, Agricultures, and generous plantations; the Sea navigated; Ilands inhabited; Altars every where erected, sacrifices offered, Temples and solemnities frequented; streets fill'd with *Jupiter*, and markets with men. Had I made this Creature for my selfe only, I had bin the wealthiest of all the Gods. But I wrought for the publick, and for the rest; especially for *Jupiter*, *Apollo*, and you *Mercury*, whose Temples are every where to be seen, but not one for *Prometheus*. Can you, then, at all perceive, that I have considered my selfe, and have diminish't or taken from the Common? Tell me, *Mercury*, can you think possessions desireable without a spectatour; or any peece of workmanship pleasant, or delightfull to the owner, if not seen and praised? which I therefore say, because if men had not been made, the beautie of the Universe had lackt a witnesse, and we should have posses't riches neither admired by others, nor valued by our selves: Nor should we have wherevwithall to comfort our selves, or understand how happy vve are, did vve not see others voide of our condition. Thus great things seem great by their comparison vvith lesse. But you, vvho ought to have honoured me for this publick service, have revvarded my endeavours and studies vvith a Crosse. But, say you, there are great malefactors among them, Adulterers, Rebels, men that marry their sisters, and plot against their parents. As if there vvere not the

the like among us, and that heaven might not be accused as well as the Earth, for producing us. But, you will say, there is a burden cast upon us to take care of their affaires. For the same reason a shepheard may count it a Burden that he hath a flock, because he is troubled to look after it. Though, indeed, this very trouble be season'd with pleasure, and this care be delightfull in the exercise. Besides, how should we spend our time, if there were none to busie our providence? Sit idle, and do nothing but drink Nectar, and stufte our selves with Ambrosia? But that which vexes me most is, that you inveigh most against me for making women, and yet love them, and are still descending to them, sometimes like Bulls, sometimes like Satyres, sometimes like swannes, and are content to make them Goddesses. But, say you, 'twas fit men should be made, but after another manner, and not like us. What other patterne should I propose to my selfe, then that which I knew to be most excellent? unlesse I should have made a witleffe, beastly, rustick creature. Besides, had they not been as they are, how should they sacrifice to us, or give us due honours? You, when you are invited to Hecatombes, can saile sometimes the whole length of the Ocean, to the faultlesse Ethiopians. But you crucifie the Author of your honours, and sacrifices. And let this suffice to be spoken concerning men. I now passe on to the haynous stealth of fire. Answer me without delay in the behalfe of the Gods, have we lost any fire since it came among men? you cannot say we have; since 'tis the nature of this Element not to decrease by communication, nor is one flame extinguish't by the kindling of another. 'Tis plain envy, then, to forbid the necessary use of those things which take nothing from us; whereas it becomes the Gods to be gracious, givers of good things, and free from all envie. But suppose I had stoln all your fire, and conveyed it to the Earth, I had not vvrong'd you much; for you need it not, being neither cold, nor accustomed to boile

boile your Ambrosia, nor used to the supply of an Artificiall light; but to men fire is necessary, as for other uses, so especially for their sacrifices; not able else to perfume your temples, or to send you up clouds of incense, or burne their oblations on your Altars. Besides, I observe you are much delighted with their smoke, and much pleased with the smell, when a cloud of perfume ascends to heaven; you condemne then what you desire. Lastly I wonder you forbid not the Sun to shine, whose fire is much diviner, and hotter then mine; or that you blame him not for spending your treasure. I have said. If I have spoken amisse, I would have you, *Mercurie*, and *Vulcan*, correct or disprove me, and I will make a second reply.

Mercury. 'Tis hard, *Prometheus*, to contend with so generous a Sophister. But you may be glad *Iupiter* heard you not; who doubtlesse had sent sixteen Vultures to devour your entrailles, so grievously have you accused him in your own defence. I marvaile, being a prophet, you did not foresee your punishment.

Prometheus. I did, *Mercury*; and do also presage that ere long a friend of yours shall come from *Iebes*, and shall shoot the eagle, which you say is to light upon me.

Mercury. I wish to see it, *Prometheus*; and that you were releast, and making merry with us again, but not dividing a sacrifice.

Prometheus. Be confident I shall once more feast with You, and *Iupiter* for his no small happinesse shall release me.

Mercury. What mean you? speak clearly.

Prometheus. You know *Thetis*, *Mercury*. But I forbear to say more; 'tis better to keep thee secret, till it bring me a reward for my punishment.

Mercury. Do as you think best *Prometheus*: let us depart, *Vulcan*; the Eagle is coming: expect you a while, *Prometheus*, for the *Theban* Archer, you spake of, to come and ease you of the Fowles tortures.

A Dialogue between Prometheus and Jupiter.

Promet. **R**elease me now, *Jupiter*, for I have been miserably tortured.

Jupiter. Release thee, saist thou, who deservest more shackles, and that all *Caucasus* should be laid upon thy head, and that thy liver should not only be gnawn by sixteen Vultures, but that thine eyes should be digged out, for making such Creatures as men, and women, and for stealing fire? I forbear to mention the cheat you put upon me, at the division of flesh, allotting me bones covered with fat, and keeping the best for your selfe.

Prometheus. But I have felt sufficient punishment, having thus long been chained to *Caucasus*, and fed an eagle, the cruellest, and worst of fowles, with my liver.

Jupiter. This is the least part of what you ought to suffer.

Prometheus. But you shall not release me gratis, *Jupiter*. I will reveale a secret which much concernes you.

Jupiter. You play the sophister with me, *Prometheus*.

Prometheus. What shall I get by it? if I deceive you, you know where *Caucasus* stands, and want no fetters.

Jupiter. First tell me what ranfome you will give me?

Prometheus. If I tell you where you are now going, will you believe my other Divinations?

Jupiter. How can I choose?

Prometheus. You are going then to lie vvith *Thetis*.

Jupiter. Well, and vvhat more? hitherto you have gueſt right.

Prometheus. Have nothing to do *Jupiter*, with that sea Goddesse; For if she conceive by thee, the child will just deale with thee, as thou dealst with *Saturne*.

Jupiter. Not expell me my Kingdome, I hope?

Prometheus.

Prometheus. I wish he may not, *Jupiter* But your copulation with her threatens as much.

Jupiter. Farewell *Thetis*, then. *Vulcan*, *Prometheus*, shall strike off thy shackles.

A Dialogue between Jupiter and Cupid.

Cupid. **I**F I have offended pardon me, *Jupiter*, who am yet a child and lack wit.

Jupiter. Art thou a child, *Cupid*, who art much older then *Iapetus*? or being so aged and cunning as thou art, wouldst thou be thought a child because thou hast not a beard, or gray hayres?

Cupid. As old as thou saist I am, wherein have I wronged thee, that thou goest about to bind me?

Jupiter. Consider, thou Varlet, if it be a small matter to make me thy pastime, since there is nothing into which thou hast not transformed me, a Satyre, a Bull, a Showre of gold, a Swanne, an Eagle: and yet never madeſt any woman love me againe; no not my own wife. But I was still faine to Court them in borrowed shapes, and to disguise my selfe. And those who were enamoured of a Bull, or Swanne, if they saw me in my likenesse, died for feare.

Cupid. And justly. For thy presence, *Jupiter*, is too glorious for mortalls.

Jupiter. How come *Branchus*, and *Hyacinthus*, then to love *Apollo*?

Cupid. But *Daphne* fled from him, for all his bright haire and smooch chinne. If, therefore, thou wouldst be loved, shake not thy target, and carry no lightning; But make thy selfe amiable, by letting thy locks on both sides hang curled and encircled with a mitre; weare purple robes, golden shooes, and dance gracefully to the pipe, or flute, and thou shalt see more will follow thee, then frantick women *Bacchus*.

F

Jupiter

Jupiter. No more, Boy. I would not thus effeminate my selfe to be beloved.

Cupid. Then you must leave off wenching, *Jupiter*. 'Tis no hard matter.

Jupiter. I will not, and yet I will enjoy with lesse trouble; and so for this time do let thee goe.

A Dialogue between Apollo and Vulcan.

Vulcan. **A**pollo, have you seen *Maia's* new born child, what a pretty infant 'tis, and smiles upon every body, and promises much to expectation?

Apollo. Call you him an Infant, *Vulcan*, or imagine he will prove good, who for his Jugling is elder then *Iapetus*?

Vulcan. Whom could he cheat, being but newly born?

Apollo. Aske *Neptune*, whose Trident he stole; or *Mars* who lost his sword out of his scabbard; I could tell you too, how he robb'd me of my bow and arrows.

Vulcan. One new born to do this, scarce able to goe, and in his swadling clouts?

Apollo. Observe him, if ever he come to your shop *Vulcan*.

Vulcan. He hath been here already.

Apollo. And have you all your Toolles? none lost?

Vulcan. Not one, *Apollo*.

Apollo. But search diligently!

Vulcan. By Jove, I misse my tongues.

Apollo. But you shall find them among his clouts.

Vulcan. Are his fingers so quick, as if he studied theevry in the womb?

Apollo.

Apollo. Do you not marke how talkative and voluble he is? He will needs be our messenger. Yesterday he call'd *Cupid* to him, and in wrestling, I know not how, trip'd up his heeles. And while *Venus* praised him, and would have hugg'd him for his victory, he stole her girdle; whereat *Jupiter* laughing he filch't his scepter. And had it not been too heavy and fiery, had stolne his lightning also.

Vulcan. This is a nimble youth, indeed.

Apollo. He is a Musician too.

Vulcan. How d'you know?

Apollo. He found a dead Tortoise some where, and made a Lute of it; so ordering and disposing the pins, laying barres and covering them with a belly, then applying strings, that he plaies most harmoniously; even to my envy, who have alwaies exercised my harp. His mother sayes he staves not in heaven by night, but that he may be nimming, goes down to hell, and pilfers there to. He vvas borne with wings, and hath made himselfe a rodde, of strange force, wherewith he musters souls, and leads the dead.

Vulcan. I gave it him in stead of a Rattle.

Apollo. And for recompence he stole your tongues.

Vulcan. 'Tis well remembered. He fetch them again; and see if I can finde them, as you say, among his Clouts.

A Dialogue between Jupiter, and Vulcan.

Vulcan. **V**hat am I to do now, *Jupiter*? here I am come at your command, and have brought an Axe sharp enough to cleave a stone at a blow.

Jupiter. 'Tis well done, *Vulcan*; prythee strike hard, and cleave my head asunder.

F 2

Vulcan.

Vulcan. D' you think I am mad? speak truly, therefore, what you will have me do.

Jupiter. Divide my scull, I say. If thou refuse, thou shalt perceive this is not the first time I have been angry: strike with all thy might, therefore, and make no delays; For I am ready to die with the torments which whirle my head about.

Vulcan. Take heed *Jupiter*, I hurt you not, For my Axe is sharp, and will not; like *Lucina*, be your midwife without blood.

Jupiter. Strike boldly, *Vulcan*, I know what's fit.

Vulcan. Against my will, then, since you are not to be disobeyed, have at your scull. What's this? An armed wench? I blame you not *Jupiter*, for storming, being molested with such a head Ache, and lodging in your brain a Girl alive, and armed; your head was not a head, but a Camp. Look she capers, and dances the Matachine; clashes her buckler, and shakes her speare, as if she were divinely possessed; nay, which is more, she is grown handsome, and full statured of a suddaine; blew eyed, but her helmet turnes that to beauty: wherefore *Jupiter*, as the reward of my midwiferie, let her be my wife.

Jupiter. Thou dost ask impossibilities, *Vulcan*; she resolves to live a Virgin: how ever I will not be thy hindrance.

Vulcan. 'Tis all I desire, leave the rest to me. I will ravish her away with me.

Jupiter. Do if thou canst; but I know thou lovest an Impossible.

A

*A Dialogue between Jupiter, Æsculapius;
and Hercules.*

Jupiter. **C**Ease *Æsculapius*, and *Hercules*, to quarrell like mortalls; such discords misbecome the meetings of the Gods.

Hercules. Shall this quack-salver then, *Jupiter*, sit down before me?

Æsculapius. Yes, Sir, being your better.

Hercules. Wherein, good Thunderstruck? Because *Jupiter* for your knavery once slew you with lightning, and afterwards out of pitty restored you your immortality?

Æsculap. Have you forgot, *Hercules*, how you your selfe were burnt in *Oeta*, that you lay fire in my dish?

Hercules. Lets compare the Actions of our lives; I am *Jupiters* Sonne, have undergone famous labours, vanquish't monsters, and subdued barbarous men: thou root-scraper, and Mountebank, able perchance to administer Physick to sick folke, art not famous for any manly performance.

Æsculap. 'Tis true, Sir, I have only cured your scalds, when you came up to us halfe burnt, and your body almost turn'd to oinders by your Coate, and woodpile. Yet 'tis something that I never was a serving-man, like you; and that I never spunne at a distaffe, as you did in *Lydia*, when you wore a scarlet petticoate, and suffer'd your mistresse *Omphale* to correct you with her golden slipper; and that in a fit of madnesse I slew not my wife, and children.

Hercules. Stoppe your fowle language, Sir, or your immortality shall not secure you, for I will cast you down headlong from heaven, and dash out your braines so as *Phæbus* shall not cure them.

Jupiter.

Jupiter. Give over, I say, and disturb not the feast; or I will banish you both from the Table. 'Tis fit, *Hercules*, *Æsculapius* should sit before you, who died before you.

A Dialogue between Juno and Jupiter.

Juno. I should blush, *Jupiter*, to have such a Sonne, so effeminate and lost in wine: who wears a Miter, lies with mad women, more womanish then they; dances after Timbrels, Pipes, and Cimbales; and resembles every body more then you his Father.

Jupiter. This Miter-wearer, and wench, *Juno*, not only subdued *Lydia*, and the Inhabitants of *Tmolus*; as also the *Thracians*; but went against the Indians, with his female Army, took their Elephants, possess't their Countrey, and brought away their King, who made resistance, captive. And all this he did revelling and dancing, and carrying rodde twined with Ivey, and drunk, as you say, and beside himselfe. But those who reviled him, or blasphemed his rites, either he punish't with shackles of Vines, or caused to be dismembred, by their mothers, like *Favnes*. Are not those valiant Acts, and worthy of me his Father? Nor let it be any disparagement that he mingled Maskes, and Revellings with his Conquests; But rather consider what he would do sober, who can do thus drunk.

Juno. Me thinks, Husband, you should have made a panegyrick of his invention of Grapes, and wine. Though you see how men reele when they are drunk, and incline to quarrels, and forget themselves in their drink; and how that *Icarius*, to whom he first taught the use of Vines, was kill'd by his Companions, and slaine with pitch-forkes.

Jupiter. This is nothing to the purpose: For 'tis not Wine, or *Bacchus* which do this, but the excesse of wine, and

and drink taken in beyond fit measure. But whosoever drinks moderately is cheered, and made the merrier. And as for *Icarius* it wrought not so upon any of his Company. But you show your jealousie, *Juno*, and spleen to *Se-mele*, when you accuse *Bacchus* of those things which are most commendable.

A Dialogue between Venus and Cupid.

Venus. VVhy, Love, dost thou Conquer all the other Gods, *Love*, *Neptune*, *Apollo*, *Juno*, and me thy mother, and spare *Minerva*; towards whom thy Torch is flamelesse, thy quiver empty, thou without a Bow, and unable to shoot?

Cupid. I am afraid of her, mother, she is so terrible, of such a sterne countenance, and of such a manly grimnesse; so that when I draw my bow, and aime at her, she shakes her plume, and so astonishes me, that I begin to tremble, and my arrow drops out of my hand.

Venus. Is not *Mars* more terrible? and yet thou hast disarm'd and conquer'd him.

Cupid. He willingly meets my shafts, and invites them, Mother; but *Minerva* perpetually frownes. I once unawares brought my Torch neer her. If you approach me, quoth she, by my Father, ile thrust you through with my javelin, or take you by the legge, and hurle you down to hell, or peece-meale you. Many such threats came from her. Besides she looks fiery, and wears on her Brest a *Gorgons* head, hair'd with snakes, which much affrights me, and makes me run away at the sight.

Venus. Thou saist thou fearest *Minerva*, and her *Gorgon*, But fearest not *Love's* lightning. But how come the Muses impenetrable, and beyond your shafts? Do they shake their Crests too, and wear their *Gorgons*.

Cupid.

Cupid. These I reverence, mother, for they are venerable, and are allwaies busied in contemplations, or songs; so that many times I frequent their company, taken with their Musick.

Venus. You spare these, then, because of their Gravity; but why wound you not *Diana*?

Cupid. To satisfie you in a word, I can never find her but alwaies wandring in mountaines. Besides, she loves a Cupid of her own already.

Venus. What *Cupid*? my Boy.

Cupid. Marry, to hunt, and shoot wild beasts, stagges and Fawnes; which is her whole study. But as for her brother, though he be an Archer, and shoot well.

Venus. Yet thou, my Boy, hast shot him often.

A Dialogue between Mars, and Mercury.

Mars. **D**Id you heare, *Mercury*, what proud, absurd threats fell from *Jupiter*? I, said He, if it please me, will let down a chain from Heaven, at which, pull you never so hard, you shall never draw me down: But if I list to pluck, I will not only draw you, but the Earth, and Sea aloft, with many the like brags, which you heard as well as I. For my part I should not denie him to be superiour, and stronger then any one: But that singly he should excell so many, as that we should not be able to weigh against him, though we took the Earth and Sea into our scale, is past my beliefe.

Mercury. Good words, *Mars*, 'tis not safe to speak thus; least your petulancie procure your punishment.

Mars. D'you think, I would speak thus to any but your selfe, whom I know to be no tale. 'Twas not in my power to conceale from thee, how ridiculous, methought, his threatning was. For I remembred, how not
long

long since, when *Neptune*, *Iuno*, and *Pallas*, being but three, conspired to imprison, and cast him into chaines, how fearfully he varied himselfe through all shapes: And if *Thetis* out of pitty, had not call'd that hundred handed *Briareus* to his aide, they had bound him for all his Thunder and Lightning.

Mercury. No more, *Mars*: 'tis neither safe for you to talke thus, nor meto heare.

A Dialogue between Jupiter and the Sun.

Jupiter. **W**Hat hast thou done, thou most wicked of all the *Titans*? who hast utterly ruined the world by trusting thy Chariot to a witleffe boy, who hath burnt some things by falling too neere the Earth, and starved others with cold, by with-drawing their Fire from them; And in a word hath left nothing undisturbed, and undisorder'd. So that had not I, beholding his Carreers, Thunder-struck him, not a man had bin left. And this skilfull Coachman and Driver, was of your sending forth.

Sun. I was to blame, *Jupiter*; yet pray be not angry, since I was over-borne by my Sonnes importunity. Alas how could I foresee the mischief which followed.

Jupiter. Did you not know what skill your place requires? And that upon the least aberration of your Wheelles all perishes? You knew not neither the fiercenesse of your Horses, and that they are to be hard reyned. For give them Bridle, they presently alter course; just as they hurried him sometimes to the left hand, sometimes to the right, sometimes quite contrary, now up, now downe, as they list themselves, he not knowing how to manage them.

Sun. I knew all this, and withstood him a good while, and denied him my Teem. But when he joy-
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ned teares to his petition, & *Clymene* his Mother with him, I set him fast in the Box, and taught him how to drive, telling him how high he was to mount, and how low he was to fall; as also how to reyne his horses, and curbe their furies. I told him also the danger should he drive wrong: But he, child as he was, having mounted so much fire, and beholding such a vast dungeon beneath him, could not choose but be amazed; whilst the horses missing their usuall driver despised the Boy, and fell a wandring, and wrought all this mischief. He letting go the reynes, and fearfull, I believe, to fall, tooke hold of the Chariot: but he hath suffer'd already, and my sorrow *Iupiter* is punishment enough for me.

Iupiter. Enough for such an attempt? Well, I pardon you for once; But offend so againe, and send forth such another Deputy, and you shall feele how much hotter my lightning is than your fire. Let his sisters also bury him neere the *Po*, where he fell, and let them be turn'd into Poplars, and weep Amber over him. Be it your businessse to mend your Chariot, (for the Axle is broken, and one of the wheeles is crackt) and having coupled your horses againe drive your selfe: and remember this Accident.

A Dialogue between a Cyclops and Neptune.

Cyclops. O Father, how am I serv'd by my wicked Guest, who first made me drunke, then assaulting me in my sleep put out my eye!

Neptune. Who wast that dared this *Polyphemus*?

Cyclops. First he said his name was *No-body*; but after his escape, when he was out of shot, he call'd himselfe *Vlyses*.

Neptune. I know who you meane; he lives at *Ithaca*, and sailed now from *Troy*. But how could he attempt this, being such a Coward?

Cyclops.

Cyclops. Coming home from my flock, I found a great Troop in my Cave, in all likelyhood lurking to steale my sheep: whereupon I bolted my doore, made of a huge rocke, and kindled a fire. No sooner began the wood, which I brought from the mountaine, to cast a flame, but they prepared to hide themselves. But I apprehending some of them, devour'd them as thieves. In the meane time that subtle Companion, *No-Body*, or *Vlyses*, which you will, gave me a venemous potion to drinke, very sweet and fragrant, but most treacherous, and turbulent in operation. For I had no sooner drunk, but me-thought my Cave went round, and I was no longer my selfe; and at last fell into a deep sleep: he sharpening a Barre and stirring the fire, put out my eye, and ever since, *Neptune*, I have been blinde.

Neptune. You slept soundly, my sonne, that the losse of your sight could not rowse you. But how scapt *Vlyses*? Me-thinkes he should not be able to roll away the rocke from the doore.

Cyclops. I removed it, that I might the easier catch him going out. And planting my selfe at the hole, I grop't with my hands, letting onely my sheep passe, remitting my businessse to my Ramme.

Neptune. Now I know his Device: he past under thee among them unperceived. But me-thinkes you might have call'd in other *Cyclops*.

Cyclops. I did, and they came, and ask't me the traytors name. And when I told them, *No-Body*, they thought me madde and departed: and so the Caitiffe cosen'd mee with a false name. But that which grieves me most is, that upbraiding me with my hurt, he told me my Father *Neptune* should not cure me.

Neptune. Take courage, sonne, I will revenge thee. And and he shall know, that though I cannot heale eyes bored out, yet 'tis in my povver to save or drown those that sayle. He is yet at Sea.

A Dialogue between Alpheus and Neptune.

Neptune. **W**Hat's the reason, *Alpheus*, that of all the rivers which fall into the Sea, you onely, contrary to the courses of the rest, grow not salt, nor mingle waters, or diffuse your self; but gliding through the Ocean preserve your streame fresh, untainted, and pure; in some places, I know not how, diving like a sea pye, or Heron, and rising againe in other places, and showing your selfe?

Alpheus. These are love tricks, *Neptune*; Therefore blame me not, you have loved in your time.

Neptune. Ist a woman you love, *Alpheus*, or a Nymph, or some sea Goddesse?

Alpheus. None of these *Neptune*, but a Fountaine.

Neptune. Where springs it?

Alpheus. In the Island of *Sicily*; they call it *Arethusa*.

Neptune. I know it: believe mee, *Alpheus*, you have not made an unlovely choyce. 'Tis a cleare spring, and flowes in a pure Chrystall; and receives thus much ornament from the pibbles among which it rises, that it showes like a poole of silver over them.

Alpheus. I see you know it, *Neptune*; To it am I now going.

Neptune. Goe; and be happy in your love: but first tell me one thing, where did you see *Arethusa*, you being an *Arcadian*, and she rising neere *Syracuse*?

Alpheus. You hinder my journey, *Neptune*, by your impertinent questions.

Neptune. You say well; passe on to your beloved; and when you rise againe from the Sea, mingle with your fountaine in one Channell, and become one Streame.

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A Dialogue betweene Menelaus and Proteus;

Menelaus. **T**Hat you should be converted into water, *Proteus*, is not incredible, for you are a Sea God; or into a tree, may be borne withall; or sometimes into a Lyon, is not utterly beyond believe: But how, living in the Ocean, you can transforme your selfe into a flame, is a thing which I admire, but believe not.

Proteus. Marvaile not, *Menelaus*, for all those changes I under-goe.

Menelaus. I have seen you. But, then, me thought (as I may say to you) you jugged onely by drawing false presentments over your tricks, and casting a mist before your spectators eyes; not that you truly were what you appeared.

Proteus. What juggling could there be in things so plainly done? Have not you seene with your eyes open into how many shapes I have transformed my selfe? If you will not believe that sense, but will still thinke you saw a delusion, or some Aëry appearance cast before you, when I next turne my selfe into fire, apply, generous Sir, your sense of touch to me, and then you will perceive whether I be true fire, or fire in show.

Menelaus. That would be no safe triall, *Proteus*.

Proteus. In my opinion, *Menelaus*, you never saw a *Polypus*; nor understand the transformation of that fish.

Menelaus. A *Polypus* I have seen, but would gladly learn it's transformation from you.

Proteus. To whatsoever rock it fastens, or spreads its finnes, it becomes like, and throwing off its owne, assumes the colour of the stone; thereby lying concealed from fishermen, not at all differing, or varying in appearance from the rocke.

Menelaus. So the report goes: but yours, *Proteus*, is a Paradoxe much unlikelier.

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Proteus.

Proteus. I know not, *Menelaus*, whom you will believe, who will not believe your owne eyes.

Menelaus. I saw what I saw; yet 'tis a thing to me prodigious, how you should become fire and water.

A Dialogue betweene Neptune, and a Dolphin.

Neptune. **T**Is wel done of you *Dolphins*, that you are such friends to men. For heretofore you carryed the son of *Inus* ashore the *Isthmus*, after he and his mother were cast downe from the *Scironian Cliffe*; now thou hast waisted a Mustian of *Meethymna*, over to *Tenarus*, keeping his Furniture, and Harp, and hast not suffer'd him to perish by the Saylers.

Dolphin. Wonder not, *Neptune*, that we succour men thus; we of Men were made Fishes.

Neptune. 'Tis a thing I blame *Bacchus* for, that having overcome you in a Sea fight, he transform'd you; whereas it had beene enough to have taken you prisoners, and to have subdued you as he did others. But how, good *Dolphin*, came *Arion* to be thus endangered?

Dolphin. *Periander* (as I imagine) delighted with his skill sent for him often. He being enrich'd by the King, desired to saile home to *Meethymna*, to show his riches, shipping himselfe with a crue of Pyrates, who knew he carryed much gold and silver about him: when they came about the middle of the Arches, the Saylers conspired against him. Well, quoth he (for I heard all swimming neere the Ship) since you intend to kill me, permit me in my bravest furniture to play mine owne funerall Elegie, and voluntarily to cast my selfe into the Sea. They consented. And he taking his robe, and playing most ravishingly, cast himselfe over-board, with a purpose to drowne himselfe. But I receiving him, and getting him on my back swam with him to the Promontory.

Neptune.

Neptune. I applaud your love to Musicke; 'Twas a fit reward for your Attention.

A Dialogue between Diogenes and Pollux.

Diogenes. **I** Charge you, *Pollux*, assoone as you are risen (for to morrow I perceive 'tis your course to returne to life) that if you see *Menippus* the dogge, (whom you shall find in the Schooles at *Corinth*, or in the *Lycæum* at *Athens*, laughing at Philosophers wrangling with one another,) you tell him, that if he have laught enough at the passages of the upper world, I desire him to come downe into the Lower; where he shall have much more to laugh at. For there our proceedings, which he laughs at, are doubtfull to him, and he meets with this frequent objection, Who knowes what shall befall us after the end of this Life. But here tell him, he shall never want sport, But laugh as I do, as often I see rich men, great Officers, and Tyrants humble and unrespected, and not to be distinguished but by their unmanly degenerate howlings, at the remembrance of their life past. Tell him this, and bid him bring a knapsacke with him fill'd with beanes, and a supper (if he can find one) made for *Hecate* in some crosse way; or an egge, left after a lustration, or the like.

Pollux. Ile deliver your Message, *Diogenes*; But for my better knowledge of him, what kind of man is't?

Diogenes. A little, crabbed, old man, enclining to baldnesse; wearing a torne Gowne, pervious to all winds, and varied with patches of severall colours. He alwayes laughs, especially at self-conceited Philosophers.

Pollux. 'Twill be easie to find one of this Character.

Diogenes. Will you carry a Message from mee to those arrogant Philosophers too?

Pollux. Speak your Errand, it shall not be any trouble to serve you.

Diogenes.

Diogenes. In short, then, Counsell them to trifle no longer, nor to dispute of wholes, nor cast one another into Dilemma's or horned syllogismes, nor give forme and mood to Crocodiles; nor breed their minds to such drie barren studies.

Pollux. But they will say I am ignorant and unbred thus to condemne their wisdom.

Diogenes. Bid 'em, then, from me Live scorn'd.

Pollux. So much I shall tell them.

Diogenes. Say to Rich men in my name, Why ye fooles do you treasure up your gold? and why do you torment your selves, by counting your use money, and laying talent to talent, who are shortly to come hither but with a penny fare in your mouth?

Pollux. I shall tell them this also.

Diogenes. Tell the spruce Gallants, and Hectors, *Megillus* the Corinthian, I mean, and *Damoxenus* the Wraistler, that here is no use of golden haire, black eyes, or red cheeks; or of bigge sinewes, or strong shoulders.

Pollux. It shall not be burdensome to deliver this also.

Diogenes. Bid the poor who are many, driven from their estates, and groaning under their wants, that they neither weep nor howle, but that they consider the equality of this place, and that they shall see the richest here as poor as they. And if you think fit tell the Lacedemonians, that they are grown loose and effeminate.

Pollux. Pray excuse me for the carriage of your message to my Countrey men, *Diogenes*; your errands to the rest I will deliver.

Diogenes. Leave them out, then, if you think good; and convey my speeches to the rest.

Pluto.

Pluto, or a Complaint against Menippus.

The Speakers, *Cræsus*, *Pluto*, *Menippus*,
Midas, *Sardanapalus*.

Cræsus. **T**Is not possible for us to endure, *Pluto*, this insufferable Barker *Menippus* to be of our company. Therefore remove him hence, or we will depart some where else.

Pluto. What hurt can he do to you, being dead as you are?

Cræsus. When we howl, and sigh at the memory of our pleasures in the other world, *Midas* of his gold, *Sardanapalus* of his Luxury, I of my treasures; he laughs and upbraides us, calling us slaves, and base villains: sometimes he drowns our howlings with singing, and in a word he is very troublesome.

Pluto. What say you to this, *Menippus*?

Menippus. Tis all true. These men I hate as degenerate and lost, who think it not enough to have lived wickedly, but remember and dwell upon the thought of those things above. Therefore I delight to plague them with themselves.

Pluto. But you do ill; for they lament no small losses.

Menippus. Are you mad too, *Pluto*, that you approve their whinings?

Pluto. No, Sir. But I would not have you divide your selves.

Menippus. Know this, O ye worst of *Lydians*, *Phrygians* and *Assyrians*, that I will never leave you; but wheresoever you go I will follow, vexing you, and singing, and laughing.

Cræsus. Is not this plaine Contumelie?

Menippus. No. That was contumelie which you usually practiced, suffering your selves to be adored, and abusing free people; not at all remembring your mortalitie

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litie: wherefore howle, now you have lost all.

Cræsus. Where are my rich and Numerous possessions?

Midas. How much gold do I misse?

Sardanapalus. And I how much pleasure?

Menippus. So, this I like: weep on; Ile joyne vvith you, and sing the old sentence, *Know thy selfe.* A fit dittie to be mingled vvith your mournings.

A Dialogue between Pluto and Mercury.

Pluto. **D**O you know old *Eucrates* the usurer, who has not one child, but five thousand Gapers after his estate?

Mercury. The *Sicyonian* you mean; what of him?

Pluto. Let him live, *Mercury*, ninety yeers more to the ninety he hath lived already, and longer if it be possible. But fetch hither his flatterers, young *Charinus*, and *Damon*, and the rest.

Mercury. That would shew very preposterous.

Pluto. Rather very just. For why do they pray so earnestly for his death, but that they may enjoy his estate? But that which is yet most base, is that at that very time when they wish his Death, they grossly observe, and Court him; And when he is sick, all men know what they desire, yet they vow sacrifices for his recovery. In a word, they have severall wayes of flattery. Wherefore let him be immortall, and let them die first, and loose their gapings.

Mercury. Well, being such knaves their punishment shall be ridiculous: But methinks he lures them on pretty handsomly, and feeds them with hopes; allwaies dissembling, as if he were about to die, when he is much lustier then his Flatterers. They in the meantime dividing the inheritance among them, are fed vvith the Image of a Phantastick happineffe:

Pluto.

Pluto. Let him therefore, like *Iolaus*, cast off his old age, and grow young again. But let them in the midd't of their hopes, be snatch avway as it vvere in a golden dream, and like evill men die evill dearhs.

Mercury. Enough *Pluto.* I vvill send them to you one after another. I think they are seaven.

Pluto. Call forth their souls, *Mercury*; and let him send them every one hither before him: but let him of an old man become a youth.

A Dialogue between Terpsion, and Pluto.

Terpsion. **I**S this Justice, *Pluto*, that I should die, who am but thirty yeers old, and that *Thucritus*, who is almost an hundred, should live?

Pluto. Great Justice, *Terpsion*; For though he lives, yet he wishes none of his friends dead; whereas you all the time you lived, laid nets for his estate.

Terpsion. Was't not fit, being an old man, and no longer able to use his riches, he should die, and leave them to those that are younger?

Pluto. You make new lawes, *Terpsion*, that when a man can no longer use his riches with pleasure, he ought to die. Fate and Nature decree otherwise.

Terpsion. I accuse them, therefore, of disorder. For the businesse ought to run in this succession: The most aged to die first, then those who are next in years; And not to be inverted, or he to live who is decrepit, hath but three teeth left, scarce sees, is supported by four servants, distills at nose, hath eyes filled with rheume, hath lost all sense of pleasure, and is laught at by boyes as a living sepulchre; and the most beautifull, and lustiest young men to die. This is to make rivers run backwards. At least 'twere fit we knew the date of old mens lives, that they might not cousten us as they do. But now the old Proverb is brought to passe, the Cart leads the Oxe.

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Pluto.

Pluto. These things are wiselier carried, *Terpsion*, then you are aware of. For what ailes you, that you yawne after other mens fortunes, and enslave your selves to childlesse old men? you do, therefore, but make your selves ridiculous, and they bury you first; which to many is matter of great pleasure; for just as you pray'd for their deaths, so much delight is it to others to have you die first. For you have introduced a new Art, to make love to old women, and old men, especially to those who have no children, neglecting those that have; whilest many of those who are courted by you, well acquainted with your aimes, if they chance to have children, pretend to hate them, that they may have observers. At length those who had for a long time wasted themselves in gifts, are shut out of the will, and the sonne, as there is good reason, enjoys all: the rest cheated of their hopes gnash their teeth.

Terpsion. You speak truth. *Thucritus* hath almost quite eaten my estate; still making me believe he would die. And as often as I came to visit him, he would groan, and sob inwardly, and counterfeit a noise like an abortive chick in the shell; wherefore by how much the nearer I thought him to his grave, so many gifts the more did I send him; least his other flatterers should exceed me in presents: many nights have my cares taken my sleep from me, numbring and disposing my fortunes. And indeed care, and watching were the causes of my death: whilest he having swallowed my bait, assisted at my funerall, and went before my beer laughing.

Pluto. Maist thou live eternally, *Thucritus*, to grow rich, and laugh at such men. And maist thou not die, till thou have sent hither all thy flatterers before thee.

Terpsion. It would be a pleasure to me too, *Pluto*, if *Chariades* should die before *Thucritus*.

Pluto. Take comfort, *Terpsion*; *Phido*, *Melantus*, and all the rest shall die before him of their Cares.

Terpsion. This I like. Live eternally *Thucritus*.

A

A Dialogue between Zenophantes, and Callidemides.

Zenoph. **B**Ut how died you, *Callidemides*? you know I, being *Dinias* parasite, did over-eat my selfe, and was choak't with a surfet: you stood by when I died.

Callid. I did, *Zenophantes*. I died unexpectedly: you know old *Ptaeodorus*.

Zenoph. You mean the rich Usurer, who hath no child, whose house you alwaies frequented.

Callid. I alwaies observ'd him, and flatter'd my selfe with his death: but when I saw my expectation prolonged, and that he began to be older then *Typhon*, I contrived a compendious way to gain his estate. For having bought poyson, I dealt with his Butler, that when *Ptaeodorus* next call'd for drink (and he usually drinks deeply) he should steal it into the bowle, having it ready, and give it him; which if he did, I swore to make him a freeman.

Zenoph. And what happen'd? For me thinks you are about to tell a strange story.

Callid. We went to bath our selves, where his Boy held two cuppes; one for *Ptaeodorus*, which held the poyson, the other for me. But mistaking, I know not how, he gave the poyson to me, and the sound cup to *Ptaeodorus*: who presently drunk it off; when at the instant I fell down dead, and excused his funerall with my own. Why do you smile *Zenophantes*? you do not well to laugh at your friend.

Zenoph. You have suffer'd things to be laught at, *Callidemides*. But how lookt the old man at your fall?

Callid. First he was frighted with the Accident. But being inform'd, I believe, how things were, he laught at what the Butler had done.

Zenoph.

Zenoph. You did ill to make such short contrivances, for a thing which would in ordinary course much safer have happen'd, had you made lesse hast.

A Dialogue between Cnemon and Damnippus.

Cnemon. **V**Vhy this is the old Proverb right, the Fawn beats the Lion.

Damnip. At what do you chafe, *Cnemon*?

Cnemon. At what do I chafe, do you aske? I have left an heire against my will, and am cousen'd, wretch that I am, and have undone my children.

Damnip. How I pray?

Cnemon. A little before my death, I applyed my selfe much to the rich, childlesse *Hermolaus*, who took my Adresses not distastfully: and to show my selfe a wise fellow, I made my will, and publisht it, and left all my estate to him; expecting that out of imitation he should do the like to me.

Damnip. And what was your successe?

Cnemon. What he wrote in his will, I know not; but I died suddenly by the fall of a house: since which time *Hermolaus* possesse my estate, like a Pike which carries away the hook with the bair.

Damnip. Nay, you the Angler and all: wherefore you made a ginne for your selfe.

Cnemon. It seemes so, and therefore I now mourne.

A Dialogue between Charon, Mercury, a company of dead men, Menippus, Charmoleus, Lampichus, Damasias, a Philosopher, and a Rhetorician.

Charon. **H**Eare how the case stands with you: My Boat, as you see, is small, and rotten, and leakes

leakes in many places; And therefore if it be not equaly trimmed, 'twill overturne. And yet so many of you together are come hither, every one with a great burden; which if you bring in with you, you will repent it, especially those who cannot swimme.

The Dead. How shall we do then for safe waftage?

Charon. Ile tell you, you must enter naked, and leave your carriages upon the shoare. And 'tis well if the Boat receive you all so. Be it your charge, *Mercurie*, to admit none but such as are slender, and cast away their Luggage: stand therefore at the ladder, and receive them with choice, and compell them to enter stript.

Mercury. I will obey your Directions. Who is the first?

Menippus. I am *Menippus*. Looke *Mercury* I have cast my wallet and staffe into the lake: as for gown, 'twas well I brought none.

Mercury. Enter *Menippus*, thou best of men, and take the first and highest place in the Boat; from whence thou may'st see the rest. But what spruce youth is this?

Charmoleus. I am *Charmoleus*, the lovely Megarian, who took two talents for a kisse.

Mercury. Cast off your beauty, and lippes with their kisses, your long haire too, red cheeks, and whole skinne? 'Tis well; you are now fit, enter. But what grimme Sir is that, arrayed in Purple, and a Crown on his head?

Lampichus. I am *Lampichus*, Tyrant of Gela.

Mercury. Why thus loaden? *Lampichus.*

Lampichus. Should a Prince come naked? *Mercury.*

Mercury. A prince should not, but a dead man should. Therefore put off your ornaments.

Lampichus. There lie my riches.

Mercury. But you must cast off your pride, and stateliness too, *Lampichus*. For if these enter with you, they will overcharge the Boat.

Lampichus. Let me keep but my crown and robe.

Mercury.

Mercury. By no means, you must forsake them.

Lampichus. There then: what more? you see I have cast away all.

Mercury. You must cast off your cruelty too, and folly, and insolence, and fury, and the like.

Lampichus. See, I am naked.

Mercury. Now enter. What grosse fleshy fellow are you?

Damastias. I am *Damastias* the wrastler.

Mercury. So methought, I have seen you often at wrastling.

Damastias. True, *Mercury*, receive me therefore naked.

Mercury. You are not naked, my friend, who are clothed with all this flesh; put it off therefore: for if you put but one foot into the boat, you sink it. Cast away your Crowns, and praise too.

Damastias. See, I am naked, and slender, like other Ghosts.

Mercury. You are now of a fit lightnesse; therefore enter. Do you *Crato* throw away your vvealth, as also your effeminatenesse, and pleasures; and bring not vvith you your Epitaphes, and titles of your Ancestors: leave behind you too your pedigree, and reputation, and panegyrics bestowed upon you by the City, to which you have been a benefactor; the inscriptions of your statues also. And speak not of the great tombe they have raised for you, for these things gather vveight from their remembrance.

Crato. Well, I will put them off, because I cannot helpe it.

Mercury. Blesse me! vvhat armed? vvhy do you carry that Trophie?

Crato. Because I conquer'd and atchiev'd it, *Mercury*, and vvvas therefore honoured by the City.

Mercury. Leave your armes to the Earth, there's only peace in Hell, and no need of Trophies there. But vvhat venerable shade is that, of a grave preface, vvho knits his

his

his browes out of contemplation, and weares such a long beard?

Menippus. A Philosopher, *Mercury*; or rather a jugler, and cheater: pray strippe him, and you will see many things very ridiculous hid under his gown.

Mercury. Lay aside your gown, Sir, and all things else. O *Iupiter*! what arrogance, ignorance, contention, vain-glory, endlesse questions, thornie disputes, intricate notions, fruitlesse labours, whimsies, trifles, and curious follies, he carried about him? Besides gold, and pleasures, and impudence, and choller, and wantonnesse, and luxurie. These things scape not my knowledg, Sir, though you should strive to conceal them. Cast off your lying, also, and your pride, and your conceit that you are better then others. For if you enter thus burdened, a pinnace will scarce carry you.

Philosoph. I cast then all off, since 'tis your pleasure.

Menippus. Let him put off his beard too, *Mercury*, which you see is both long, and slovenly, and weighs at least five pound.

Philosoph. But who shall cut it?

Mercury. *Menippus* shall shave you with the axe that mends the boat, laying your beard upon the sides of the ladder.

Menippus. Not so, *Mercury*, 'twill be more ridiculous if you lend me a saw.

Mercury. An Axe will serve.

Menippus. So, you now look more like a man, having cast off your stink; shall I clip your eye-browes too?

Mercury. Yes, for these he used to raise to the toppe of his forehead, when he strained himselfe. What, dost thou cry? varlet, and art afraid of death? enter then.

Menippus. He still hath one thing strong about him.

Mercury. What, *Menippus*.

Menippus. Flattery, *Mercury*, which when he lived, stood him in much stead.

I

Philosoph.

Philosoph. Do you then, *Menippus*, cast off your liberty, and boldnesse of speech; your jollity also, and jeering.

Mercury. By no means: keep them still; for they are light, and of easy portage, and will advance our passage. Do you, Pleader, cast away your tedious speeches, and your Retortions, your similitudes also, and periods, and barbarismes, and other burdens of language.

Rhetor. 'Tis done.

Mercury. 'Tis well. Now set from the shore, and let's pull up the ladder, weigh anchor, and spread the sayle. Do you, Ferry-man, guide the sterne; and let's be merry. Why howle you ye vain people? especially, you *Philosopher*? because you lost your beard?

Philosoph. No. But because I thought the soule had bin immortall.

Menippus. He lies: he weeps for something else.

Mercury. For what?

Menippus. Marry, because he can be no more invited to costly suppers; and cannot steale forth by night unespied, and muffling himselfe in his gown, go over his circle of whore-houses, and in the morning cheat his pupils, with his lecture of wisdom, and take their money. These are the things that grieve him.

Philosopher. Art not thou troubled, *Menippus*, because thou art dead?

Menippus. How can I, who hasten'd to meet death before I was call'd? But hark, do you not hear a great noise from the earth.

Mercury. Yes, *Menippus*, in more then one place. 'Tis a company met together, who make themselves merry at *Lampichus* death; The women also surround, and follow his wife, and the boyes throw stones at his children. Others in *Sicyonia* clappe *Diophantus* the Orator, for making a funerall Oration upon *Crato*. *Damastias* mother also with other women make a lamentation for him: No body bewailes thee, *Menippus*; thou liest unmolested.

Menippus.

Menippus. Not so, you shall presently hear the dogges dolefully barking, and the Crowes beating their wings when they come to bury me.

Mercury. Thou art a valiant fellow, *Menippus*. So, we are arrived at the shore: go all you straight forward to the Court of Justice. I and the Ferry-man will fetch others.

Menippus. Farewell, *Mercury*, wee'l passe on. What will become of you my friends? you must all be arraigned; and they say there are grievous punishments here; Wheels, and Vultures, and restless stones: every mans life shall be open'd and ript up.

A Dialogue between Crates, and Diogenes.

Crates. Did you know rich *Mærichus*, *Diogenes*? he that was so wondrous rich, and came from *Corinth*; who had whole fleets laden with Merchandise; whose cousen *Aristeas* being also very wealthy, used to repeat that peece of *Homer*, *Do you kill me, or let me kill you*.

Diogenes. The two that alwaies courted one another, *Crates*?

Crates. Yes, for their estates: being both alike aged, they publish't their wills. In which *Mærichus*, if he died first, left *Aristeas* heire to all he had, and *Aristeas* did the like if he died before *Mærichus*. This was recorded. They continued their Courtship, and strived, who should excell in flattery. The presagers, whether they took their conjectures from the starres, or from their dreams, as the *Chaldeans* do, nay *Apollo* himselfe also sometimes gave the victory to *Aristeas*, sometimes to *Mærichus*: so that the Ballance sometimes inclined to one, sometimes to the other.

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Diogenes.

Diogenes. What was the event, *Crates*? 'tis a thing worthy my hearing.

Crates. They both died upon one day, and their estates descended to *Eunomius*, and *Thrasycles* their two Kinsmen, not at all presaging so great a fortune. For sayling from *Sicyonia* to *Cyrrha*, a contrary winde and tempest tooke them in the middle of their Course, and sunk them.

Diogenes. They were rightly served. But we in our life time did no such things to one another; neither did I ever pray for the death of *Antisthenes*, that I might inherit his staffe, though twere a strong one, and made of a Crabtree. Nor do I think, *Crates*, that you wisht me dead, that you might inherit my Tubbe, or Scrip, or two quarts of Lupines.

Crates. I had no need of those things, *Diogenes*, neither had you. As much of *Antisthenes* descended to you, as you had use of; and as much from you to me, as I had use of: which was much more, and more precious then the *Persian* Monarchy?

Diogenes. What do you meane.

Crates. Wisdome, Contentment, truth, liberty, and freedom.

Diogenes. I remember I succeeded *Antisthenes* in those wealthy vertues; and left them amplified to you.

Crates. Others neglected such possessions, and never courted us for our estates, but had their eyes fasten'd upon Gold.

Diogenes. And good reason. For they could receive no such things from us; but being torne with pleasure, like old rotten purses, what ever wisdome, or liberty, or truth, is put into them, presently droppes out and runs through, the bottome being not able to hold it. Resembling *Danaus* Daughters, who powre water into a vessell full of holes. But gold they retaine with tooth and naile, and all the strength they have.

Crates.

Crates. We, therefore, even here enjoy our Treasures: they bring but one single penny with them, and leave that too with the Ferryman.

A Dialogue between Alexander, Hannibal, Minos, Scipio.

Alexander. 'Tis fit I be prefer'd before you, *Lybian*, being the better man.

Hannibal. No, Sir, 'Tis fit I should be prefer'd.

Alexander. Let *Minos* judge.

Minos. Who are you?

Alexander. This is *Hannibal*, the *Carthaginian*; I am *Alexander* the Sonne of *Philippe*.

Minos. Afore Jove, both famous men; But about what is your contention?

Alexander. About taking place. He saies he was a greater Commander then I. I, as all the world knowes, not only excell'd this fellow, but all men els in Warres.

Minos. Both therefore speak for your selves as well as you can: and do you begin, *Lybian*.

Hannibal. I am glad *Minos*, that I have here learnt the Greek Tongue, that herein also *Alexander* may not excell me. I say, then, that those men are most worthy of renown, who from small Originals, have arrived to great Atchievements, and by their own power have made themselves worthy of Empire. With a small Troope I made an inrode into Spain at first, as Lievetenant under my brother; where I was held fit for the greatest employments and counted the best souldier. For there I conquered the Iberians, and overcame the Gaules, and Hesperians; and having march't over great mountaines neer the *Po*, I over ran and demolish't diverse cities, wasted all the Champion Countrey of Italy, and led my army to the suburbs of Rome; and slew so many Romans in one day, that

that we measured their Rings by Bushels, and made Bridges over rivers with dead bodies: And all this I did, neither call'd the sonne of *Ammon*, nor faining my selfe a God, nor telling my mothers dreams. But confessing my selfe to be a man, I fought against tryed, experienced Captaines, and joynd battle with stout and warlike souldiers; not with *Medes*, or *Armenians*, who flie before they are pursued, and yeeld the victory to any man of a bold spirit. Whereas *Alexander*, succeeding his Father in his Kingdome, enlarged it, indeed, but by the current of Fortune; who when he had overcome, and taken the miserable *Darius* in the plaines of *Arbela*, contrary to the custome of his Ancestors, would have been adored: And corrupting himselfe with the *Persian* Luxury, he slew his friends at Banquets, and assisted at their murders. I had the rule of my Countrey too; yet when they called me home, because a great fleet of enemies sailed towards *Lybia*, I speedily obeyed, and render'd my selfe a private man: and when I was afterwards condemned, bore the sentence contentedly. And this I did, being but a *Barbarian*, and not bred to the Greek Discipline: who never read *Homer*, like him, nor was instructed by *Aristotle*; but was led by my own excellent Genius. And these are the things wherein I pronounce my selfe better then *Alexander*. But if he think himselfe my superiour, because he hath encircled his head with a Crown: perchance such ornaments may seeme venerable to his *Macedonians*; but it followes not that therefore he should be preferred before a valiant and Warlike Captain, who still went more by Counsell then Fortune.

Minos. He hath made a generous speech for himselfe, and not to be expected from a *Lybian*. What say you to this, *Alexander*?

Alexander. 'Tis fit, *Minos*, I should make no reply to such a bold fellow: since fame can sufficiently instruct thee how great a Prince I was, and how great a Thiefe he.

he: Yet consider how farre I excell him, who began my Achievements, with my youth; when succeeding in a troubled and distracted State, I tooke revenge of my Fathers Murtherers. Afterwards, striking a terroure into all *Greece* by my conquest of *Thebes*, they chose me their Generall: nor was I content to straighten my selfe within the Kingdome of *Macedonia* left me by my Father, but projected the victory of all the world. Thinking it poor not to raigne over the Universe, with a small Army I entred into *Asia*, and in a great battle wonne *Lydia*, *Ionia*, and *Phrygia*. And conquering all as I march't, I came to *Issus*, where *Darius* with an Army consisting of *Myriads* expected me. After this, *Minos*, you may remember how many thousand shades I sent you in one day: The Ferry-man saies his Boat was not sufficient, but that he was faine to joyne boards together, and wast them over upon planks. And this I did, still exposing my selfe first to danger, and offering my selfe to wounds. And that I may not recount to you, what I did at *Tyre*, and in the fields of *Arbela*, I went as farre as *India*, and made the Ocean the period of my empire; took their Elephants; and brought away *Porus* Captive. Passing over *Tanais*, in a great horse fight I vanquish't the *Scythians*, a people not to be contemned: Rewarded my followers, and revenged my selfe of my foes. If men thought me a God, they are to be pardoned, being perswaded from the greatnesse of my Actions. After all, I died a King. Whereas *Hanniball* died Banish't in the Court of *Prusias* the *Bythinian*; A fit death for so deceitfull, and perjured a fellow. For I forbear to tell how he overcame the *Italians*, not by valour, but by couzenage, perfidioufnesse, and stratagems. There being nothing just, or cleare in all that enterprize. But whereas he objects to me my Luxury, he forgets what he did at *Capua*; where he had his Mistresses, and like an admired souldier voluptuously squander'd away the opportunities of warre. Had not I, out of my contempt of the Westerne parts,

parts, turned my march to the east, what great matter had I achieved? Have taken *Italy*, perchance without blood, or have subdued *Lybia*, to the utmost coasts of *Africk*. These were Countries below my Conquests, being already terrified by my fame, and acknowledging me for their Lord. I have said: give sentence, *Minos*. And let these few Achievements pick't out of many suffice.

Scipio. Stay, *Minos*, till you have heard me too.

Minos. What are you, Brave Sir? or from whence come you?

Scipio. I am the *Romane Scipio*, who overthrew *Carthage*, and in many great Battles subdued *Lybia*.

Minos. What would you say more?

Scipio. Marry, that I am inferiour to *Alexander*, but greater then *Hanniball*, who conquered, and pursued him, and compelled him to a dishonorable flight. He is therefore very impudent to compare himselfe with *Alexander*, with whom I, who vanquish't him, presume not to rank my selfe in comparison.

Minos. Afore love thou speakest rightly, *Scipio*: wherefore I pronounce *Alexander* to be first, next to him you *Scipio*; and, if you please, let *Hanniball* be third, since he is not utterly to be despised.

A Dialogue between Diogenes and Alexander.

Diogenes. **H**OW now, *Alexander*, are you dead too like all us?

Alexander. You see I am, *Diogenes*: nor is it strange, being a mortall man, I should die.

Diogenes. Did *Jupiter Ammon* lye then, when he said you were his Son; or were you in earnest the Son of *Philip*?

Alexander. Of *Philip* it seems: had I been descended of *Jupiter*, I had been Immortall.

Diogenes.

Diogenes. But there went a report of your Mother *Olympia*, that a Dragon should couple with her, and be seen in her Chamber; and that from thence she should conceive, and bring forth you; and that *Philip* was deceived to think himself your Father.

Alexander. I have heard such a Report; but now I see that neither my Mother, nor the Priests of *Jupiter* are to be credited.

Diogenes. Yet their lye stood you, *Alexander*, in good stead in your Enterprises: for many were struck with an opinion of your Divinity. But tell me, pray, to whom have you left your great Empire?

Alexander. I know not, *Diogenes*. I had no more leisure to dispose it, then just at my Death to give my Ring to *Perdiccas*. But why laugh you, *Diogenes*?

Diogenes. How can I choose? Have you forgot what the *Grecians* did, when at your entrance into your Kingdom, they flatter'd and chose you their Prince, and General against the *Barbarians*: and how some placed you among the twelve Gods, built Temples, and Sacrificed to you, as the Son of the Dragon? But tell me, where have the *Macedonians* buried you?

Alexander. I have lain these three dayes at *Babylon*. But *Ptolemy*, my Armour-bearer, hath promis'd, as soon as the Tumults now on foot will give him leisure, to carry me into *Aegypt*, and bury me there; that I may become one of the *Aegyptian* Gods.

Diogenes. Shall I not laugh, *Alexander*, when I see you play the fool in Hell, and hope to be made some *Anubis*, or *Osiris*? Throw off your Ambition, Divine Sir, for 'tis not possible for any, who have once past over the Infernal Lake, and entred the mouth of the Cave, to return; neither is *Aeacus* invigilant, or *Cerberus* to be contemn'd. I would therefore gladly learn of you, how you bear the remembrance of the felicity you left above; your Guards, and Squires, and Peers, your Treasures and Countries

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Countries which adored you: *Babylon* also, and *Bactria*; besides your Elephants, Honour, and Glory, when you were carried in Triumphs, your head bound about with a white Coronet, and your self clothed with Purple: doe you not relent at the memory of these things? why weepest thou, Fool? did not your wise Master *Aristotle* teach you, not to account any of the gifts of Fortune stable?

Alexander. Call you him Wise, who was the basest of Flatterers? there's none knows so much of *Aristotle*, as I; what suits he made, and what letters he wror to me, and how he abused my Ambition to Learning, soothing and extolling me, sometimes for my Beauty, as if it been a piece of the highest Good; sometimes for my Actions and Treasure; maintaining that Riches were Good, that he might, I believe, with the lesse shame refuse them. He was a Jugler, *Diogenes*, and Cheater. All that I gained by his wisdom is to grieve for those things you mentioned, as for the greatest goods.

Diogenes. He teach you a cure for your sorrow. Since there grows no *Hellebore* here, drink as great a draught of *Lethe*, as you can, and you will never after be troubled for *Aristotle's* goods. But look, yonder comes *Critus*, and *Callisthenes*, and many others to dismember you, and revenge themselves for what they suffered: wherefore vvade over to the other Bank, and drink soundly as I bid you.

A Discourse of Followers, and such as are employed for Reward.

HOW shall I, my Friend, describe to you the First and the Last, as they say, of those miseries, which they are faine to suffer and undergo, who are in pay, and retain to the Friendship of Rich men? if I may call Servitude, Friendship. For I know many, and almost all the evils
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which befall them. Not from my own experience, (for I was never forced to make tryal, nor may I ever, O ye Gods) butt many who have been cast upon that course of life, have made descriptions to me: some, whilst they yet felt the thraldome, deploring the many and great indignities they endured: others, as if they had broke prison, recounting with some pleasure what they had suffered, much rejoycing to repeat the mischiefs they had escaped. These are the more to be credited, having been admitted into the secrets and mysteries of the Courle, and seen all from the beginning to the end. I hear them therefore not carelessly, or without attention, but as men who report an unlookt for deliverance from some Shipwrack; like those Saylers, whom we see in our Temples with shorn heads, who will tell you of waves, and billows, and steep swellings of the Sea, and tossings, and broken Masts, and torn Tackling; but above all of the Twinne Brothers, *Castor* and *Pollux*, (two necessary persons in the Tragedy,) or some other God unexpectedly sitting on their Sayles, or standing at the Sterne, who guided their Ship to some peaceable Shore, where it no sooner arrived, but by easie and gentle degrees sunk, whilst they by the favour and protection of their God, safely landed themselves. Many such Tragical passages will they report to raise your Charity, presuming to receive the more, if they appear not only distressed, but affected by the Gods. But they who speak of their Domestick tempests, and waves, and, as I may say, of their third, fift, and tenth Billows: and how they first launcht into a calme Sea, and what they suffer'd in their voyage; Thirsty, Sea-sick, and overcome with the salt water: lastly, how their unhappy Ship dasht against an hidden Rock, or some sharp Promontory; and how they, wretches, were miserably faine to swimme to land naked, with the losse of all they had. When I hear such complaints as these, they seem to me to conceal many things for shame, as men willing

to have them forgotten. But I, framing my conjectures from such and the like discourses, have found out the discommodities of such Attendances, which it shall be no trouble to me, my Friend *Timocles*, to decipher to you. For, me thinks, I have perceived you of a long time bending to that course of life. For when not long since we fell upon this Argument, one of the company praised this Mercenary course, calling them thrice happy who had dependance on great persons at *Rome*, where they might feast shod-free, lodge magnificently, travail with all accommodation and pleasure, and lie along if they please in an Ivory Sedan. Moreover, to be paid for their friendship and well-being, is no small felicity; so that without Sowing or Tillage, all things spring to them voluntarily. At this, or the like Discourse, I saw how you gap't, and presently held open your mouth for the Bait to drop in. Least therefore you should hereafter blame me, or should say, that when I saw you about to swallow the Hook with the Bait, I saved you not, or pluckt not out the hook before it was fastend in your throat; or did not forewarne you, but staid, till it stuck and were fixt in you; and when I saw you intangled and caught without any redresse, stood by only and wept: least, I say, you should make these objections, not by me to be answered, should I not give you some premonitions, take with you this brief Character, and consider at your leisure, before you be wrapt and infolded in it, into what a mouthlesse Net you are to enter. Feel the tongue and point of the hook with your fingers, and apply for tryall the sharp Trident to your cheek; which if you find not sharp, and not to be escaped without wounds, but forceably attracting and irresistably holding what they catch, reckon me among Cowards and Beggars: and take you the boldnesse to be caught, and like a Sea-cob swallow the whole bait. Now though this discourse be intended for you, yet 'twill concern not only Philosophers, and as many as propose to themselves

a life of Virtue, but Grammarians also, and Orators, and Musicians, and as many as live by their Learning, and teach for reward. Since all are of condition alike, then, and the same things happen to all, 'tis plain that Philosophers are not exempted, but are of worse condition, if they endure the same things which others do, and if these who have them in pay, hold them but in equal reverence. But vvhhat discoveries soever my discourse make by the vvay, they are first in fault vvho offer such indignities, next they vvho endure them. But I am blamelesse, unlesse Liberty and Freedome of narration be a fault. As for those of vulgar quality, as unskilful Flatterers, men of poor and abject spirits, 'tis belovv me to dehort them from such courses; or if I should, 'twere to no purpose. Nor is it fit I should condemn them for not forsaking their Hire, though much affronted by them; being made and cut out, and formed for such Employments. Besides they have no other course to turn themselves to; so that if any man should take it from them, they vvould presently be void of businesse, turn slothfull, needy, and unprofitable. To such no Employment seems base or disgracefull, though it be, as they say, to hold a Chamberpot. For they are at first entertain'd to bear contempts, and 'tis their art to dissemble, and wink at what they suffer. But I cannot but distast such submissions in men of Learning and parts, and am to endeavour their conversion and restitution to Liberty: which I shall be the better able to effect, if I examine the reasons why some enslave themselves to that kind of life, and shew their weaklesse and infirmity; whereby they will be disarmed of their Defence, and of the ground on which they build their voluntary Bondage. Most men then, if they can pretend poverty, and the want of things necessary, think they have got a sufficient colour and veile for their entrance into that life; and think it excuse enough to say they do nothing which deserves not pardon, if they seek to free

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themselves from poverty, a thing to the life of man most intolerable: pressing upon all occasions that piece of *Theognis*, *Want kills all men*; and such other affrightments from poverty, as the most obscure and abject Poets have delivered. And truly if by such dependances I should see them releas'd from their necessities, I would not so earnestly dispute with them about Liberty. But as the Orator said, being of Sick mens diet, how can they possibly clear themselves from having given themselves ill counsel, the reason of their course still remaining? For they still suffer want and need supplies, unable to lay up, or keep any thing over: but when they are paid their wages, (if yet they be paid) 'tis spent presently, and hardly defrayes their ordinary charges. 'Twere good therefore not to invent such refuges, as cherish and assist poverty, but such as take it away: which perchance was the meaning of *Theognis*, when he said, *Poverty was to be cast headlong from a steep Cliff into the Sea*. But if any man who serves for wages, and is still needy and poor, think this the way to avoid Poverty, he deceives himself. Others, say they, would not at all fear Poverty, if like other men they could sustain themselves by their labours; but having bodies weakned either by age or sicknesse, they are faine to betake themselves to the ealie life of Serving-men. Let us see then whither they say truth; and whither their wages come to them easily, and not through harder tasks then other labourers. 'Twere indeed to be wisht, that without toil or sweat Silver would flow upon them. But this is so far from Truth, that no employments are fuller of labour, and sweat, and require more vigour & strength of body; which is every day wasted by a thousand businesses, and tired to the utmost. But of this I will treat in due place, when I come to speak of other grievances. For the present 't shall be enough to have shewn, that their pretences, are false. I come next to speak of the true cause (but unacknowledged) which makes
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men enter themselves into great families, that is, that they may enjoy pleasure, cherish large and ample Hopes, admire the abundance of Gold and Silver, fare deliciously; and partake the other happineses of life, and without controule drink Gold. These are the things which entice men, and make them of freemen slaves; not the want of necessities, as they pretend, but the thirst of superfluities, and itch of abundance: much like slie, and cheating mistresses, who entertaine their wretched, and unfortunate lovers and inflame them with a pretty disdaine, to Court, and observe them, and yet after their long service scarce allow them a short kisse, well knowing that Love is dissolved by fruition; which they therefore keep lock't up, and impart sparingly, cherishing in their lovers some faint hopes, least despaire should lessen their flame, or unedge their desires; They therefore are alwaies affable, make faire promises, that they will performe, and bethankfull and acknowledge their costly presents. 'Till at length both grow old, ere they be aware, and become unfit, the one to Court, the other to be Courted, so that their whole life hath vapoured away in hopes. But to undergoe any course for the love of pleasure is not altogether blameworthy, but someway pardonable in him who is inclined to it, and pursues all waies to compass it; Though I must needs say, 'tis both base and unmanly to give himselfe for it: For the pleasure which arises from libertie, is much greater. Yet as I say before, They deserve pardon, if they attaine the pleasure they aime at; But for the bare expectation of pleasure to undergoe so many incumbrances, is, in my judgement, ridiculous: especially seeing how certaine, manifest, and unavoydable, their pains are, and how the thing they expect, which is pleasure, after a long attendance flies from them; And, if they shut not their eyes to truth, is never likely to approach them. *Ulysses* companions having tasted of the enchanted bowle, neglected all things els, and preferd their present delight before

fore vertue; having some little reason to forget what was decent, their soules being possessed by pleasure. But should some thirsty man stand by when another drinks of such a bowle, out of meere hope to get a tast, and yet get none, and so forget what is fit and decent, he were most ridiculous and worthy Homers whipping-post. These, or the like, are the Causes which carry men into dependances, and suffer rich men to put them to what imployment they list. To which we may adde, that some think it a glory to retaine to illustrious persons, and persons of Honour, as being thereby advanced above the condition of the Vulgar. For my part I would not belong to the greatest prince, or be seen in his retinue, if no other preferment accompanied my neernesse to him. This, then, being the foundation of servitude, let us consider next, what they feele, and endure, before they compassse their ends; and what are the calamities of their life; and lastly, what is the Catastrophe of their Tragedie. First they cannot say that though their employments be burdensome, they are made easy by custome, and require no great trouble; or that to a willing minde businesse doth it selfe: many wearisome walks are to be made, their doores every morning to be visited, you the saluter to attend, though you are lock't out, or thrust from the doore sometimes, if you grow bold, or pressing, by the Porter, who speaks broken *Syriack*, and are faine to bribe a *Lybian* Nomenclator to remember your name. Then you must weare Cloathes above your Abilitie, for the credit of him you serve, and make choice of such colours as he delights in; and which differ not in *Lyverie* from his. Lastly, you must alwaies follow, or goe before, thrust and jostled by the other servants, and as it were make one in a show, or Triumph, Whilest your Patron for many daies not once lookes upon you: or if it be your good fortune to be seene or call'd by him, and that he by chance speak to you, then you beginne to sweate, your eyes dazell, your joynts shake,

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the standers by laugh at your confusion; especially when he shall aske you who was king of *Achaia*, and you make answer he had a Thousand ships: which good natures will call modesty; bold men, cowardlinesse; unbred men, ignorance; whereupon you, having made a dangerous encounter of his Familiarity, depart much accusing your bashfulnesse. And when you have lost many nights sleep, and past over many bloody daies, not to recover a *Helen*, or to Conquer a *Priamus*, or *Troye*, but for the hopes of five groats; if by chance you light upon some assistant God in a Tragedy, you are examined whether you be skill'd in the Mathematicks, a question frequent in the mouthes of rich men, who are, therefore, much praised, and celebrated: whilest you out of astonishment think he gives sentence upon you, and calls your life in question. This thought comming crosse your minde, that no man will receive you, if you be disallowed or rejected by him, you must needs be cast into a thousand distractions, out of envy to those who are examined with you, and who stand in competition with you for your place: imagining you have answered imperfectly, and tost between your Hopes, and feares, you watch his countenance, and if he show any dislike of your Replies, you are undone. If he hear you with approbation, you take heart, and revive your hopes. Besides, it cannot be but that many should withstand your desires, and should strive to remove you, and place others in your Roome, and should dart at you underhand. Consider too what a sight 'tis to see a man with a long beard, and a white head examined what a Scholler he is; and to some to appeare to have profitted, to others not. In the meantime your former life and age past is curiously searcht into. And if any acquaintance, or neighbour, upon some light provocation, shall accuse you of adulterie, or the like, he is heard as a witnesse produced

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from *Jupiter's* Table-book. If all report well of you, they will be suspected, thought vain, and hired by you: you must therefore have great luck, and meet with no rubs, or you will never compass your aims. But put the case that fortune be your friend, and that your Lord approve of your parts, and that his best friends, upon whose authority in such tryals he most relies, strive not to divert him: suppose too you have his wives allowance, be not thwarted by the Steward, and that no man blemish your former Behaviour, but that, as they say, all things concur to make a gratefull Sacrifice; you have conquer'd, happy Sir, and have won the Garland; you have taken *Babylon* as soon, or the Castle of *Sardis*, and may as well possess *Amalthea's* Horn, or milk the Fowls. For suppose the time now come, that you receive recompence answerable to your Service; and that your Garland prove not a Garland of fraile Okenleaves, nor your wages contemptible, but that it be seasonably paid you without much suit, and that you be preferr'd before your fellow attendants: moreover, that you be releas'd from your troublesome visits, attendances in the dirt, and watchings, and, according to the common Proverb, be allowed to sleep with your feet stretcht out, and for the future be employed only in those easie busineses, for which you were at first hired, and taken in; which is but reasonable, *Timocles*; nor would a man grudge to bear an easie yoke, which were portable, and guilt; yet will you faile much, if not altogether, of your expectation. For there are a thousand things in such dependances, which mis-become an ingenious man: which, as you hear from me in order, judge whither they be to be born by any man who hath but tasted of Learning. I will begin from your first entertainment, from whence you may make a judgment of your future usage. First, a neat Serving-man is sent to invite you to Supper; whom you are to see, and, least you

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be thought uncivill, are to clap into his hand at least a Crown: which he refuses with, Pray excuse me, I cannot take it, *Hercules* forbid; but is at length perswaded, and being gone laughs at you. You presently put on your best cloaths, trimme, and wash your self; and fear to be the first commer: for that is clownish, as to come last is troublesome. Having watcht therefore for fit opportunity, you enter; and you are honourably bid welcome. Then comes one to you, and bids you sit down above the rich man that invited you, between his two old friends: but you, as though you were newly entred into *Jupiter's* Temple, admire all things, and are astonisht at every thing you see done, which appears strange, and unusuall to you. In the meantime the eies of all the Servants are upon you, and the other Guests observe how you carry your self. Nor are you unwatcht by the rich man, who before hand charged the waiters to mark what by glances or looks you cast upon his Wife, or Boies: whilst the rest that are invited seeing you for want of experience amazed at what passes, smile at you, and conjecture that you were never invited before; and that you were never till then used to a Napkin. Whereupon you out of distraction fall a sweating, and though you be thirsty dare not call for Drink, lest you be thought a Tipler: and of all the variety of dishes which stand in order before you, know not to which you are first or last to move your hand; but are faine to observe him that sits next to you, and to learn in what order you are to cut; and so pass over your meat distracted in your mind, and struck at all that's done. Sometimes you admire the rich man for his Plate, and Ivory, and pleasures; then again you deplore your own unhappinesse, in that you possess nothing, and yet live: another thought presently flatters you, what a desirable life you shall lead to have the fruition of all those pleasures, and equally to enjoy them; and how all your Suppers will be Bacchanals. Besides, the waiters

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laughing at you in private, will make pleasant descriptions to you of the sweetnesse of your future conversation, and tell you that you will be alwaies singing those verses in *Homer*:

*No marvaile if the Trojans and Greeks strong
Did their laborious war and siege prolong
For so much happinesse.*

At length you are invited to drink a Health: and one taking a great Bowle begins to you, by the name of Tutor, or some such like compellation; you receive the cup of him, and know not what answer to return, and so for want of experience are thought rustick, and unbred. Besides, that drinking to you stirs the envy of all the inviters old retainers, who are gall'd at your sitting down before them too; that being but a new commer, you should be preferr'd before men who served a prentiship: presently therefore they begin thus to mutter among themselves: This only was wanting to other Indignities, that we should be placed after those who are newly entred into the family. None but *Grecians* are respected at *Rome*; and what is there in them why they should take place of me? Is their Service more then ours, because they can prate? Did you not mark, sayes another, how much he drank? how he devoured all the meat that stood before him? an unbred, famisht fellow, who never dreamt of white bread, or Pheasants, or Partridges, and yet he left us nothing but the bones. Peace, Fools, sayth a third, within this week you shall see him esteemed no more then one of us. He is now prized and valued like a pair of new Shoos; but when he is worn a while, and hath been in the dirt, he will be neglected and cast aside, like us, and make a dinner for the Rats. These and the like speeches are tost among them, who from that time project complaints and accusations against you, and all the Discourse of the meal is of you: who not used to such meetings, having overdrunk your self in sweet, loosning wine, find
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your belly work, and are not well. Neither can you in good manners depart before the company, nor can you with safety stay. In the meane time, while the drinking is continued, and one discourse falls into another, and one show is presented after another, (for you must stay to see all) you are not a little tormented, and neither marke what is done, nor heare what is sung, or plaid by one of his Ingles. But are to praise all out of necessity, though you wish the house would fall with an Earthquake, or that some body would proclaime it to be on fire, that the feast might be dissolved. You have the Character, my friend, of your first and most pleasant entertainment: which to me is not so pleasant as Onyons, and bay salt, of which I may eat freely, and as much, or little as I please. I omit to tell you of the rawnesse, and crudities of your stomach, and of your vomits in the night. Next morning you are to bargain what wages you are to have by the year, and Covenants are agreed upon in the presence of two or three of your masters friends. Before whom he first bids you sit down, and then thus begins. You see what my estate is, how free from pompe, which I enjoy without any ostentation, in a moderate and vulgar way; I would have you, therefore, believe that all things shall be common between us. For 'twere ridiculous that I should trust you with the best part of my possessions, my life, or children, (if he have any) and not in an equall measure make you master of my Fortunes. But because we are to come to certainties, I shall complie with your moderation, and frugalitie. For I understand no desire of gain drew you to my house, but other considerations, as your affection to me, and the honour of your Relation; yet something I will allow you; and I should be glad your selfe would set the proportion: but consider first the gifts I shall bestow upon you at good times, which shall not be omitted, though they fall not within our bargaine; and you know there are many re-
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volutions in the year; These therefore consider'd, set to your selfe some reasonable price, or hire; For I know you men of learning despise money. By this Prologue he besieges you with Hopes, and renders you pliant, and flexible to his ends. You, who before fancied to your selfe Talents, and Millions, and whole Farmes, and palaces, secretly perceive his sordidnesse: yet believe and think his promises, that all things shall be common, are unfayling Oracles; not discerning that they proceeded meerly from his lippes, and not from his heart. At last out of Modesty you referre the summe to him, which he refuses to name; But desires one of his friends, there present, to deal between you, and to designe a price, neither too great for him to spare, out of his other necessary disbursements, nor yet too small for you to receive. Here his old friend, bred up with him in flattery, asks you, if you think not your selfe the most happy man in the City, that you have lighted upon the good fortune, so much coveted by others, to be admitted into dependance by such a person? To have the use of one of the greatest Families in *Rome*? which, if you have your modesty, is more then *Cræsus* wedges, or *Midas* wealth. I know some, sayes he, of good quality, who would give money, only for the credit of the Relation, to belong to him and to be seen about him, as his followers or Friends. I cannot, therefore, sufficiently extoll your happinesse, who are to have pay to your good fortune. In my Judgment, therefore, unlesse you be a spendthrift, so much is enough; And then sets some small price, farre below your expectation, which neverthelesse you must accept contentedly, since there is no escape for you now out of the Net. Grudgingly, therefore, you thrust your head into the bridle; yet carry your selfe gentle, not being much troubled, or gall'd, till you be a little accustomed to him. They abroad, in the mean while, emulate you, seeing you within the pale, and making your entrance without controule, and made

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one of the Family; whilst you know no reason why you should appear so happy in their eyes, but only that you flatter and rejoyce your selfe with the hopes and amendment of your fortune, which every day lessens and goes backward. At length as it were in a doubt, full light, you begin to perceive that all your wealthy hopes were but golden bubbles, but that your Toyles are reall, unayuglable, and perpetuall. But you will ask me what those toyles are? and tell me, that you discern no such troubles in such dependances, or such intolerable employments as I speak of. Heare, therefore, Gallant Sir, and weigh not only the trouble, but the basenesse, dishonour, and servilitie of such employments. For first from the time you are entertained, you are to forget your liberty, and parentage; and are to resolve, when you enter into such relations, to leave your descent, freedome, and Ancestors at the doore. For Liberty cannot have admission with you, who are received into such low and ungenerous employments. A servant, therefore, however you are troubled at the name, a servant you are necessarily to be, not of one, but many; and are to wait uncover'd from morning to night for contemptible wages. Besides, not being bred of a child to service, but coming to the trade late, and well stricken in years, you will hardly please, or be much valued by your Master. For the remembrance of your former Liberty will corrupt you, and prompt you to a relapse sometimes, and make your Thraldome much the heavier: Unlesse you think you are at liberty because you had not *Pyrrhias*, or *Zopyrio* for your Father; or were not sold, like a *Bithynian*, by some big voiced Crier. But good Sir, to stand every new Moon with *Pyrrhias*, and *Zopyrio*, and hold out your hand like other servants, to receive what shall be given, is sale. For he needs no Crier who is his own Cryer, and of himself makes long suit for a Master. If therefore, you base fellow, (for I cannot but say so to one who professeth Philosophy) a Py-

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rate should take you at Sea, or if some Robber should enslave you, you would deplore your self, as one who became unfortunate beside your merit. Or if one should apprehend you, and say you are his Servant, you would invoke the Lawes, use all endeavours to free your self, expresse great disdain, and in a loud voice call the Earth and Godsto your assistance. And yet for all you are of an age, in which had you been born a Slave, 'twere time for you to look towards Liberty; and though you have been bred to virtue, and wisdom, for a few farthings you sell your self; never regarding the excellent Discourses utter'd by *Plato*, *Chrysippus*, and *Aristotle*, in the praise of Liberty, and dispraise of Servitude: nor are you ashamed to be reckoned with Flatterers, Hirelings, and Buffoons; or among so many *Romanes* to go attired like a stranger, or to speak Latine barbarously, or to go to tumultuous, promiscuous Suppers, where the company is mixt and troublesome; and there to passe ridiculous praises, to drink immoderately, and next morning at the sound of a Bell to rise, break your sweet sleep, and trudge up and down with yesterdaies dirt yet about your heels. Do you feel such a penury of Beans, or Herbs, or have fountains left off to run, that despair should drive you to this course? No such matter, neither want of beans or water, but your desire of Juncats, and delicate fare, and odoriferous wines drew you, and like a Pike your greediness justly fasten'd a hook in your Gills: & so you suffer the reward of your licorousness; and like a *Monkey* chained to a post by the neck, make sport to the Beholders; whilst you are much pleased to have Figs and Comfits thrown to you. But Liberty and Freedom, Stock or Pedigree, are vain, empty names, and of which you keep no remembrance. Yet the course were to be liked, if it had only this inconveniency of baseness, to make a Freeman a Slave, and brought not other servile Employments with it. But consider whither your taskes be more tolerable

lerable then those which are enjoyn'd to *Dromo*, or *Tibius*. As for your Learning, for which you say he took you in, he little regards it: for according to the Proverb, *what agreement can there be between an Asse and an Harp?* Do you not observe how they are possess'd with the desire of *Homer's* Wisdom, *Demoſthenes* Eloquence, and *Plato's* high Discourses? and yet should a man take out of their minds their thoughts and cares of Gold, and Silver, nothing would remain but Pride, Effeminatenesse, Luxury, Lasciviousness, Cruelty, and Ignorance; to all which you are uselesse. But because you have a large Beard, and are of a venerable aspect, and weare a decent *Greek* Mantle, and all men know you to be a Grammarian, or Orator, or Philosopher, he thinks it is for his reputation to mingle such a one with those who go before him, to grace and set out his train: And from hence gains the opinion of a Patron of the *Grecian* Arts, and of a Friend to Learning; so that you are not hired for excellency of parts, or Discourse, but for your Beard and Gown. And therefore are alwaies to be seen in his company, and never to be from him, but are to rise early every morning to present your self, and appear in your attendance, and not break your rank. He sometimes laying his hand upon you, prates anything by chance, and makes shew to those he meets, that in passage through the streets he forgets not the Muses, but imployes the small leisure of his walke in honest conferences: whilst you most wretchedly sometimes going apace, sometimes softly, sometimes up, sometimes down, (for such you know are the passages of the City) sweat, and put your self out of breath. At length he strikes into a house, to talk with some friend, whom he went to visit; where, for want of a place to sit down, you are fain to read a Book, to passe away the time. After this, having neither eaten nor drunk that day, discommodiously wash, and at an unseasonable hour, about midnight perhaps, you go to supper; and are no longer

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reverenced, or regarded by the rest. But if there be a new comer, you are set below him, and thrust into some obscure Corner, where you sit as a Spectator only of what is brought to Table; and like a dog gnaw the bones which descend to you, or out of hunger suck some withered Sallet, refused by those who sit above you. Nor is this all your disgrace; you are not allowed a whole Egge to your self, nor is it thought fit that you should be attended still like the other Guests, and Strangers, (for that was your fond conceit) nor is the same Fowl set before you and others. But before your Lord stands a crammed, juicy one; before you, a young starved, rattlele one: which is indeed no fowl, but an affront and reproach. Many times, if another want meat, one of the wayters takes away that which was set before you, and looking upon you, tells you, you are one of the house. If at any time a Pigge be cut up, or a Venison pasty, you had need have the Carver your friend, or you will divide with *Prometheus*, and nothing but bones will come to your share. For that a dish should stand before him who sits above you, till he be cloyed, and should passe by you in an instant, it is not to be endured by one that hath any ingenuity, or but so much Gall as an Hart. I have not told you, that when the rest drink the oldest and best, you are to drink the fullome, pall'd Wine: and therefore are carefull to drink in a Silver, or gilt Bowle, lest the colour should betray what a contemptible Guest you are. Yet this were also to be endured, might you drink your full: but if you call often, the wayter will not hear you. There are many other things which will vex you; but especially to see an Ingle or Dancing Master, or an *Alexandrian* Jester, who writes Farces, prefer'd before you. For how can you expect to take equall place with them whose qualities are more delightful, & who carry love-letters in their bosoms. You, therefore, sit in some hole at supper, & hiding your self for

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shame, secretly sigh, as 'tis fit, & bewaile your selfe, & accuse your fortune, for not allowing you a sprinkling of their favours; and could gladly wish your self a Poet to write amorous Ditties, or had the gift to sing those which were made by others; seeing for what qualities others are prized and esteemed before you: nor would you refuse for a need to act a Magician, or Fortune-teller, and presage, like them, great Fortunes, Empires, and mighty Riches. When therefore you see men of such condition esteemed, and much made of, you could even find in your heart to be one of them, to preserve your self from disesteem, and contempt. But because you are not so happy as to be framed for such Arts, you must of necessity give way, and silently mutter your grievances, and neglects to your self. For if some whispering Tell-tale Servant complaine of you, that you praised not your Mistress Page for dancing, or singing well, you are in no small danger. You are therefore like a thirsty Land-frog, to cry aloud, that you may appear the most forward, and remarkable in your commendations. And sometimes when the rest are silent, you are to have in a readinesse some fained Panegyrick, well powdered with Flattery. Next, tis a thing most ridiculous, that hungry, and thirsty, as many times you are, you should anoynt your self, and weare a Chaplet: for then me thinks you look like a Pillar erected over some ancient Carcasse, adorned with Offerings to the Dead; who though they be anoynted and crowned, yet neither eat nor drink the viands set before them. Besides, if you light upon a Master who is jealous, and who keeps handsome Boies, or hath a young Wife, and that he find you no stranger to *Venus*, or the *Graces*, tis matter for a Quarrell, and your danger is not contemptible. For Kings have many eares and eyes, and do not only see Truths, but alwaies adde something over, least they be thought to connive. You are therefore to sit as if you were at a *Persian* Supper, with a downcast

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look, and to beware, lest some Eunuch catch you darting glances upon one of your Master's Concubines; or lest another Eunuch holding a bent Bow shoot an arrow through your Cheeks; whilst you are drinking, for casting your eyes aside. After you are risen from Supper, you are no sooner asleep, but at the first Cock-crowing you awake, and say to your self, O me most unfortunate wretch, what conversation have I left, what friends, what a quiet life, what untroubled sleeps, and free Walks, to cast my self headlong into a Dungeon! And wherefore, O ye Gods, have I entred into this course? or what splendid reward doth it bring me? 'Tis not possible the commodities of this life should countervail those I forsook, when I enjoyed my liberty, and had all things in my own power. Now, as they say, I am led like a tame Lyon up and down in a string, neither knowing (which makes my case most miserable) how to give content, or able to make my self gracious; being ignorant, and unskillfull, compared to those men who make the Arts of pleasure their businesse. Besides, I am distastfull, and not fit for great Feasts, being unable to raise laughter, which makes my Master look discontentedly upon me, because when he would be very merry, I carry my self tetricall, and grave; in a word, I shall never be able to piece with him. For if I endeavour to preserve my reverence, I am thought severe, and to be avoided: If I laugh, or strive to shew a cheerfull countenance, he presently grows disdainfull, and spawles at me; so that, me thinks, I act a Comickall part in a Tragicall dresse. Lastly, what kind of life shall I leave for my self, after I have spent my present age in the service of another? In the midst of this Soliloquie, the Bell rings, and you are to return to your former task of walking and waiting. Having first anointed your thighs, and knees, to enable you for your race. Then you have the same supper, and at the same houre; Till at length your unaccustomed

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diet, watchings, and tirings by degrees, undermine you, and introduce a Consumption, or Puffick, or paine of the Bowells, or some excellent Gowt: which you valiantly resist, and many times when you are to keep your bed, cannot be allowed; but your sicknesse is thought a pretence to avoid businesse. Hence it comes to passe, that you are alwaies paler then others, and look like one ready to die. And thus much be spoken of your sufferings, in the City. When you are to Travel any where, among other things, which I omit, you are by your place, and lot, to tarry for the waggon, and to come wet, and last into the Inne, where for want of Room you are lodged with the Cooke, or your Mistresses barber upon the straw. I'll tell you a passage which *Theſmopolis* the *Stoick* told me of himselfe, very ridiculous, but not incredible, or such as may not happen to any other. He lived with a wealthy delicate, proud Lady, in the Citty, who had occasion to take a journey, where he said the first contemptible accident, he ever suffer'd, was, being a Philosopher, to sit next in the Coach to her page, whom she kept shaven both chinne and thighs, and carried with her (it seems) for her Credit. He told me his name was *Chelidonius*, or swallow. Now judge you what a sight it was for a severe, grave, ancient man, with a white beard (which you know *Theſmopolis* wore at full length) to be placed next to an effeminate Boy, whose eyes were painted, and lasciviously roll'd in his head, and his neck wantonly bent to one side; who more deserved to be call'd Vulture for his naked chinne then swallow; and who, had he not been at his entreaty dissuaded, would have worn his head in a bagge. Innumerable he said were the disturbances which he suffer'd from the page, who all the way sung, and prattled, and, if he had not restrained him, would have danced in the Coach. He told me, also, of a certain charge, laid upon him by the Lady; who calling to him, *Theſmopolis*, quoth she, if you love

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me, you must not deny me a favour, which I shall ask of you, nor expect I shall ever request a greater. He, as 'twas fit, promised to obey her request. Then, quoth she, I pray, because I take you to be an honest, carefull, good natured man, take my little bitch *Myrrhina* into the Coach, and keep her for me, and see she lacks nothing; For she is very bigge with puppies, and is even ready to whelp, and my other servants are such Knaves, that upon the way they have neither care of her, nor indeed of me: you shall therefore not a little oblige me, if you will take care of a dogge so deare and pretious to me. *Theſmopolis*, at her earnest entreaty being almost ready to crie, received the Bitch. Here, then, was a spectacle most ridiculous, to see a little dogge peeping under his gown, just below his Beard, and bepissing him sometimes (Though *Theſmopolis* dissembled it) and barking in a small voice (for such dogges are most in fashion) and licking the yesterdaies fat which stuck upon the Philosophers chinne. The Page, who sate next him, having not unwittily at supper played upon others of the company, at last broke a jest upon *Theſmopolis*; All I can say, quoth he, of *Theſmopolis* is only this, that of a *Stoick* he is become a *Cynick*. For I heare when the little Bitch pupp't in his Gown. These are the Mockeries, or rather the affronts, which they fasten upon those who live with them, rendring them by little and little tame and patient of contempts. I knew a *Carcharian* Orator, who being commanded at a supper to make an Oration, declaimed not by an houre glasse, but by a Rundlet of wine, very eloquently, gravely, and roundly, and with the acclamation of those who in the mean time drank, and received two hundred Drachmes for his performance. Now such impositions are some way tolerable; But if he to whom you belong, be either given to Poetry, or History, and be accustomed to repeat his own works at supper, how are you troubled to praise and flatter, and invent new waies of commendation? There are some, who will

will be admired for their Beauty; whom you must call *Adonis*, and *Hyacinthus*, though they have a nose a Cubit long. For if you commend them not, presently you are committed to *Dionysius* Dungeon, as one who wish them ill, and carry plots against them. You must call them Sages, and Orators too; who though they utter solecismes, yet they will be thought to make speeches full of Attick flowers, and *Hymettian* Honey, which ought to become patternes afterwards for men to speak by. But perhaps the carriage of the men is to be born with; but then the women affect too to have learned men in pay, who shall retaine to them, attending upon their *Sedans*; And think nothing conduceth so much to their other bravery; and pompe, as to be called Learned Philosophers, and better makers of verses then *Sappho*. And for the raising of such an opinion, they are still accompanied by pensionary Rhetoricians, Grammarians, and Philosophers, who most ridiculously read to them, either while they are dressing themselves, or curling their haire, or at meale time, for at other times they are not at leasure. Sometimes, whilst the Philosopher is in the midst of his Discourse, the Chambermayde enters, and delivers a letter to her Lady from her Lechour-servant; whereupon the learned discourse of chastity breaks off, till she have wrote an answer, and returne to her Lecture. After a long time, at the Feast of *Saturne*, perchance, or *Minerva*, if some thread-bare Cloak, or motheaten garment, be sent you, you must recieve it as a great present; And the servant first privy to his masters intention, who runs and acquaints you with his bounty, is not to be sent away without a reward for his newes. The next morning, at least thirteen more bring you the same message; every one reporting what he said to his Master, how he put him in mind of it, and that being intrusted with the businesse he chose the most advantageous; who though they all returne fed, yet grumble that you gave them no more. Next, your whole pension comes not

not to above six Crownes, which if you demand you are thought impudent, and troublesome, and, therefore, before you can receive it, you must insinuate and flatter, and court the steward; which is one step of servitude more; nor is he to be neglected who is your patrons friend, and of his Counsellors. And when you have received your salary, you are presently to pay it again to your Taylor, or Physician, or Shoemaker; so that your rewards not only come late, unseasonable, and to no purpose, but great envy is kindled upon you, and by degrees the servants begin to hatch complaints against you; especially finding their masters eares open to entertaine them: who by this time, perhappes, sees you worne out with businesse, and unfit for imployment, and troubled with the Gowt; And having gotten the most flowry and vigorous part of your age, and wasted your bodily strength, and worne you out like a torne garment, he looks about for some dunghill where to cast you, and entertaines another more able to drudg; accusing you with the enticements of his page, or alleaging that being an old man, you deflowered his maid, or laying some such crime to your charge; for which in the night time you are thrust out of doores by the neck, forsaken of all, poore, and carry nothing away with your age but an incomparable Gowt; And having by length of time forgotten your first course of life and made your belly as large as a sack, it becomes an insatiate and never to be contented mischiefe. Your stomach will expect it's usuall repletions, and grow enraged at denials. Besides no bodie will afterwards entertaine you, being of a spent age, and become like an ancient decayed horse, whose very skinne is of no use. The pretence, also, for which you were put away, carrying some possibility, will brand you for an adulterer, or a poysoner, or the like: So that your accuser, though he say nothing, will be believed against you, who are a *Greek*, of a light behaviour, and prepared for any mischiefe.

chief. For such they account us all, and not without good cause. For if I be not deceived, the reason why they hold such an Opinion of us is, because most of us who are taken into Families, for want of better knowledg, profess Magick, and Charms, and the Art to provoke Love, and to reconcile Enemies; which we call Learning, and set it off with a grave Gown, and a venerable Beard. Hence it comes to passe, that they have the like esteem of all, as they have of those whom they judg to be the best; especially when they observe our Flattery, both at Feasts, and in our Carriage at other times, and our extream basenesse, to submit our selves to waies of gain. And therefore, not without cause, when they have turned them off, they mortally hate them, and seek all the waies they can to destroy them: as men who are able to divulge all the secrets of their life, having inwardly known them, and seen them naked; a point which pricks them to the quick: For as you have seen some fair Books, whose Covers are enamell'd, and guilt without, but contain within *Thyestes* eating his children at a Banquet, or *Oedipus* lying with his mother, or *Tereus* deflowring two Sisters: so these men are very glorious, and sightly without, but within hide many a Tragedy under their purple; whom if you rip open, and unwrap, you will find them lined with much Tragicall stuffe, not unlike that of *Euripides*, or *Sophocles*. However without, they shew guilt and enamell'd. Their Conscioufnesse therefore breeds their hatred, and makes them seek the ruine of those who fall from them; as men who are able to represent them on the Stage, and give their true description. For a Conclusion then, like *Cebes*, I will draw you the picture of this kind of life in a small Table; that by looking towards it, you may know whither it be to be entred into or no. I could wish some *Apelles*, or *Parrhasius*, or *Aëtion*, or *Euphranor*, would limme it: but because such excellent and exact Painters are not now to be found, I will, as well as I can,

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give

give you a slender Image and Draught of it. Let there, then, be drawn a high gilded house, not situated on any low place, but aloft on a hill; and let the ascent to it be so steep, inaccessible, and slippery, that those who many times hope to aspire to the top, tumble down, and break their necks. Within, let Riches dwell, of a bright and amiable aspect. Let their Lover, having with much adoe climbed up, and attained the door, at first sight grow amazed. And let Hope (whom you may also imagine to be well favoured, and diversely drest) take him in this astonishment by the hand, and lead him in, and from his first entrance go before him: then let other women receive him, namely, Deceit, and Servitude, and deliver him over to labour. And let Labour after long exercise deliver the Wretch over to Old age, diseased, and withered in his face, and colour. Lastly, let Contempt hurry him to Despaire; & from that time let Hope vanish, and forsake him, & fly away. Then let him be cast out, not at the Golden Porch, at which he entred, but at some Back-door, or dark Out-let, naked, hungry, pale, aged, with one hand covering his shame, with the other choking himself. At his ejection let helpless Weeping and Repentance meet him, and double his misery. And let the Picture here end. Now do you, *Timocles*, having well weighed my discourse, consider, whether you be content to enter at the Golden Door, and be dishonourably thrust out at the Postern. And what course soever you undertake, remember the saying of a Wise man; *God is not to be blamed, but your own Choice.*

A Defence

A Defence of those who are employed for Reward.

I Have long considered with my self, Excellent *Sabinus*, what you thought or said, when you read my Book, concerning those who are imploied for reward. For I am verily perswaded you could not forbear laughing in the perusal. Though you made some objections by the way, which I will now answer agreeably to my writings. If my Divination faile me not, methinks I hear you say; Is this he who wrote those things, and inveighed so bitterly against this course of life, and yet unmindfull of his own Satyr, upon the turning of the shell, as they say, hath voluntarily put himself into an eminent and illustrious Service? What *Midas*, or *Cræsus*, or streams of Gold, could once tempt him to forsake his dear Liberty, bred up with him of a child? Yet though he be not far from *Æacus*, and have one foot in *Charon's* boat, now submits he himself to be tost, and drawn, as if he were fastened by the neck with a golden Collar, or some great mans chain of Corral? Surely there is a wide difference between this new course and his writings. Rivers me thinks do now run backwards, and the order of things is inverted. Recantations are made for the worse; and all this change is not for the fruition of a *Helen*, or the conquest of a *Troy*, but meerly that a good discourse may be subverted by an ill choice. Thus, in all likelihood, do you say to your self; and are, it may be, ready to give more seasonable and friendly counsell, and such as becomes an honest man, and a Philosopher. If therefore I personate you right, I shall think my self happy, and will sacrifice to Eloquence: if not, do you supply my defects. 'Tis time then we shift the Scene, and that I be a Mute, and patiently for my cure submit my selfe to be lanced, or if you think

think fit, seared by you; and that you apply your medicines, and have your knife, and burning iron in readines. Taking your Cue, then, to speak, thus you accost me: Heretofore, my friend, your Book (as it well deserved) was much valued, and, as the report goes, was well received both by the multitude, and by as many of the learned as read it, or took it into their hands. For your composition is faultlesse, your narration various, and such as both shewes your experience in businesse, and your perspicuity in the delivery. But above all, as your writings are generally usefull, so especially to Schollers, who from hence are taught not to enter themselves rashly into Services. But when you shall alter your opinion, and prefer the contrary course, and bid a long farewell to Liberty, and practice that ignoble Iambick, *That where gaine may be had, you are to serve against nature*, take heed no man over-hear you reading your own works, or meeting with them compare your present life with your writings. Pray also to Infernall Mercury, to besprinkle those who have heretofore heard of them, with the water of Oblivion: lest, like *Bellerophon* in the *Corinthian Tragedy*, you prove to have written a Book against your self. For my part, I cannot see with what face you can defend your self against your Accusers; especially if they should merrily praise your writings, and the liberty of them, and see you the Author waiting, and voluntarily submitting your neck to the yoke: since they might probably enough entitle some more generous person to your Book, and say you are but the *Fay*, who triumph in borrowed feathers; or if it be yours, that you have done like *Salathus*, who imposing a sharp Law upon the *Crotonians* against Adulterers, for which he was much revered, was not long after caught in the Act of incest, with his brothers wife. So some man may not unfitly compare you to *Salathus*; But that he was more excusable, who (as he urged for himselfe) was drawn by his affection, and did voluntarily

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cast himselfe into the fire: upon which reason the *Crotonians* out of pitty gave him his choice of Banishment. Whereas you much more absurdly, having written an exact description, and inveighed against the servile condition of those, who retain to great persons, and cast themselves into fetters, where they act and suffer a thousand Calamities, in your extreame age, when you are almost beyond the threshold, have made choice of an ignoble servitude, and are ready to triumph in it. By how much, therefore, the more eminent, and advanced you shew, by so much the more are you laugh't at, as one whose life contradicts your writings. Nor shall I need to urge any other complaint against you, then that of the excellent *Tragedian*; *I hate that wise man who is not wise for himselfe*. Your Accusers, perhappes, will not lack other examples to compare you to. Some will liken you to Actors in a *Tragedy*, who are *Agamemnon* or *Creon*, or *Hercules* upon the Stage; but in the Tiring house when they have put off their properties, are *Polus*, or *Aristodemus*, fellowes hired to act, and many times hilt, whip't and pluckt off the stage at the mercy of the Theatre. Others will resemble you to an Ape, which they say *Cleopatra* had; which being taught to dance, a great while footed it very comely, and gracefully, and maintained her postures with great admiration, and kept time and measure with them who sung, and plaid a Hymenæall galliard: Till at length perceiving a Fig, or an Almond a farre off, she tore of her vizard, and leaping to the Fig bid farewell to the fiddles, and dances, and fell to eating. So you, may some man say, who are no player, but a learned Author, and excellent Lawgiver, at the sight of a Fig have shown your selfe an Ape, and a Philosopher but from the teeth outward; who conceale some things, and speak other; and leave it to mens suspicion to conjecture, that what you say or are praised for, hath but only touch't your lipps, and never wet your Palate. Your punishment hath followed you therefore;

fore; who, when you had audaciously insulted over other mens wants, not long after as good as sold your own Liberty by a Crier. And *Adrastia* was at your back, laughing at your Brags, and contempts of those indignities which you despised in other men: Because she foresaw, being a Goddesse, that you would in time fall upon their course; and because you did not first spit in your own bosome, before you blamed those who through the many changes of fortune have been cast upon that condition. Suppose *Eschines*, after his accusation of *Timarchus* should have offended and have been questioned for the same fault: would it not have stird the Laughter of the Spectators to see him inveigh against *Timarchus*, for a crime of youth, and being an old man commit the same himselfe? Lastly, you are like the *Apothecary*, who boasted much of his medicine against the Cough, and promised to cure men at one taking, and was all the while shaken with a Cough himselfe. This and much more, may such an Accuser, as you, say, in an Argument spacious, and replenish't with objections. 'Tis time then, I now turne my selfe to my Apology, and Defence, wherein my best way (who suffer voluntarily, and have submitted my back to the whippe, nor deny it to be a disparagement) will be, perhappes, to flie to the common excuse, and pretend Fortune and Fate, and with their pardon to desire my reprehenders to consider that we are not our own Lords, but are swayed against our inclinations by some superior power, or one of the destinies, and are therefore excusable in all things which we either do or speak. But this way of defence is too Vulgar for you, my friend, to allow of; Though I have *Homer* for my Advocate, and those Verses from him,

*No man could ever yet his fate eschew:
Assoone as we are borne fate rules our chue.*

Laying

Laying aside, therefore, an Apology so unreasonable, if I say, that I was neither inticed by gaine or any such like expectation, to undertake my present attendance, but that meerly out of my admiration of the wisdom, valour, and noblenesse of the person to whom I belong, desired to be imployed in his affaires; I fear least to your former accusation you will think I flatter, and catch me, as they say, driving one naile with another, or a lesser fault with a greater: since flattery of all vices is the most servile, and therefore the worst. What remaines, then, if neither of these Defences be allowable, but that I confesse my selfe unable to make any sound defence at all? One Anchor more, perhappes, I have never yet cast, or wet, which is to pretend old age, sicknesse, and beyond both these poverty, vvhich perswades men for it's avoydance, to do or suffer all things. And here I might seasonably call in *Medea* in *Euripides* to my assistance, and vvhith a little detorsion make her speak for me in lambicks, and say,

*The things I am about to do are ill,
But that my poverty withstands my will.*

As for that peece of *Theognis*, 'tis known vwithout my quotation; vvho saies, *They are not to be blamed, who, to avoid poverty, cast themselves into the deep sea, or fall headlong from a steep rock.* These are the colours vvvhich another in my case would bring into his Apology; of which nor one, I confesse, is specious, or well favoured. But be confident of me, my friend, that I will not make use of one of them. For *Argos* was never so oppressed with famine, as to consult about the ploughing of the sands of *Arabia*; Nor am I so utterly unprovided of an answer, as to flee to such poore starting holes, for my defence. Consider, therefore, I pray, the great difference between one hired into a Rich mans family, to serve, and undergoe the drudgeries, set down in my book, and one who receives

receives pension from his Prince to look after publick affaires, and imployes his parts in the service of the state. Consider this, I pray, and weigh these two conditions apart, and you will find that they differ, as the Musicians say, the whole *Gamut*: And that there is as much resemblance between these two courses of life, as between lead and silver, brasse and Gold, wild poppy and a rose, a man and an ape. 'Tis true both receive pay, and are under another; But then there is a vast disproportion in their employments. The one undergoes a downright servitude, and is no better then a Mercenary household Drudg: whereas the other who handles publick matters, and bestowes his Labour upon Citties, and whole nations, is not to be blamed, or to be drawn into resemblance or made sharer with the other in accusation, because both receive pay. For then all great officers are to be deposed, nor should the Governors of Provinces, Rulers of Citties, and Captaines, or Generalls, of Troops, and Armies, be honourably thought of, because there is a reward set to their employment. One exception, therefore, ought not to have the force of a generall disgrace; nor are we to place all those who take reward in equall rank. Briefly, I said not in my book, that all that took payment were of a miserable condition, but only pittied those who under the pretence of their Learning were entertained, and enslaved by great Families. My employment, my friend, is utterly different. For though we be equall in our Domestick dependances, yet abroad I share in Government with the Emperour, and cooperate my part. For, if you mark well, no small portion of the Kingdom of *Ægypt* is under my government: who ordain their formes of Judicature, and impose orders upon the people; and take records of what-ever is done, or spoken, and judge of the pleadings of their Lawyers: and not only keep the Decrees of my Prince with all fidelity, after the safest and exactest manner, but deliver them to the

the people to be a perpetuall rule to their obedience. Nor is my reward private, but from the Prince; nor contemptible, but paid by talents. And hereafter if matters hit right, I cherish no vain empty hopes to be made Ruler of some Province, or to have some Princely Employment cast upon me. I will yet take the liberty to clear my self from the Accusations thrown upon me by a more ample Defence; And dare tell you that No man doth businesse unrewarded, no nor those of highest employment: I will not except Princes themselves. I speak not now of their Customes, and Tributes, which are yearly paid by their Subjects; but of their greater rewards, their Praises, publick Reverence, and veneration for their good Deeds. As also Statues, Temples, and Altars, erected to them by their Subjects: all which are payments for the providence and care, which they sustain in looking after the Publick, and studying the common good. So that if you will compare small things with great, and beginning at the top of the Heap, descend by all the Grains whereof it is composed, you will see, that we below differ from those aloft, but as the lesse from the greater, being all Mercenaries alike. If therefore I had enacted a Law that none should suffer themselves to be Employed at all, I might very well seem my self a Transgressor. But if there be no one such passage in my whole Book, and that it becomes every vertuous man to be employed, how can he better busy himself, then in assisting his friends in the best Employments, & in giving some clear publick tryall of himself, with what fidelity, care, and sweetnesse, he can discharge those affaires which are put into his hands, lest he fulfill the saying of *Homer*, and be an unprofitable load to the Earth? Besides, I would have my Reprehenders remember, that when they blame me, they accuse not a wise man, (if yet there be any wise man to be found) but one from among the people, who hath applied himself to learning, and therein attained some laudable

dable proficiency, but never was practised to those sublime vertues, approachable only to great Schollers. Nor am I sorry for it, since I never yet met with the person, who in all things answered the Character of a Wise man. In the meantime I cannot but marvaile, if you should dislike my present course of life; who long since know what great gains came in to me, when I was a pleader; at that time when you went to see *France*, and the Western Ocean, and met with me, who was then reckoned among the most high priced Orators. This Apology, my Friend, have I, amidst a thousand Employments, made to you, as one who shall not slightly value your favourable and full acceptance. For as for others, though they all should conspire in their Accusations, my protection shall be the old Proverb, *Hippoclidēs cares not*.

The Tyrant-Slayer.

The Argument.

One got into a Fortresse, where a Tyrant lived, with a purpose to kill him. But, not finding him, kill'd his Son, and left the sword in his body. The Tyrant coming in, and seeing his Son dead, with the same sword kills himself. He that slew the Son demands the reward of a Tyrant-slayer:

THough, O ye Judges, I have in one day slain two Tyrants; one aged and feeble, the other young and vigorous, and so the more apt to succeed in his Fathers oppressions; yet I stand here to demand but one recompence for both. Of all those that ever kill'd Tyrants, I am the first who have freed you from two with one wound, and have slain the Son with my Sword, the Father with his Affection to his Son: who hath made us ample satisfaction for those things he hath done, in living to see his Son

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first murdered, and then (a thing till now strange) forced to be the Tyrant-slayer to himself. His Son dyed by my hand, and being dead, became my Engine to a second Murder: who in his life time partaked with his father in his Injustice, and at his death, as well as he could, became his Parricide. 'Tis I then, who have put an end to his Tyranny; and 'tis my Sword which hath wrought your deliverance. However I inverted the order of my slaughter, and atchieved their murders an unusuall way, killing him who was the stronger, and ablest to defend himself with my own hand, and leaving my bare sword to dispatch the other. I expected therefore from you something extraordinary, and that my rewards should in number equall those I have destroyed: seeing I have not only freed you from your present calamities, but from all fears of future, and have establisht you in a firme liberty; there being no heir left of your mischiefs. But on the contrary, after such glorious achievements, I am not only in danger to be dismissed by you unrewarded, but am the only man who am denyed the recompence designed me by those Lawes I have preserved. He, therefore, that withstands my demand, in my judgment doth it not with reflection upon the publick, but out of sorrow to those who are slain, and revenge to him who was the author of their death. Afford me therefore your attention, Judges, whilst I decipher to you (though you know them already) the miseries of a Tyranny: for thereby you will both discern the greatnesse of my benefit, and increase your joies from the apprehension of those calamities from whence you are releast. First then, we felt not a single Tyranny (as it many times befalls others) nor were enslaved in a single bondage, nor subjected to the desires of one Master; but of all others, who ever suffer'd the like, in stead of one Tyrant had two over us, and were miserably distracted by severall oppressions. The Father indeed was the more moderate, and hardlier to be

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enraged, slacker in his punishments, and slower in his lusts; his age having at length mitigated his violence, and cast a bridle on his desires. Nay at the very first, as it was said, he was contrary to his own inclination put upon his unlawfull practices by his Son; being not himself Tyrannicall, but only in compliance with him: for how extreme dear his Son was to him, appeared by his death. His Son was to him all things; him he obeyed, oppress'd whom he commanded, punish't as he appointed, and observed him in all things. In a word, the Son was Tyrant over the Father, and the Father was but an Officer to his Sons lusts. And though the young man, by reason of his age, let the old enjoy the Honour, and esteemed not the name of the Kingdome; yet he, in truth, was the head-Tyrant. And though the Father fortified and secured his power by him, yet the Son alone enjoyed the fruits of the others Injustice. He it was who ordered the Guard, appointed Garrisons, cut off those who affected the Crown, and feared Conspirators. He it was, who made Eunuchs, violated Wedlocks, and deflowred Virgins. All Slaughters, Banishments, Exactions, Torturs, and Injuries, were his bold Contrivances: whilst the old man only obeyed, and countenanced, and applauded the wicked enterprizes of his Son. This made our calamities insupportable. For when the desires of the mind are backt by supream power, they admit no limits of Irregularity. But that which grieved us most, was, that we foresaw a perpetuall Slavery growing upon us, and the common wealth likely to descend in a succession, from one Master to another, and the people in a direct way to be made the Inheritance of a wicked Tyrant. Whereas it hath been no small comfort to men in our case, to be able to discourse, and say among themselves, This Tyrant will not alwaies live, he will dye in time, and we shall ere long be free: vvhich fell not under our hopes. For vve had in our eyes a Successor in the Tyranny, vvhich made

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none of our Citizens dare to put in practice my adventure, though they were valiant, and had my attempt in their designe, and wishes: But Liberty was despaired of by all, and the Tyranny seemed inexpugnable, though many had inclinations to the enterprize. This daunted me not, nor was I dishearten'd by the difficulty of the Action, nor frightened with the danger. But unassisted, and single, I went against a strong and numerous Tyranny; or rather not single, but assisted by my sword, which shared in my slaughter of the Tyrant. Having death before my eyes, and the publick Liberty purchased by my death before my apprehension. First then encountering the outer Guard, and not easily putting the keepers to flight, and killing him that came next, and offered to make resistance, I reacht at length the toppe of my adventure, the only strength of the Tyranny, and the spring head of all our miseries. And rushing into the keeper of the Castle, after a valiant defence, and resistance of many thrusts, and wounds I slew him. At which instant the Tyranny ceast, and my enterprize had an end. And from that time we recovered our Liberty. No impediment remained but an old, solitary man, unarmed, deprived of his Guard, especially of his great Protector, and unworthy to fall by a valiant hand. I, therefore, most equall Judges, made this discourse to my selfe; All things are fallen out successefully, I have atchieved my enterprize, and accomplish't my designes. But how shall he that survives be slain? He is unworthy of me, or my hand, and if after my other glorious, valiant, and generous exploit, I should kill him, he would shame my victory: we must, therefore, find out some publick executioner for him. But let him be first tortured, least he gaine by his punishment; let him see, and be rackt at the sight of my sword, to which I leave the farther accomplishment of my designe. Having thus consulted with my selfe, I left the place. He, just as I presaged, kill'd himselfe, and

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put an end to the Tragedy. Hither, then, am I come, and have brought a *Democracy* with me, and do bid you take courage, and proclaime a generall Liberty to all. From henceforth enjoy the benefit of my performances. The Fort you see is dispeopled of Tyrants; There is none left to bare sway. 'Tis in your power now to preferre, sentence, or contradict, according to the Lawes. All which you are to ascribe to me, and my valour, and that one slaughter which the Father could not possibly survive: I cannot, therefore, but in Justice require a revvard, answerable to my attempt: not that I am covetous of gain, or sordid in my desires, or one who would oblige my country to pay, but because I am willing to confirme by my reward, and not suffer my enterprize to die and passe away ingloriously, as imperfect and unworthy of recompence. But here my adversary may reply, and say, 'tis not reasonable I should be honoured, or revwarded, who have not slain a Tyrant, nor accomplisht the Lawe, since something is imperfect in my atchievement, which should make me capable of recompence. Let me ask him, what more he can require of me? Was it not my plot? Enter'd I not the Fort? Did I not kill? procured I not your Liberty? Doth any man rule or domineer over you? are you threaten'd by any Master? hath any one of your oppressors escap't me? You cannot gainsay me, but must confesse, that you now enjoy a full peace; your lawes are restored; your liberty is apparent; a *Democracy* is settled; your marriages are unviolated; your sonnes unprostituted; your Virgins safe; and the City free to celebrate the publique felicity. And who is the cause, and contriver of all this? who removed your Calamities, and procured your welfare? If there be any who deserves to be honoured before me, I will decline my satisfaction, and resigne to him my reward. But if I alone did all, attempted, put my selfe in hazard, scaled the Castle, slew, tormented, and made one the engine to kill the other,

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why should he detract from my atchievement? or stirre the disaffection of the people against me? But I slew not the Tyrant, and therefore have no right to the reward provided by the law. Tell me, what difference is there between killing him, and being the occasion of his death? Certainly, none at all. Nor was the intention of the Law-maker any other, then meerly to aime at Liberty, popular goverment, and the removall of Usurpers; And thereunto to propose honours, and rewards: which you cannot deny to have been by me atchieved. For I slew him, without whom the other could not live; the slaughter was mine. I gave the wound, he only lent the hand. Question not then overcuriously the manner of his death, nor examine how he died, but whither he be dead, and whither dead by my meanes. Otherwise by your inquiries you may detract from one who deserves well of the state, because he slew not the Tyrant with a sword, but with a stone, or a logge, or some other way. What if I had besieged the Tyrant, and starved him to Death? Had it not been a legall murder, because I slew him not with my own hand? or would you say I had not satisfied the Law, though I slew him a more cruell vway? The only thing, therefore, you are novv to make enquire of is this, vwhat usurper is left? What seeds of fear? What impression of Thraldome? If all be clear, and calme, 'tis a peece of envy and detraction in any man, for vvant of one slight circumstance in an Action, to deny vertue, and valour its revvard. I remember the Lawes distinguish (if I have not forgot their vvords through a long bondage) of a double cause of Death, if one man kill another vvith his ovvn hand; or if he kill him not himselfe or vvith his ovvn hand, but be the contriver, or occasion of his Death. And hath equally provided a punishment alike for both. Decreeing very justly that in such cases the attempt shall be equall to the Fact; and passing by the manner of the Murther as superfluous. You think fit, then,

then, that he who shall thus kill another, shall be punished as a manslayer, and not have his pardon: and will you not allow me, who have in like manner saved my country, the rewards agreeable to one of such desertes? You cannot say I slew him unwittingly, and that my successe was fortunate beyond my expectation. For what could daunt me having slaine the stronger? Why did I leave my sword in the wound, but because I presaged what would afterwards come to passe? Unless you will say that he who is dead was no Tyrant, nor carried the name of one, and that you would not have awarded me any great recompence for the exploit, if I had kill'd him. But you cannot say so. A Tyrant, then, being slaine will you not reward the Author, and occasion of his Death? O subtlety! Do you possesse your Liberty, and yet question how he was slaine? Or do you yet require more of him, vvho hath restored your popular government? But the Law, say you, enquires precisely vvhat is done, and considers not curiously the manner and means of the Action. But vvhat? shall not he that but expells a Tyrant be rewarded? He ought in Justice, having introduced Freedom instead of Bondage. But my fact is not a bare expulsion, or banishment, nor have I left them any hopes of future recovery, or restitution; But an utter taking away, and destruction of the vvhole Linage; and an eternall extirpation of all our miseries. Examine then, if you please, my whole enterprize from the beginning to the end, and see vvhither any thing required by the Law have been omitted, and wherein I have come short of being the killer of a Tyrant. First, to such an attempt is required boldnesse of courage, and such an affection to ones Country, as refuseth not to encounter dangers for the common good, or to purchase the publick safety with the losse of a private life. Have I failed hitherto? was I daunted, or did I sluggishly break through the perills, with which I foresaw I was to skirmish? You cannot say

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say I did. Here, then, stay a little and consider, vvhither barely to intend, and project such an exploit were not glorious; and vvhither for my meer designe, I may not justly claime the recompence of a good Patriot, or if I had failed of my will, and another coming after me had killd the Tyrant, tell me, had it been unreasonable for you to reward me? or if I should say, My dear Countreymen, I purposed, intended, attempted, shov'd my good will, and am only worthy to be rewarded; vvhat would you answer? But this is not all I can say; I scaled the Fort, Countreymen, and encircled my selfe with a thousand dangers, before I slew the Prince. For I would not have you think it an easy, or slight adventure, for one man singly to break through a Troop, to vanquish a guard, and to put such a multitude to flight: But to account it the Toppe, and pinnacle of the exploit. For a Tyrant is no hard thing to be encountred, and overcome, but those who guard and defend the Tyranny; which who so conquers hath finisht his enterprize, and left little else to be achieved. I, then, had never approacht the Tyrants, had I not first vanquish't and overcome their Guards, and attendants. Upon which part of my adventure, before I go farther, let me dwell a little. I vanquish't their guards, I say, and overcame their attendants, and left the Tyrant naked, disarmed, and undefended. Am I yet, think you worthy of Honour, or do you require his slaughter too? if you do, I can satisfie your expectation. Behold the Bloud with which I am yet sprinkled, since the valiant, and stout murder of a youth of flourishing age, feared by all, by vvhom the Tyrant was secured from Treasons, and who was his confidence, and a greater protection to him then his Guards. And am I not yet, think you, worthy of reward, but shall I after all my great Actions, be sent away dishonourably? vvhat if I had slaine but one of his Guard, or an attendant on his person, or some favourite servant? Had it not been a glorious Act to ascend

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a Fort, and in the midst of a Garrison to kill a near friend of the Tyrants? Consider next him who was slain. 'Twas the sonne of the Tyrant; or rather the crueller Tyrant of the two; A master more insufferable, to revenge proner, in his injuries more furious; and above all the only heire of his father, and like to prolong our Calamities by his succession. Suppose I had only slain him, and that the Tyrant had saved himselfe by flight. I demand a reward for that Action. What say you? will you deny me? was't not he you dreaded? was not he your cruel, intolerable master? If I have not yet done enough, consider the heart and utmost of my exploit; that which my Gainsayer requires of me, I have gloriously achieved, and through anothers wound have slain the Tyrant; not at one single blow (vvhich perhaps after so much injustice he could have vvish't) but by a slow, and lingring griefe, prostrating before his eyes the thing most deare to him, his sonne, I meane, vitious, but in the spring of his age, and flourishing, and, like his father, wallowing in his own blood, and Gore. These are the right wounds of parents, these the swords of him who would truly kill a Tyrant; And this is the death which cruell Tyrants are to suffer; and this is a revenge fit for so many oppressions. To die presently, as it were in a short swoone, and behold no tormenting spectacle, is a punishment too unworthy of a Tyrant. I was not ignorant, Judges, I was not ignorant, nor any man else, how passionately he was affected towards his sonne, and how he resolved not to survive him a minute. All parents are affectionate to their children; But he had a stronger and juster reason, having but him only to uphold, and preserve the Tyrannie; To ward, and shield him from conspiracies, and fix the scepter in his hand. 'Twas in my foresight, therefore, that if his affection did not, his despaire would presently kill him; as soon as he consider'd, that having

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lost his safety with his sonne, he had no encouragement to live longer. In one Troope I presented to his apprehension his naturall affection, griefe, despaire, feare, and terrors for the future. These were the forces I raised against him, and drove him to that fatall execution of himselfe. In revenge to you he died childlesse, tortured, lamenting, and shedding teares. His sorrow indeed was not long, but enough for a father. But that which is yet most cruell, he fell by his own hand: A death much more miserable, and bitter, then if another had been the author. Here is my sword, who claimes it? whose weapon ever was it but mine? who carried it into the fort? who ever used it before the Tyrant? or who sent it to him? O Blade? thou partner, and successor, in my great exploits, after so many perills, and so many slaughters, are we neglected, and held unworthy of reward? should I demand a recompence for my sword only, and should say, Countrey men, when the Tyrant had a mind to kill himselfe, and for the time wanted a weapon, my sword supplied him, and became the instrument of all your Liberties; you would certainly decide some honour, or reward to the Blade. Nay would you not have been thankfull to the master of so publick an instrument, and have enrolled him among those who have been benefactors to their Countrey? would you not have laid up my sword in your Temples, and have sacrificed to it as to the Gods? Consider, with me, I pray, what in likelihood the Tyrant did, or said before he killed himselfe. After I had stabbed his sonne, and thrust him through with many wounds, in the most open, and remarkable places of his body, the more to torment his father, with the spectacle, and rack him with the sight, he pittifully cried out and invoc't his father, unable to assist, or rescue him, being both old and feeble, and having but just sight enough left to behold the Calamities of his house. I, in the meane time, the contriver of the whole

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Tragedy,

Tragedy, conveyed my selfe away, and left him a wounded body, stage, sword, and all things else for the finishing of my part. He entring, and seeing his only sonne gasping, and welring in his blood, struggling with death, having received wounds all over, and many of them mortall, fell into this exclamation: O my dear sonne! we are destroyed, butcherd, and slaine as Tyrants. Where is the Murtherer? For whom reserves he me? or what intends he to do with me, who am already slaine in Thee? doth he despise to kill me by reason of my age? or is it to prolong my punishment, and lengthen my death, and spinne out my slaughter? Thus saying, he lookes about for a weapon, (being himselfe unarmed, as still having his sonne for his defence) which was there ready for him, prepared before, and left by me for the ensuing Tragedy. Having drawn forth the sword out of the wound, Thou hast halfe slaine me already, said he, now kill me outright. Be thou the reliefe and succour of a forlorne father; assist my decrepit hand with thy-edge, and stabbe me, whilest I am yet a Prince, and deliver me from my sorrowes. Would I had received thy first stroke, and had died first: Though I had died as a Tyrant, yet I had left a revenger; whereas now I die not only without a sonne, but without one to kill me. Having thus said, he stabbed himself, trembling and unable to thrust home; having a desire, but not strength enough for the attempt. How many punishments were here? how many wounds? how many deaths? how many slaughters? how many Garlands due? To Conclude, then, you have all seen the sonne prostrated, and slaine; no small, or easy achievement. You have seen the father fallen on his sonne, and mingling bloods together. Both the triumph of my sword, and made one sacrifice to your Liberty, and my Conquest. You have seen my sword lying betwixt them, and approving it selfe worthy of me its master, and witnessing how faithfully it

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dispatcht my businesse: which had been lesse from my hand, and increast its glory from the strangenesse. Lastly, I am he who have removed the Tyranny, though the carriage and progresse of the atchievement, like so many parts in a Tragedy, were divided among many. The chiefeft part I acted; the next, the Son; the third, the Father: my Sword was Engine and Servant to us all.

The Dis-inherited Son.

The Argument.

A Dis-inherited Son learnt Physick, and curing his Father of a Phrenzy, after he was given over by other Physitians, was restored to favour. Afterwards being commanded to cure his Step-Mother of the like Phrenzy, and refusing, he is dis-inherited the second time. He defends himself.

THAT which my Father hath now done, O ye Judges, is neither new nor strange; nor is this the first time he hath been carried away by his displeasure; but hath heretofore made use of this Law, and is practised in his proceedings against me at this Tribunall. All that is new in my present Misfortune is, that having committed noe offence, fit to be brought into Accusation, I am in danger to be punished for my Art; because it cannot in all things obey his impossible commands. Then which what can be more unreasonable? For he requires that my Skill should be as great as his Injunctions, and that I should work Cures, not as my Profession is able, but as he is pleased to impose. I could, therefore, wish there were not only Receipts in Physick to recover people distracted, but those also who are without cause inclined to passion: that so I might cure my Father of one disease more; who being perfectly freed from one Distraction, is carried by his anger

ger into another. And to make my case the more deplorable, he is recovered to every body else; only against me, who recover'd him, he still retains his fury. You see how I am rewarded for my Cure, who am cast off by him, and made a Stranger to his Family the second time. As if he had only restored me for a while, that to my greater infamy he might often banish me his house. To those cures which fall within the compasse of my skill, I expect not to be commanded; who voluntarily, and unsent for, wrought his recovery: but where the Malady carries despair with it, I would not willingly be an undertaker. Of all others I have good reason not to attempt the cure of this woman: considering what I am likely to suffer from my Father, if I miscarry; who, for not daring to adventure upon her, am dis-inherited. I cannot therefore, O ye Judges, but bewaile my Step-Mother in the case she is in, for she was a vertuous woman: next my Father, who suffers in her Madnesse; but especially my self, who am thought disobedient, because I cannot effect what I am required, both for the greatnesse of the disease, and the smallnesse of my skill. To be dis-inherited, then, for not undertaking a cure, which I am not able to effect, I hold most unjust: and desire you to judge from these present proceedings, upon what grounds I was cast off heretofore. Though I doubt not but for the clearing of them, my Behaviour and life have long since been my Defence. To those things whereof I am now accused, I will answer as well as I can; having first briefly acquainted you with the state of my case. At that time, when my Father ceased not to proclaime me for a stubborn, rebellious, disobedient Son, the disgrace of my Parents, and infamy of my house, I thought it best, not to make only a short Defence, but leaving his house, thought my best remedy and appeal would be to my future carriage, and life; when it should appear how free I was from his aspersions, and in what honest studies I employed my self, and what vertuous company

pany I kept. For I then foresaw, and had it in my suspicion, that my Father being of no very sound mind, would at some time or other without my desert grow furious, and hatch false accusations against me. And some there were who construed those proceedings, as the beginning of his Distraction; and judged his causelesse hatred of me, his froward carriage, his meditated railings, hard censures, clamorous fits of anger, and extreme inclination to Choller, as so many threats, and forerunning darts of an approaching Phrenzy. Wherefore I thought it would concern me to learn Physick with all speed: and thereupon went to Travell, and acquainting my self with the most approved Physitians of other Countries, with much labour and diligent study I learned the Art. At my return I find my Father plainly distracted, and given over by other Physitians, who do not sound, or make any exact judgment of diseases. I, therefore, as it became a pious Son, neither remembred my Abdication, nor staid to be sent for; having, indeed, nothing personall to lay to his charge; since his ill dealings with me, were not his own, but the faults of his disease. Offering, therefore, my self, as I said, unsent for, I proceeded not presently to his cure, which had been to depart from my usuall practice, and from the lawes of our Profession, by which we are taught first to examine whither the disease be cureable, or incureable, and exceed the limits of our Art. And then if it be undertakeable, we apply remedies, and imploy our whole studies about the recovery of the Patient. But if we find the Malady too strong, and not to be conquer'd, we forbear to prescribe at all; but observe their ancient Rule, who were the Inventors and Fathers of the Art, who forbid us to medle with overgrowne diseases. Finding, therefore, my Father not past hope, nor his distemper past cure, having first weighed all circumstances, I undertook him, and confidently gave him Physick. Many of the standers by suspecting my prescription, spake in disparagement of the cure,

cure, and were ready to call me into question: my Step-Mother also was present, fearfull, and distrustfull, not of hate to me, but care to him; whom she perfectly knew so ill disposed, having long conversed, and been a witness to his Distemper: yet I not at all discouraged (knowing his Symptoms did not lye, and that my Art could not deceive me) at fit times stole a cure into him. Though some, who were my friends, dissuaded me from undertaking, lest miscarrying in my attempt, I should draw a fresh accusation upon my selfe, and be thought to have poisoned my Father, in remembrance of my Injuries. In a word, in a short time he recovered, and grew sober again, and had the perfect use of his understanding. His neighbors and friends marvelled, my Step-Mother applauded me, and publickly congratulated me, for my good success; him, for his recovery. He also (for so much I can witness for him) without any delay, or consultation with any body, no sooner understood things from those who were present, but cancell'd his Abdication, made me his Son againe, calling me his Preserver and Benefactor; confessing he had now received an exact Tryall of me, and excusing himself for what had formerly past. This much rejoiced many of the company, those especially who were honest. Though it grieved others, for whom the rejection of a Son made more then the Reconcilement: so that all were not a like affected. But I could see some change colour, and appear troubled in their looks, and angry in their countenance, the sure marks of Envy, and discontent. We in the mean time, as 'twas fit, enterchanged joyes and embraces, being now reconciled to one another. Not long after, O ye Judges, my Mother in law fell sick of a cruell and desperate Distemper. For, as I observed from her first surprize, it was not a slight, or superficial kind of Madnesse, but an ancient and inveterate, which had long lodged in her soule; and having got the victory, then broke forth, and discover'd it selfe. We have many other

other signes to know who are incurably madde, but the common one I observed in her, which is this; that to all others she is quiet, and calme, and as long as they are present falls into no ragings: But if she see a Physitian, or but hear his voice, she presently falls a raving at him, which is an infallible signe that she is irrecoverably distemper'd. All I could do, was to bemoane and pittie her, as it well became me, who without her merit became thus distracted. Yet my father out of his want of skill (for he neither knowes the spring nor cause, nor growth of the distemper) commands me to cure her, and to prescribe her his potion: supposing it to be the same kind of madnesse, and the like disease to his, and a distraction of the same nature, and the same way cureable. And when I tell him, that which is most true, that 'tis not possible to restore her, and confesse my selfe overmaster'd by the disease; he fumes, and chides, and saies I refuse of purpose, and deny her my help, and so makes the weakness of my Art a Crime. Agreeing herein with all others oppress'd with sorrow, that they grow angry to hear truth plainly and freely told them. I, then, as vvell as I can, vwill make my defence, and answer both for my selfe, and profession: and vwill take my beginning from the Law, by vvhich he vould disinherit me; vvhich it shall appeare, that his povver is not the same as 'twas before. For the Lawgiver, my good father, hath not given this povver to all, nor intended that all soanes should be disinherited, as oft as the father list, or upon vvhich contents he list. But as he hath allowed parents in some cases to be displeased, so he hath provided that children without their Desert shall not be rejected. And for this reason, he permits not punishments to be Arbitrary, or without judiciall Trials; but hath appointed a Tribunall, and Judges, to determine things without prejudice, or passion. For he saw that many men were many times moved to anger upon unjust grounds: one out of his be-
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liefe to a false report, another upon the misinformation of a servant, or a malicious wife: He thought it not fit, therefore, that matters should passe without Legall examination, or that children without any defence should presently be condemned; But the houre glasse is set up, reasons are shown, and nothing is left undiscussed. All the power, therefore, which a father hath, is to appeal to you, O ye Judges: The power to Judge whither his complaint be reasonable belongs to you: Consider not then, yet a while, what my crime is, for which my Father is displeased; but consider, first, whither he have authority to disinherite me again, having once cast me off; used the power of the Law; accomplish't the Dominion of a parent; and after all this received me into his family, and cancell'd his Abdication. For my part, I cannot but think it most unreasonable, that the punishments of children should be numberlesse, or that their Doomes should be infinite, and their feares perpetuall: Or that the Law should permit parents, sometimes to Cashiere, afterwards to recall their Act, then again put it in force, and so shuffle and tosse the Law up and down as they see occasion. 'Twas fit, indeed, the Law for the first time, should make the parent Lord of his childe's punishment, and should give authority to his displeasure. But when the parent hath once spent his authority, and sufficiently used the law for satisfaction of his anger, and hath once again restored his sonne, out of his perswasion of his amendment, he ought to be constant to his pacification, and not fall back, or alter his resolutions, or make void his Act. At Nativities, whither he that is born will prove well or ill, I suppose cannot fall under any certain knowledge. And for that reason 'tis permitted to parents, to cast off those who degenerate from their descent. But when a Father, not constrained, but out of his own authority and choice, shall approve, and restore his sonne, what device can he have for his inconstancy, or what farther

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ther use is there of Lawes? For thus will the Lawmaker say; If your sonne were vitious, and worthy of rejection, why did you restore him? why did you receive him again into your house? why did you frustrate the Law? You were free, and Lord of your own Actions. You are not to play with the Lawes, as you list, nor are statutes to vary with your Changes; nor Acts of state to be sometimes of force, sometimes invalid, or Magistrates to sit as witnesses only, nay as officers of your pleasure, to punish or absolve at your Discretion. You begat your sonne once, and gave him education once; and, therefore, 'tis once permitted you to reject him, provided you do it upon just reasons. But to assume an endlesse, perpetuall, frequent, and arbitrary power to your selfe, is above the Commission of a father. Wherefore, O ye Judges, be it farre from you to grant, that having made a voluntary reconciliation, and dissolved his first sentence, and made voyde his displeasure, he should have Liberty to revive his past punishment, or have recourse to the Dominion of a Father, which is longe since expired, unprivileged, forcelesse, and spent. Consider, also, the practices of other Courts, where Judges sentence by Lot, which if any man think unjust, the Law allowes him to appeal to another Court. But if any voluntarily assigne their own Judges, and referre their cause to Umpires, 'tis otherwise. For their Decisions, which at first might have been refused, after they are once chosen Arbitrators, are in Justice to be stood to. So you, my father, (in whose choice it was whither you would have restored me, till I had been thought worthy of my Ancestors) out of your beliefe of my reformation, having once restored me, cannot again disinherite me. For by your own Testimony I have been judged unworthy of the like rejection, and acknowledged worthy of your favour. You are not, therefore, to repent of your restitution, but to confirme your reconcilment, after your severall judgments and

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two sentences: one when you ejected me, the other when you revok't your purpose, and took me again into your Family; Cancelling your former Decrees, and establishing future. Be constant then to your own Acts, and make good your own Ordinances. Since you purposed, protect, and obliged your selfe to be one, be still a Father. Were I not a naturall, but an adopted sonne, I should think 'twere not lawfull for you again to disinherite me. For what was once in your power to do or not do, being once done, is not in your power to be recalled. How can it, then, be reasonable to expell often, or to deprive a naturall sonne of his relation, having by a voluntary election and decree call'd him back from expulsion? Suppose I were your servant, and you upon your suspicion of some misdemeanors should cast me into fetters, and afterwards out of your perswasion of my innocence should make me a free man. Do you think 'twere Lawfull the next time you are displeased to make me a gaine your servant? 'Tis not in your power. The Lawes decree that such Acts shall be firme, and for ever inviolable. Though, then, I have many reasons to prove that a father having once cast off his sonne, and afterwards recall'd his rejection, cannot again cast him off, yet what I have said is sufficient. Next, consider, I pray, what kind of sonne he disinherits. I forbear to tell you, that he did cast of one unletter'd before, but a Physitian now, (for I seek not refuge from my Art;) or that I was then a youth, but am now a grown man, and have given proof that I have done nothing unbeleeming my age. For these would seem slight pleas. For heretofore when I was cast off, as I had committed no offence, so I had deserved no great favour. Now I am expel'd a preserver and benefactor. And what greater peece of ingratitude can there be, then for one newly saved by my skill, and delivered from a dangerous distemper, to reward his cure with such dealings; and without any reckoning at all to forget his recovery,

recovery, & to banish him who dutifully obeyed, when he was unjustly cast off; & not only forgot his expulsion, but cured the expeller, & settled him in his right mind again? For 'tis no small or vulgar benefit, O ye Judges, I conferred upon him, yet am thus ill rewarded. And though he were senselesse of his distraction, yet you all know what he did, and suffer'd, and how ill he was affected when I undertook him; and when other Physitians gave him over, and his own Servants fled from, nor durst come near him, I recovered him as you see, and inabled him to accuse me, and discourse of the Laws. Or if you require an Example, My Father, when, not long since, you were just crazed, as your wife is now, I reduced you to your Wits again. 'Tis not equall then, that my Duty should be thus recompenced, or that your Recovery should be my Ruine. The greatnesse of my Benefits will clearly appear from those things whereof you accuse me. For if you hate me, because I do not cure your Wife extremely crazed, and at the point of Expiration, why do you not much rather love me for releasing you of the like Distemper, and confesse your self obliged for your delivery from such Distractions? But you, against all equity, no sooner come to your self, but presently question me; and are no sooner recover'd, but you fall to your old punishments, return to your former hatred, and proceed by the same law. Is this your fair Requital of my Skill, or meritorious Recompence of my Administrations, to recover only for the undoing of your Physitian? Will you permit him, O ye Judges, to punish his Preserver? to expell the Author of his safety? to hate him, who gave him his understanding? and to take Revenge of his Recoverer? you will not, if you be Friends to Justice. Had I at this present committed some heinous Offence, yet my former obligations upon him were such, that the memory and apprehension of them ought to have excused me, and have gained his pardon: especially vwhere the benefit is so great, as to be put

put in Ballance with all after Accidents: as mine was to him whom I saved, and who owes his whole life to me; whose gift it is that he is, is sober, and understands; especially, when all other Physitians despaired of him, and confest themselves too weak for his Cure. And to raise the merit of my benefit yet one story higher, at that time when I was not his Son; and had no necessary tie upon me, but was free, and a stranger, and discharged of my naturall obligation, yet I neglected him not, but came voluntarily, unsent for, and of my own accord; succoured, relieved, cured, restored, observed him as my own Father; purged my self from my Abdication, allayed his displeasure by my application; abrogated the Law by my piety, purchased my readmission into his family by the greatness of my Benefit; declared my Fidelity towards my Father in a time of perill; insinuated my self into him by my Art, and shewed my self a naturall Son in the midst of his calamities. What travailes, and toiles, think you, did I undergo, who continually visited, attended, watcht my opportunities; sometimes giving way to my Fathers ragings, sometimes applying my skill according to the pawles, and intermissions of the disease? 'Tis the hardest and most dangerous part in Physick, to cure, or be neer men so affected, who many times as they are enraged by their Fit, discharge their Fury upon the standers by. Yet I, not at all daunted, or affrighted, attended him; and after a long and various conflict with his disease, at last I vanquish't it by Physick. Nor let any man who hears me, presently say, What a great piece of work 'tis to administer a Purge! Many things are first to be done: way is to be made for the Potion, the Body to be prepared for the Reception, and to be carefully ordered; sometimes taken down and macerated, sometimes raised by fit diet; sometimes to be put into gentle motion and exercise; sometimes to be cast into a repousednesse, sleep, and left solitary: to which courses in other diseases the Patient is many times obedient.

But

But men distracted by reason of the liberty of their minds, are unruly, and intractable, dangerous to their Physitian, and obstinate against his prescriptions: whereby, many times, when the Cure is almost finisht, and we are almost Master of our Hopes, some small error gives new force to the distemper, perverts all our former proceedings, sets back the Cure, and defeats our Art. After all these undertakings then, after my wrestling with an enagement so dangerous, and my conquest of the most invincible disease of all other, will you yet give him power to disinherit me, and permit him to interpret the Lawes, as he pleases, against his Preserver, and suffer him to make war with Nature? I, out of obedience to Nature, O ye Judges, have cured & saved my Father, when his Injuries were upon me. If he, therefore, taking the advantage of the Law, as he saies, ruine a Son so deserving, & cut him off from his Family, he is a Child-hater, I a Lover of my Parent: I fulfill & imbrace the lawes of Nature, he breaks & violates them. O Father unjustly displeased! O Son more unjustly observant! for I cannot but, compell'd by my Father, blame my self, that being in his hatred, I love him undeservedly, and beyond his merit. Nature commands Parents to love their Children, more then Children to love their Parents: yet this man wilfully shuts his eyes against the Lawes, which forbid the expulsion of faultlesse children; and contemns Nature, which hath planted in Parents such strong affection to those whom they beget. For notwithstanding I have the greater Title to his affection towards me, yet he neither makes the greater return, nor yet (which is lesse) takes example by me, or imitates the expression of mine to him: but rather (which is the height of calamity) hates me for my affection, expells me for my piety, injures me for my Merits, disinherits me by those Lawes which were made for my relief. O war, where the Lawes are made to combat Nature! Things are not as you suppose, my Father, you misinterpret just Lawes, which are not to fight

fight with naturall affection. They conspire, and are of mutuall assistance in their protection from Injuries. In wronging one that deserves well, therefore, you commit an offence, both against Nature, and the Lawes, which of themselves are equall, just, and favourable; but that you draw them from their institution, and arme them against one Son as against a multitude of Offenders, and presse fresh punishments from them, which are willing to exact no more then the obedience of Children to their Parents; nor were at all made against the Innocent. But, certainly, they allow men to sue others, who are not thankful to their Benefactors. In stead of thanks, then, to punish for benefits received, is worth your consideration, whether there can be a greater piece of Injustice. By this time, then, I hope 'tis clear, that 'tis not in his power to disinherit the second time, who hath once exercised that power, and taken the full advantage of the Law; nor is it reasonable to cast off one, to whom he is so much engaged for courtesies; or to deprive him of his family. Let me now proceed to the cause of my expulsion, and examine the quality of my Offence: where 'twill be fit I once more have recourse to the Intention & mind of the Law-maker. Here, should I a while grant it to be in your power to disinherit as often as you please; nay should I grant you this authority over me, from whom you have received great Benefits: you cannot simply, and for every light cause proceed to Expulsion. For the Law-maker doth not say upon whatsoever complaint of the Father let the Son be expelled; as if his bare will, or accusation were enough. For then what need were there of your Tribunall? but it bids you, O ye Judges, enquire whether the Fathers displeasure have any weighty, or just ground, or no. And this for the present I desire you to consider. I will begin from what hapned upon his recovery. He no sooner, then, came to himself, but his first act was to cancell his Abdication; acknowledging me for his Preserver, Restorer,

stor, and what not? There was no Offence, I suppose, in all this. Afterwards, what can he complaine of? what respect, or observance of a Son did I omit? when did I ever lye abroad? what unseasonable meetings, or drinkings can you object? who ever complain'd of my Intemperance, or quarrell with a Pimp? No body. Now these are the chief disorders for which the Law permits Expulsion. But my Step-Mother fell sick. Was that my fault? or am I to be punisht for her Phrenzy? No, say you. Why then? Because being commanded to cure her, you refused; and therefore deserve to be cast off for your disobedience to your Father. Give me leave a while, Judges, to open to you those things wherein I could not obey him, and for which I am undutifull. First, then, let me in short tell you, that the Law allowes him not to enjoyne what he list, nor am I bound in necessity to obey all his Impositions whatsoever. For some Commands may be refused, though others are allowed their punishments. As if my Father should be sick, and I should forsake him; or should commit the businesse of his house to me, and I should neglect it; or enjoyn me to look to his country affairs, and I should refuse: These, and the like, were just colours and pretences for the complaints of a Father. Other things, concerning their Arts, or the exercise of them, are left to the liberty of the Children, especially where the Parent is not endammaged. If a Father should say to his Son, who is a Painter, Limne this piece, and not that; or being a Musitian, should bid him play one Lesson, and not another; or should say to him being a Carver, Worke me this Statue, and not that; would any man think it fit he should disinherit his Son for denying to submit his Art to his Directions? I believe not. By how much then Physick is more honourable, and usefull for the life of men, by so much ought the Professors to be the more free. Since 'tis but Justice, that an Art for its Exercise and use, should be priviledged, and not inforced, or commanded, being

a thing sacred, profest by the Gods, and studied by wise men; and therefore not to be prostituted to the Law, and made lyable to the fear and punishment of the Magistrate, much lesse to the pleasure, threats, or anger of an illiterate Parent. If then I had boldly, and openly said to you, I will not cure her, though I can; I have learnt my skill only for my self, and you my Father, to all others I will be unexpert: what Tyrant is so cruell as to force me against my will to use my Art? Offices of skill, if I be not deceived, are to be obtained by Courtship, and intreaties, not by Lawes, Quarrellings, and Courts of Justice. A Physitian is to be perswaded, not compell'd, to come voluntarily, not to be drawn by terror; nor to be forced to a Cure, but willingly to undertake it. An Art, then, is free from the Authority of a Father, or the payment of Tribute; Common wealths having decreed Honours, Precedencies, Immunity from Taxes, and priviledges to Physitians. Thus might I say in defence of my Art, though you had taught me, or had spent much care, and cost in my study of it; and though this cure were possible, and yet I should refuse it. Consider, then, the Injustice of your dealing, who deny me the liberty, and use of that, which is purely my own. I learnt this Art when I was not your Son, nor subject to your lawes; yet I learnt it for your cure. You were the first, who reap'd benefit by it, though you contributed nothing to the Acquisition. What Tutor had you in pay? what laid you out in Receipts? nothing at all: but poor, and distressed as I was, only by the pittie of my Teachers, I attained my skill. All the allowance I had from you towards my studies, was Sorrow, Solitude, Poverty, Hatred of my Acquaintance, and avoidance of my Kindred. For these good deeds you would have me imploy my skill, and would be Master of that Knowledge which I got when you were not my Master. Let it suffice, that heretofore I have voluntarily and no way obliged, bestead you; when I could not, af-

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ter I had done, demand so much as Thanks for my pains. 'Tis not fit my Benefit should ever after prove my necessity: or because I once befriended you with my Will, you should from thence take occasion to enjoyn me tasks against it; or that it should be drawn into a custome, that when a Physitian hath wrought one Cure, he should for ever be bound to cure as many as the party cured should enjoyn. For then we should make our Patients our Lords, and enslave our selves, and our reward should be to serve and obey them in all their Commands. Then which, what can be more unequall? Because I recovered you from a dangerous distraction, do you therefore think you have authority of my Skill? Thus might I plead for my selfe, had my Father commanded me something possible, and I had not precisely, and necessarily obey'd him. But now, I pray, consider the nature of his Imposition. Because sayes he, you cured me of my Lunacy, and my Wife is taken with the same Distemper, (for so he thinks,) and is given over by other Physitians, as I was; and because you have given a clear Tryall, that you can heal all Infirmities, cure her also, and ease her of her distraction: which being barely so spoken, especially before a man unlearned, or unskil'd in the profession, would sound very reasonable. But if you will give me leave to speak for my Art, I shall desire you to consider that we are not omnipotent, nor are the natures of all Diseases alike, nor their cure the same; nor have our Prescriptions in all the like powerfull successe. And then the difference will appear between an unwillingnesse to cure, and a disability. Wherefore lend me a while your attentions, whilst I play the Philosopher, and present you with a discourse of things, neither unpleasant, fruitlesse, or impertinent to my profession. First then, the Natures and tempers of all Bodies are not the same, though plainly arising from the same elements. But some partake more one element, some lesse: which I speak with application to the Bodies

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of

of men, which are not alike, or the same in all, either in Temper, or Constitution; but differ both in magnitude, and forme. Whence it necessarily falls out, that the diseases bred in them sometimes are slight, and meet their Cures; sometimes are desperate, especially in those bodies which easily take in Infection, and are afterwards as strongly distemper'd by it. He, therefore, who thinks all Feavers, or Consumptions, or Puffsicks, or Distractions to be alike in all bodies, is neither of those who are wise, nor discursive, nor experienced in these matters. That which is easily cureable in one, is not so in another. For example, the same Corn sown in severall grounds; in a champion, deep, moist, sunny, windlesse, and well manured field, springs up in a full eare, and yeilds a glad and abundant harvest. But 'tis otherwise in a mountainous, rocky, sunless, hilly country, according to the diversity of Soyles. So diseases, according to the soyles where they are received, prove either fruitfull, and grow; or wither, and pine. Yet my Father passing all this over without consideration, thinks all distractions in all bodies alike, and their cure the same. But for an addition to all, I have yet said, that a womans body differs much from a mans, both for diversity of distemper, and hope or dispaire of Cure is not hard to be known. For the bodies of men are well knit, and sinewy, accustomed to labours, motion, and exercises abroad: but the bodies of women are washy, loose, bred in the shade, pale for want of blood, scarcity of heat, and superfluity of cold humors; and are therefore more lyable to diseases then men, more impatient of Physick, and more disposed to phrenzies. For having in them much cholerick, light, provocative matter, and small strength of body, they easily slide into distempers. 'Twere unreasonable, therefore, to require of a Physitian the same Medicine for both, seeing how much they differ from their very births, both in their whole manner of life, all their actions, exercises, and studies. When you speak of madnesse, thefore, adde withall,

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that 'tis a womans madnesse. And confound not severall distractions under one and the same name; But distinguish them, as nature hath: and then consider how farre they severally admit cures. We Physitians, as I said before, have first regard to the complexion, and temper of the patient, and do examine what humour he most partakes of; whither he be cold or hot; young, and vigorous, or decayed and acient; of great, or little stature; grosse or slender; and the like: which he that shall exactly consider, is worthy to be credited, either when he despaires of a cure, or undertakes it. For there are numberlesse kinds of phrenzies, springing from numberlesse causes, of diverse compellations. To dote, and to be beside ones selfe, is not the same; And 'tis one thing to rave, 'tis another thing to be crazed. Though all these names be but higher or lower degrees of the same distemper. Besides, men have one cause of their distraction, women another. Again, among men, the cause in young men is different from that in old: their ragings spring most commonly from sursets; the others from their importunate spleen, and frowardnesse, which they many times discharge upon their family; and which first makes them disquiet, then by degrees converts into distraction. But infinite are the distempers in women, which makes them so easily runne madde; Though the chiefe be their extreame hatred, or envy at the successe of their enemy; sometimes grieve, and for the time anger: Any of which, after a long growth, and nourishment, end in madnesse. This, my father, is your wives case; who in likelihood hath contracted her phrenzye, from a long sadnesse. For she shoves no signes of envy, no not in her fits. And, therefore, is not to be cured by the skill of any Physitian. If any will undertake, and recover her, my disobedience will deserve your hatred. Though thus much I must tell you, that though her distraction were not quite so desperate, but that there were some hope of recovery, yet would

would I not willingly meddle with her, nor venture to give her Physick; for fear of my successe, and the ill reports of people. You see 'tis the generall opinion, that all children are odious to their stepmothers, though never so good natured; who are thought peculiarly to inherit the distemper common to all women kind: which might breed a suspicion in some, if the disease should prove incurable, and my prescriptions faile, that I jugged, and dealt treacherously in my Administrations. But with your wife, my father, thus stands the case, and I speak from my experience, she will not be better, should she take a thousand purges. 'Twere, therefore, folly to undertake her: unlesse you be earnest with me to loose my labour, and have a mind to pull disgrace upon me. Let me still be the envy of those of my profession. And if you will again expell me, though I be forsaken of all, yet shall there be duty in my wishes. But suppose, (which the Gods forbid) your distraction should return, (for distempers of that nature upon the least provocation grow again,) what am I to do then? You know well I would cure you then also; nor will I ever neglect the obligation imposed upon me by nature, nor forget my Originall, and descent. But whither after you are again recover'd, I may believe your reconciliation, Judge you. In the meane time doing as you do, you invite your disease, and refresh your madnesse. You were but yesterday, or the day before recover'd from your distemper, and you now rage againe, raise clamour, and, which is worst, fall into choller, give way to your Hatred, and recall the Lawes. O, my Father, these were the entrances to your former madnesse.

Alexander,

Alexander, *Or the false Prophet.*

PERhaps, my dear *Celsus*, you think you have set me a light, and easy task, when you enjoyn me to send you *Alexander of Abonwall*, the impostor's life, Trickes, Adventures, and cousenages, written in a book. But he, who shall exactly describe them all, shall find it an enterprize as hard as to write the deeds of *Alexander the sonne of Philippe*: the one being as eminent for his villanie, as the other for his valour. Yet upon condition you will read me with pardon, and supply the defects of my narration with your own Additions, I will undertake the work: and will endeavour to purge, if not all, yet as much of *Augea's Oxstall*, as I can, by carrying forth some few Baskets full of filth; that from thence you may guesse how great and unmeasurable the Dung was, which three thousand Oxen were able to make in so many years. Though I cannot, in the mean time, but blush both for you and my selfe. For you, who think fit a person so wicked should be committed to memory, and writing: For my selfe, for imploying my labour in the History and Actions of a fellow not worthy to be read by Schollars, but to be seen in some populous and ample Theatre dismembred by Apes, and Foxes. Yet if any shall accuse us, we can defend our selves by example. For *Arrianus*, *Epictetus* Schollar, a man much revered at *Rome*, who spent his whole life in study, shall in like case be our Apology. For he refused not to write the life of *Tillibornus* the Thiefe. But I am to speake of a Thiefe much more famous, and cruell: who robbed not in woods, or mountains, but in Cities; nor made *Mynia* only, or *Ida* his walk, or beset some few wild places of *Asia*, but (as I may so say) overspread the whole *Romane* Empire with his Robberies. First, then, I will give you a draught of his person, and draw his picture to you as vvell as I can; though I be
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no very skilfull Painter. For his Bodily character, he vvas tall of stature, vvell set, of a goodly aspect, and, to say truth, of a Divine presence: vvwhite of Complexion, his Beard not thick: his Hair partly native, partly artificiall, but so resembling the naturall, that many took it for his ovvn. His eyes sparkling, and expressing a Divine possession, or rapture: his voice svveet, and clear. In a vvord, for his Lineaments, Shape, and Figure, he vvas every vvay faultlesse: but for his Soule and Mind, Let me, O *Hercules*, thou expeller of mischiefs, and thou, O *Jupiter*, preventer of sad Accidents, and *Castor* and *Pollux*, ye Tvvin-Protectors frō Shipvvrack, rather fall into the hands of Enemies, then have to do vvith him. For in vvirt, projects, and sharpnesse, he exceeded all others: he had curiosity, quickness of apprehensio, memory, & aptnessto all the Sciences in excesse. All vvwhich he employed to the vvorst, & furnish'd vvith those naturall helps, quickly became the Top of all the famous Rogues that ever vv ere, & excell'd the *Cercopians*, *Euribatus*, *Phrynonidas*, *Aristodemus*, and *Sostratus*. For vvriting upon a time to his Son in lavv *Rutilianus*, his modestest expression vvas the comparing of himself vvith *Pythagoras*. Nay vvith *Pythagoras*, pardon, though he vv ere a vvise man, and of a Divine understanding, had he lived till novv, he had (I believe) been thought but a Child to him: vvwhich I desire you not to take as spoken in disparagement of *Pythagoras*, as if I compared them together for the resemblance of their Actions. But let any man summe, and compute the vvorst, and most reproachfull things vvwhich passe in slander of *Pythagoras* (to vvwhich I cannot give any credit as Truths) they vvill not make the least part of *Alexander's* Impostures. For you are to present him to your Imagination as one; the temper of vvwhose Soule vvas various, compounded of Lyes, Deceits, Perjuries, and Juglings; active, daring, flexible, industrious to pursue projects, pervvasive, apt to gaine beliefe, and to act vertue, and to profess that vvwhich he had

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least in designe. No man, therefore, but at first acquaintance departed vvith this opinion of him, that he vv as of all men the most excellent, just, severe, and farthest from Tricks. Then his aimes vv ere alwaies high, not petty, or poor, and his mind alwaies bent to great enterprizes. When he vv as yet a Boy, being, as I have heard, and as far as I can judge of the Springe by the Stubble, of very beautifull lineaments, he prostituted, and let himself out to as many as vvould hire him. Among others, he vv as entertained by one of those Impostors, vvho professē Magick, and Inchantments, the Art to provoke Love, bewitch Enemies, find Treasures, and obtē Inheritances, vvho, perceiving him Toward, and apt to act a part in his Imployments, and as much enamoured of his devices, as he vv as of his Feature, taught him his Art; and from that time used him as his Officer, Prentice, and Servant. His profession in publick vv as Physick, having learnt of *Thoon* the *Egyptian's* Wife, many Receipts to cure, many to kill, all vvwhich he aftervvards bequeathed to the other as his Heir. This enamoured Doctor vv as by birth a *Cappadocian*, and one of those vvho accompanied, and convertt vvith *Apollonius Tyaneus*, through all the passages of his Tragedy. You see, then, vvhat man I describe to you, for his School, and Company. After his Masters death, *Alexander*, vvwhose Beard vv as now grown, being reduced to great poverty, and unable by his handsome shape, vvwhich now began to vvither, to maintaine himself, betook himself to no small designes: but joyning acquaintance vvith a certaine *Byzantine* Chronographer, (naturally the greatest Impostor that ever yet entred upon the course) vvwhose name, if I be not deceived, vv as *Cocconas*, went about vvith him, practising Cheats, and fleecing Grosse men; for so do these Juglers in their Canting language call the Vulgar. Among the rest, lighting upon one *Macetis* a rich vvoman, vvwell stricken in years, yet desirous to be thought lovely, they pickt a maintenance

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from her, and attended her from *Bithynia* into *Macedonia*. For she dwelt at *Pella*, a flourishing Country under the *Macedonian Kings*, now inhabited only by a few obscure Villagers. Here beholding Dragons of a wonderfull greatnesse, and yet so gentle, and tame, that they were fed by women, lay with Children, suffered themselves to be trod, and crush'd without reluctancy, and like Infants suck'd milk from the Brest, (for many such there are in that country, from whence in likelihood sprung the fable, that when *Olympias* conceived *Alexander*, she had copulation with a Dragon) they for a small summe bought one of the fairest; And, in the expression of *Thucydides*, From hence began the war. For these two most wicked, adventrous men, and prepared for any mischievous attempt, entring into Conspiracy, easily perceived that the two great Tyrants over the life of man were Hope, and Fear. And that he that could employ them to advantage, might suddenly grow rich. For they saw, that both to him vvho vvast troubled vvith Fear, and him vvho nourisht Hopes, Prophecie, and Presage, vvvas most necessary, and desireable. Thus *Delphos* anciently increased its riches vvith its fame. Thus *Delos* also, and *Claros*, and the Priests of *Apollo* grevv vvealthy; men being dravvn to their Temples by the forementioned Tyrants, Hope, and Fear, vvith desires to foreknovv future events; for vvich they sacrificed Hecatombes, and offered golden plates. Having vvell discourf'd, and tost the Plot, they resolv'd to erect an Oracle; confident, that if their designe prospered, they should in short time enrich, and make themselves happy: vvwhose successe vvvas aftervvards far greater then they at first expected, and indeed beyond their hope. Their next consultation, therefore, vvvas, vvhere they should lay their Scene, and hovv they should begin their enterprife: *Cocconas* thought *Chalcedon* to be the fittest place; being a country of Merchants, and bordering upon *Thrace*, and *Bithynia*, and not far from *Asia*, and *Galatia*, and

and other neighbouring people. But *Alexander* rather preferr'd his own country: affirming (as the truth was) that the first broaching of such an Adventure required dull, simple men, and easie of entertainment: such as are the *Paphlagonians*, who dwell at *Abonwall*, who for the most part are superstitious, and grosse, that if but a Sive-prophet appear among them, with a Fidler, Trumpetter, or one that plaies on a Cymball in his company, they presently flock together, and gape at him, and admire him, like some Divine person dropt from Heaven. After some controversie, at last *Alexander* overcame: yet to *Chalcedon* they went (a City, as they thought, conducive to such a designe) where, in *Apollo's* old Temple they buried some brazen Meddals, which prophesied, that "ere long *Æsculapius*, and his Father *Apollo* should come into *Pontus*, "and dwell at *Abonwall*. These Meddals thus purposefully found, presently cast a rumor throughout all *Bythnia*, and *Pontus*, but especially among the people of *Abonwall*, who presently decreed to build a Temple, and began to lay the foundation. *Cocconas* was left at *Chalcedon*, where he wrote ambiguous, doubtfull; crose Oracles: and shortly after dyed of the sting of a Serpent. Whereupon *Alexander* was sent for, who came in curl'd haire, clad in a changeable Cassock of Purple, and white; over which was cast a white Ephod, holding a Sickle, like *Perseus*, from whom he derived himselfe by the Mothers side. The stupid *Paphlagonians* in the meane time, though they knew both his Parents to be of obscure and base quality, yet gave credit to an Oracle which said,

*Phœbus friend, Podalirius bloud you see,
One who from Perleus draws his Pedigree.*

This *Podalirius* vvvas naturally so lecherous, and given to women, that he vvvas enticed by *Alexander's* mother from *Tricca* into *Paphlagonia*. There vvvas another Oracle, as if vvritten by some Sybill, foretelling,

*That neere Sinope, on the Euxine sand,
Not farre from Tyrſis ſhould a Prophet land,
Whoſe medicinall name ſhould theſe foure numbers hold,
One, thrice ten, five, and twenty three times told.*

A while after *Alexander*, with his puppet-play, in great bravery, and pomp, arrived in his owne Country; where he ſometimes counterfeited himſelfe poſſeſt, and foamed at mouth; which was eaſie for him to doe, having firſt chewed ſope-weed roote, with which wooll is ſcoured. His foaming ſhew'd to the ſpectators both divine, and terrible. Before his arrivall he made a linnen head to his Dragon, viſaged like a Man, and painted like one, which open'd, and ſhut the mouth, with horſe haire: having alſo, like other Dragons, a blacke forked tongue, which was alſo ſtir'd, and moved by haire. This Dragon he had in readineſſe, and ſed ſecretly, with a purpoſe, when he ſaw occaſion, to produce him; and to aſſigne him his part in the play; or rather to make him the chiefe Actor. When 'twas almoſt time to begin, he contrived this plot: coming by night to the foundation of the Temple newly digged, where ſtood water, either riſen from ſome ſpring, or fallen in ſome ſhower, and bringing with him a hollow goole egge, which held a little ſerpent, newly hatcht, he ſanke and buried it in the mudde, and ſo departed. Next morning running naked into the market-place, with only a golden towell about his loynes, carrying alſo his ſickle in his hand, and ſhaking his looſe hayre, like one poſſeſt by the mother of the Gods, he got upon an Altar, and proclaimed the happineſſe of the City, which was preſently to diſcover the foretold Deity. The ſpectators, which were all the men, women, and children of the City drawne together, were amazed, fell to their prayers, and adored him, whileſt he uttering ſome unſignificant words, in Hebrew perhaps, or the Phœnician Language, much more aſtoniſht them who

underſtood

underſtood nothing he ſaid, but onely that he often named *Apollo*, and *Æſculapius*. From hence he diſtractedly ran to the newly begun Temple, and to the pitt, and ſpring, digged there to lay the foundation; and deſcending into the water, in a lowd voyce, ſung the praifes of *Apollo*, and *Æſculapius*, and invited the God to enter with good fortune into the City. Demanding alſo a ſhovell, which was reacht him, he no ſooner dipt it in the water, but brought up wrapt in water, and mud together, the egge, which incloſed the God; indiſcernably ſtopt, and cemen-tered with white waxe, and chalke, which taking in his hand,, now, quoth he; I will ſhow you *Æſculapius*. They ſtupidly wondred, what would be the event, and much admired the egge found in the water. Till he breaking it in the hollow of his hand, tooke out the young ſnake. Which when they ſaw ſtirre, and roſt it ſelfe about his fingers, they preſently gave a great ſhout, and ſaluted it as a God, and congratulated the good fortune of the City: every one alſo conceiving a petition, and prayed to him for wealth, riches, health, and the like. He ſpeedily ran home againe, carrying with him his new hatcht *Æſculapius*, borne now the ſecond time, whereas men are borne but once. Hatcht, I ſay, not by ſome *Corone*, or *Dau* (which was his mothers name) but by ſome Goole. All the people followed, divinely inſpired, and diſtracted with their hopes. He for ſome dayes kept at home, hoping (as indeed it came to paſſe) the ſame would draw great confluence of *Paphlagonians*. When the City began to be filled with people, voyd both of underſtanding, and braines, and no way reſembling men who lived by bread, nor differing at all from beaſts, but onely in ſhape; he, ſitting in a little roome, upon a Couch, attired like a Priest, held his *Pellæan Æſculapius* in his boſome; which was, as I ſaid before, of a faire, and goodly magnitudo. For winding him ſometimes about his necke (which he patiently ſuffer'd) and letting onely his tayle

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hang downe, and hiding his head under his arme, he trayled upon the ground: sometimes from under another part of his Caslock, he would let the linnen head peep out, which was verily thought to be the Serpent's. For you are to fancie the house where he made his presentments, neither stately, nor over lightsome: then the presse of people, which thronged to see him, squeezing and crowding one another, and anticipating the show with their astonishment. For coming with rais'd expectations, it must needs seem a miracle to them, to see a little, small serpent, in a few dayes become a great Dragon, faced like a man, and withall so gentle. No spectators stay'd long, but before they had an exact view, were thrust out by new commers, who continually resorted. Just against the doore, where they entred, stood open another doore, to let them out. In imitation of the course practiced by the Macedonians, when *Alexander* lay sick, and ready to dye, and great troops prest into the Pallace to see him, and take their last farewell. 'Tis reported of this Cheater, that he many times made these presentments, especially to strangers which were rich. And to say truth, my deare *Celsus*, you are to pardon those dull unletter'd *Paphlagonians*, if they were couzen'd when they touch't the Dragon, (which *Alexander* permitted to as many as would) and saw a head by a false doubtfull light, so artificially opening and shutting the mouth, that 'twould require a *Democritus* or *Epicurus*, or *Metrodorus*, or some other of a hard, flinty faith towards such things, not to believe, or to make a true conjecture of what he saw. And if he could not find out the mystery, yet to come with a perswasion that the wayes, and secrets of the Imposture, were above his discovery, though all he saw were a Delusion, and impossible to be done. In short time, *Bitthynia*, *Galatia*, and *Thrace* were drawne to the spectacle, upon the report of those who confidently affirmed, they saw the God newly hatch't, and touch't him after he was in few dayes

dayes growne very great, and that he had the face of a man: Pictures also, and Images, and Statues were taken of him, some carved in Silver, others in Brasse. At last they gave him a name, and call'd him *Glycon*, warn'd in a verbe by a divine Oracle, thus utter'd by *Alexander*,

I Glycon am from Jove Third, Mortalls light.

It now began to be time (which was the great hinge of the Plot) that he was to give Oraculous answers, and to Prophecy. *Alexander*, therefore, taking his pattern from *Antiochus* in *Cilicia*, who after the death of his father *Amphiaras* at *Thebes*, being banish't his Countrey, went into *Cilicia*, where he lost not by his change, but prophcyed to the *Cilicians*, and tooke monyes for his predictions. Taking I say, his copy from him, he told all commers that his God would shortly give Oracles, and assigned a day, bidding every one write, what they had a desire to learne, or know in a little booke, and to winde it about with thred, and seale it with wax, clay, or the like: And that he taking the bookes, and presenting them before the *Tripod*, (for by this time an Oracle was built, and a Curtaine hung up) would call them in order by a Cryer, or Priest, and as he was instructed by his Deity, would restore to every man his scrowle, sealed, as it was, with an exact answer subscribed by his God, to every petition. Which Device, to such a man as you, or (without ostentation) as I am, were palpable, and easy to be found out, but appeared to blunt men, and as they say, to such as blew not their noses, a very prodigie, and wonder. For having invented severall wayes to open the Seales, he read the contents, and framing agreeable answers, bound up the papers againe, and returned them sealed, to the great admiration of the receivers: who thus reasoned with themselves. How could he know what I gave him, lockt under seales so impossible to be counterfeited, if he were not a God, who knowes all things? You will aske mee now what art he used. 'Tis worth your hearing,

ring, that you may be instructed against such juggling. His first way, my deare *Cel/us*, was to heat a needle, with which melting the waxe under it he tooke off the seale; and having read the inside, with the same needle melted the waxe which was upon the outside of the thred, and clapt on the seale againe entire. His next way was by Collyrium, a thing Compounded of Berytian pitch, lime, specular stone pounded, waxe, and masticke; which he warming at the fire, and applying to the seale, first anointed with tallow, brought away the impression; and as soone as it was cold and hard, having neatly open'd the paper, and read it, applying his stamp to fresh waxe, gave it a print, as it were, with a stone seale, exactly resembling the Originall. His third device was, to mingle chalke, with the ordinary glue, with which letters are sealed; which he wrought into a waxe, and applying it soft to the print, presently tooke it off; which afterwards growing as hard as horne or Iron, he used for a seale. Many other contrivances he had, vvhich I cannot stand to report, lest I seeme tedious; especially since you in your Commentaries concerning Magicians, vvhich are excellent usefull, and able to make their Readers vvise, have delivered many more passages of this nature. Oracles, then, he gave and Divinations; vvhich vvith great Art, and Subtlety he still drest in probable colours. Giving to some Questions Oblique, and intricate answers. To others, answers darke and unintelligible. A course, as he thought, most suitable to an Oracle: some he frightened, and encouraged others, as he found it made for his profit. To some he prescribed Medecines, and dyets, being (as I said before) variously skill'd in receipts. Among vvhich he chiefly extold *Cytmides*, vvhich is the fayn'd name of a playster made of Beares grease. The answer to hopes, successes, and successions in Inheritances, he still put off to another time; Adding though, that they should accomplish their expectations, vvhen he thought

fit

fit, and vvhen his Priest *Alexander* should pray or petition for them. The rate set upon every Oracle was a Drachme & two pence: vvich you are not, my friend, to call a small gaine, rising yearly to 70. or 80. thousand Drachmes. Some men out of their greedinesse, and thirst of satisfaction, paying for ten, some for fifteen Answers. What he received he kept not vvholly to himselfe, or treasured up, but maintained many associates, and servants, some were emissaries, some projected Oracles; some subscribed Answers; some made and applyed the Seales; some interpreted; all were more or lesse sharers according to their place, or imployment. His Emissaries he sent into farre Countries, vvho did spread the fame of the Oracle among the Nations; and reported that he foretold future events, recall'd fugitive servants, discover'd Theeves, and Robbers, revealed vvhere treasures were to be digged, cured all diseases; and raised some from the dead. Whereupon followed great resort, and confluence from all parts; Sacrifices were offer'd, and double presents made to the Priest, and Disciple of the God. For now an Oracle to this purpose was divulged:

*Honour my Priest and Servant, I you charge;
Gayne I despise, yet let his gaynes, be large.*

At length, vvhen many recovering their vvits from a deep intoxication, conspired against him, especially those vvho were of *Epicurus* sect, and the vvhole cheat and pageant by little and little began to be open'd, he threatned them vvith terrible misfortunes; and sayd, that *Pontus* was now overspread vvith Atheists, and Christians, vvho vvhere not afraid to speake blasphemies of him, charging those, vvho came to consult him, as they expected the favour of the God, to drive them avvvay vvith stones. Upon *Epicurus* himselfe he past this Oracle, vvhen one enquired vvhat he did in Hell; *He sits in mire (said he) in leaden*

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fetters chained. Can you yet wonder at the spreading of the Oracle, when you heare what sage and learned enquiries were put up? His quarrell to *Epicurus* was irreconcilable, and not without cause. For with whom in reason should a Jugler, Friend to Monsters, and enemy to truth, make warre, but with *Epicurus*, a man perfectly studied in the nature of things, and alone able to distinguish what was truth in them? The followers of *Plato*, *Crysippus*, and *Pythagoras*, he counted his friends, and was in deep peace with them. Onely intractable *Epicurus* (as he call'd him) was perfectly in his hatred: and good reason; For he would have converted those things into laughter, and sport. Of all the Citties of *Pontus*, therefore, he most hated *Amastris*, because he heard those who came with *Lepidus*, and many others of the like breeding lived there: which was the reason why he never gave Oracle to any that came from thence. But endeavouring upon a time to give an Oracle to the Proconsul's brother, he was ridiculously disappointed, neither able to invent a fit one himselfe, nor any for the present to compose one for him. For intending to bid him, for the cure of a paine in his stomacke, eat a hogges foot drest with Malloves, he thus utter'd the prescription;

Take Malwicks in a digne hogge Syrrupe Steept. Many times (as I said before) he shov'd his Dragon to those who desired the sight; nor all, but his tayle, and some more of his body: still keeping his head in his bosome invisible. And that he might the more astonish the multitude, he promised they should heare his God speake, and give Orales without an Interpreter. For that purpose without much difficulty, he so order'd the wind-pipe of a Crane, that being dravne through the Artificiall head, another stood behind the curtaine, and speaking through the Artery, gave answers to the Questions; conveying the voyce through the linnen *Aesculapius*. These were call'd *Selfe-Oracles*, and were not spoken to all promiscu-

ously

ously, but onely to those who were rich, bravely clad, and offer'd well. The answer which *Severianus* received concerning his expedition into *Armenia* was a selfe-Oracle, who was encouraged to make an Invasion after this manner,

*Thou Medes, and Parthians, with quick war shalt waste,
Then back to Rome, and Tybers streams shalt haste,
Wearing a Chaplet, which bright beames shalt cast.*

Vpon which perswasion, after the stupid *Gaule* had made an incursion, and was with his army slaine by *Othryades*, that Oracle was dash't out of the Catalogue, and this other inserted;

*Make no warre with Armenians, 'Tis best,
Lest a man, in a womans garments drest,
Thee with his bow, of life and light deuest.*

His plot herein was by after Oracles craftily to heale the former which miscarried. For many times a little before their death he promised recovery to sick persons; After whose deaths he had this recanting Oracle in readinesse;

*Henceforth aske no cure for thy helpleffe paine,
Death is at hand, to thinke to scape is vaine.*

Learning by intelligence that some at *Claros*, *Didymæ*, and *Male*, were famous for such divinations, he made friendship with them, and sent many thither, saying;

To Claros goe, and heare my Fathers voyce,

Againe,

At Male Amphiloehus shall you resolve.

Thus much of the Scene lay within his owne Coasts, though in it *Ionia*, *Cilicia*, *Paphlagonia*, and *Galatia* had parts. But when the fame of the Oracle once pierced Ita-

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ly,

ly, and arrived at *Rome*, every one strived to be first. Some presently went in person, others sent; especially Senators, and such as bore great offices in the State. The first of note, and reputation, was *Rutilianus*, a man otherwise honest, and prudent, and approved in many *Romane* battles for his valour: but indiscreetly superstitious towards the Gods; of whom he had taken in such improbable persuasions, that wheresoever he saw a stone anointed, or crowned, he fell downe, and worshipt, and made long prayers to it, and petitioned for good fortune. He, therefore, hearing what was reported of this Oracle, almost resolved to leave his Army, and make a voyage to *Abonwall*. But however sent thither messengers after messengers. They who were sent, being servants of small capacity, and easily deceived, at their returne reported what they had seene, and some things which they feyned to have seene, and heard; much enlarging their relation, the more to endear themselves to their Master. Much was the unfortunate old man enflamed, and cast into a violent phrenzy, who going about to all his friends (of which he had store, and powerfull) told what he heard from his messengers, besides some additions of his owne. The report presently fill'd, and astonish't the Citty; especially many of the Court, who presently sent to be instructed in their affaires. *Alexander* received the messengers very affably; and returned them with presents, and gifts of great value: who not onely reported their answers, but sung the prayes of the God; telling prodigious lyes, both of him and his Oracles. One plot he had in ordinary practise, too ingenious, and subtle for a vulgar Cheater: which was to open the Tickets which were sent, and if, in the reading, he found any thing unsafe, or dangerous, he kept, and never restored them, with a purpose to keep the Inquirers obnoxious, and to awe them with their owne feares, when they reflected upon their enquiries. Foreseeing that men of great riches, and quality, would aske the most dangerous

dangerous

dangerous questions. From these, therefore, he exacted great rewards, knowing themselves caught in his net. I will repeat to you some of the Oracles he gave to *Rutilianus*, who consulting the Oracle what Tutor he should choose for the education of his sonne by his first wife, who was now growne ripe for the Arts, was thus answered;

Pythagoras, and he who Battles sings.

A few dayes after the child dyed; and he was much troubled to defend himselfe to those who accused him of an Oracle so apparently confuted. But *Rutilianus* being a religious man, prevented him, and excused the Oracle; interpreting the meaning of the God to be, that no living Tutor should be chosen, but *Homer*, and *Pythagoras*, long since dead, with whom his sonne in hell probably held conversation: and who now can blame *Alexander* for cheating such men? Inquiring another time whose soule he posselt; 'Twas replied:

*First thou Achilles, then Menander wast,
Next thy selfe; shalt a Sun-beame be at last;
An hundred fourescore summers once being past.*

But he died of Melancholy at threescore and ten, and tarried not for the promise of the God; though this were a selfe Oracle. Another time enquiring about his marriage, he received this answer:

WVed Alexanders daughter borne o'th' Moone.

For there went a stale report, that the daughter he had was begotten of the Moone, who grew enamoured of him, as he lay asleepe. A thing usuall with her to love beautifull men in their slumbers. *Rutilianus*, like a wise man, presently sent to the wench, and proceeded to a wedding, though he was a Sexagenary Bridegroom, bedded

bedded her, and sacrificed whole Hecatombes to the Moone his Mother-in-Law. Reckoning himselfe now among the Gods. *Alexander*, in the mean time, having intelligence how the report tooke in *Italy*, applyed his mind to greater matters: and dispersed Emislaries through all the Romane Empire; who scatter'd Oracles; forewarning Citties to take heed of Plagues, Combustions, and Earth-quakes: For the eversion whereof he promised infallible remedies. In the time of Pestilence, the Oracle he sent to all Nations, which was a selfe-one, was comprehended in this one verse;

Phœbus tū unshorne infectious clouds expells.

Which was every where written upon doores, as a charme against the Plague. But the successe was contrary. For it happened that those houses which had the Inscription were most depopulated: which I bring not into observation, as if the verse encreased the Infection, but so it fell out by chance; and many, it may be, relying on the Charme, were carelesse and negligent of their dyet, using no remedies against the Plague, but the Oracle; but thought the Syllables would protect them, and unshorne *Apollo* with his dart would dispell the Contagion. At Rome he had many Spyes, who were of the conspiracy, who certified him of every mans purposes, what doubts, and enquiries they would propose, and what resolutions they desired: which, before they came, gave him time to provide Answers. And these were his plots upon the *Italians*. Lastly, he instituted certaine ceremonies and rites, especially the carriage of Tapers in solemne procession for three dayes successively. The first day, in Imitation of the *Athenians*, was made this proclamation; If any Atheist, or Christian or *Epicurean*, become as a Spye to these solemnities, let him depart: But let such as reverence the Gods be initiated in our mysteries: whereupon division

sion was presently made; And *Alexander* in front cryed out, away with the Christians, and the whole multitude in a lowd Acclamation ecchoing him, cryed, Away with the *Epicureans*. Then was Acted *Latona's* Delivery, and *Apollo's* Birth; then his mariage with *Coronis*, and the birth of *Æsculapius*. The second day was Acted *Glycons* Epiphany, and Birth. The third day *Podalirius* mariage with *Alexander's* mother; whose name was *Dadis*; and the Tapers were then lighted; the whole Solemnity ended with the Moone's and *Alexander's* love, and the nativity of *Rutilianus* Bride. In which *Alexander's* part was to hold a Torch, and, like another *Endymion*, to personate himselfe asleep; Then from the roose, as from her orbe, descended to him one *Rutilia*, representing the Moone; A beautifull woman, and wife to a great Officer about *Cesar*, who courted *Alexander*, and was courted by him againe; openly, and before her besotted husband's eyes exchanging kisses, and embraces; and had the Tapers been away had perchance acted out the whole part. After this, putting on his properties of a Priest, in deepe silence he enter'd, and then sang in a loud voyce, *lō Glycon*. To which many *Paphlagonians*, well throated, who followed him, in high shooes, and stunk of Garlick, replied, *lō Alexander*. Many times, as he danced in Procession, his Cassock of purple flew open, and revealed a golden thigh; covered, I believe, with some gilt skinne, which glitter'd against the Torches: which raised a great dispute between two foolishly wise, whether he were informed by *Pythagoras* soule, since he had a golden thigh, or by a soule like his. The doubt was brought to *Alexander*, and was thus decided by Prince *Glycon*;

*Pythagoras soule felt often Transmigration;
But my Priests soule had sacred generation,
Dropt by my father for mens preservation.*

Againe

Againe:

Soules, from Jove's lightning cast, returne to Jove.

He used to forbid the unnaturall use of Boyes as a heinous sinne; though his prohibition were attended with this plot. He commanded the Citties of *Pontus*, and *Paphlagonia*, every third yeare to dedicate so many of their sonnes to his God, to sing his praises; and those to be approved and selected by him, of noble birth, delicate age, and beautifull feature. Which hee keeping in a kind of Seraglio, like so many bought Captives, variously abused, and prostituted to his lust. He made a Law, also, that none above the age of eightene, should touch his mouth, or salute him with a kisse: To such, therefore, he onely vouchsafed his hand, reserving his lips only for those who were handsome: who from thence were called the admitted within the kisse. In this manner he couzen'd simple people, corrupted their wives, and prostituted their children: who accounted it a great matter, and much to be wisht, if he would cast a glance upon their wives. But if he would vouchsafe them a kisse, they thought deluges of good fortune would flow into their houses. Some there were who bragg'd they had conceived by him, which was confirm'd by the testimony of their husbands. I will report to you a Dialogue which past between *Glycon*, and a *Tyanean* Priest, whose wisdom you may perceive by his Questions. I read it in golden letters in the Priests house at *Tion*. Tell me, sayd he, Prince *Glycon*, who art thou? I am, answered he, the lesser *Æsculapius*. Distinguisht from the former? Speake 'Tis not lawfull for thee to know. How many yeares wilt thou stay among us, and give Oracles? A thousand and three. Whither wilt thou goe then? To *Bactra*, and the Regions about it. For 'tis fit the *Barbarians* should should enjoy my presence. Have the Divinations at *Diumæ*, *Clare* and *Delphos*, *Apollo* for their Author, or are they false.

false, counterfet Oracles? 'Tis not lawfull for thee to know. What shall I be after this life? First a Camell, then a Horse, then a wise man, and a Prophet equall to *Alexander*. This was the Dialogue between *Glycon* and the Priest: whom at last, knowing him to be a friend to *Lepidus*, he sent away with this Oracle wrapt up in this verse,

Believe not Lepidus, his fates are dire.

For (as I said before) he much feared *Epicurus*, as an Anti-plotter, and Anti-juggler to his cheats. A certaine *Epicurean*, therefore, not a little endanger'd himselfe for confuting him in a publique Assembly: where setting upon him in a loud voyce, he said, Thou *Alexander* didst perswade a *Paphlagonian* to accuse his servants before the Prefect of *Galatia*, for the suspected murther of his son, who went to schoole at *Alexandria*; yet the young man lives, and is safely come home, but the servants are executed, and by this meanes have bin cast to wild beastes. The occasion wasthis. The youth, sayling a good way up into *Egypt* against streame, was perswaded from thence to sayle on to *India*. After a long stay, his unfortunate servants supposing him either drowned in the *Nile*, or slain by thieves, (of which there was then store) returned home, and reported he was lost; whereupon the Oracle was consulted, and they condemned: presently after return'd the youth, and reported his voyage. He had scarce done speaking, but *Alexander*, much provok't by his confutation, and unable to heare truth longer, commanded the multitude to stone him, as they meant to avoyd the wicked name of Atheists, and Epicureans: which they presently attempted. But one *Demoftratus*, who sojournd in *Pontus*, interposed himselfe, and rescued him from Lapidation; who had else bin deservedly slaine: for why would he offer to be the only discreet man among so many distracted, and expose himselfe to the madnesse of

the *Paphlagonians*? you see what he got by it. *Alexanders* custome was, the day before he gave Oracles, to call in order those who had given in their Inquiries, and a cryer standing without the curtaine, ask't him if he were pleased to answer them. And if he gave this reply from within to any man's name, *To the crows with him*, none afterwards received such a one into their house, or admitted him, as they say, *either to their fire or water*. But he was forced to wander up and downe forreine Countries, as an Atheist, a man hated of the Gods, and an Epicurean, which was the height of infamy. He did one thing very ridiculous. Having got *Epicurus* select Sentences, which, you know, is his best Booke, and the Abridgement of his whole Philosophy, he carryed them into the middest of the Market place, and burning them, in stead of the Author, cast the ashes into the Sea, with this Oracle, *The pur-blind old man's workes I doome to the flame*. Not considering of what use, and instruction that booke was to the Readers; and how it quieted, settled, and freed their minds from vaine feares, phantasmes, prodigious apprehensions, empty hopes, and swelling desires, and planted vertue in their stead; truly clearing, and purging the soule, not with a Taper, or Brush, or such other trifles, but with right reason, liberty, and truth. Among his other Pranks, you shall heare now one of the greatest the Rascall ever play'd. Having, by *Rutilianus* procurement, gain'd no small reputation in *Cesar's* Court, in the heat of the *German* warre, when *Marcus* was to joyne battle with the *Bohemians*, he divulged an Oracle, which commanded two Lyons to be cast alive in *Danubius*, with many odours, and perfumes, and magnificent sacrifices. But 'tis best to repeat the Oracle as 'twas deliver'd;

*Into Danubius, when most swolne, and vast,
Let two of Cybel's wood bred Teeme be cast,
With fragrant flowers crown'd, which in India grew,
Then Conquest, Peace, and Triumph shall ensue.*

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All things being performed as the Oracle directed, the Lyons swamme over to the enemies shoare; which the barbarous people tooke for forreine dogges or wolves, and chased them away with clubbes. But a great defeat, and slaughter befell us, to the losse of twenty thousand men: presently after, the like befell us at *Aquileia*, where we had almost lost the City. He coldly wrested the *Delphicke* Oracle, which was delivered to *Cræsus*, to this Accident, and said, the God did indeed foretell a great victory, but explain'd not himselfe whether it should befall the *Romans*, or the enemy. When the City of *Abonwall* began at length to be so surcharged with the great confluence, and resort of people, which came to consult the Oracle; that it was not able to supply them with victuals, he invented a new kind of Oracles; which were call'd night Oracles. For taking their Tickets, and sleeping with them, he gave such answers as he said his God revealed to him in his dreame; which, for the most part, were darke, ambiguous, and confused; especially if the Ticket were exactly sealed. For then, without the danger of opening, he subscribed any thing by chance, which was obscure, and agreeable to an Oracle. To these kind of Answers belonged certaine Interpreters; who received no small rewards, from those who askt their expositions, and farmed their places of *Alexander*; to whom they every one paid yearly an Attick Talent. Sometimes, when none came, or were sent to enquire, he gave voluntary Oracles, to astonish the simple people, of which this was one;

*The page, to thee most deare, at home unspied,
Commits adultery with thy faire cheekt Bride.
'Tis but a just revenge of sinne with sinne,
He Cuckolds thee, who hath thy pathick bin.
Drowsie Charmes, also, they in secret places,
To make thee stupid to their loose Imbraces,*

V 2

Under

*Under thy bed, neere to the wall have laid,
Assisted by Calypto, thy wives maid.*

What *Democritus* would not be troubled to have names, and places thus punctually discribed? And yet would not smile assoone as he knew the plot?

He many times gave answers to barbarous people, though they enquired in their owne language; in *Syriack*, perchance, or *French*. But his manner vvas, vvhhen he could not easily find one of that Country, to take the Ticket, and to keep it, till he met vwith an Interpreter; vvhich made a long space sometimes betweene the Inquirie, and Answer; A *Scythian* once received this Oracle;

*Morphi Ebargulis, into the shade,
Chnenchichranc, his light shall fade.*

Another time, vven no body appear'd, or vvas present, he gave this answer in Prose; *Returne, he that sent thee is this day slain by his neighbour Diocles, assisted by three theeves, Mangus, Celer, and Bubulus, who are caught, and fetter'd.* Now heare some of the Oracles vvhich vvere givento mee. One of my questions vvas, (vvhich I sealed openly and exactly) vvhether *Alexander* vvere bald. To vvhich this night answer vvas subscribed; *Sabar, Dalachi, Malach, he was another Attis.* Another of my Questions vvas, (vvhich I vvrote in severall Tickets) and sent under severall names, vvhere *Homer* vvas borne. In one paper, deceived by my Boy, vvho, being askt for vvhat he came, told him, he came for a cure of the paine in his side, he vvrote;

Take Beares grease, mingled with Latona's Dew.

In another paper, being told by the Messenger, he came to enquire vvwhether I vvere best goe into *Italy* by land or sea; He gave this answer, nothing at all to *Homer*,

Returne borne by thy feete, not by thy sayles.

Many such tricks I put upon him, inclosing sometimes the

the same enquiry in eight severall notes, to which I feined as many names, and sent them by eight severall messengers, with as many groates, and what more wasto be paid: he perswaded by his gaine, and the Inscription of the notes, to this one Question, in which I ask't when *Alexander* the Impostor should be discover'd, gave eight severall answers, as farre distant as heaven and earth, senselesse withall, and hard to be understood: which comming afterwards to his knowledge, and because I formerly dissuaded *Rutilianus* from marriage, and from giving any credit to his Oracles, he hated mee, as he had reason, and accounted me his mortall enemy: Vpon a time, therefore, *Rutilianus* enquired of the Oracle something concerning me, and was thus answered;

He spends his night with whores, in obscure stews.

And, to say truth, he deservedly hated mee. Afterwards, having intelligence of my comming to the Citty, and that I was *Lucian* (now I brought two Souldiers in my company, one armed with a Lance, the other with a Halberd, lent mee by the Governour of *Cappadocia*, my especiall friend, for my safe conduct to the Sea) He with much civility, sent for mee: when I came, I found many with him, and by good fortune brought my Souldiers with mee. He, as his manner was, reach't me out his hand to kisse, which I respectfully taking, and offering to kisse, gave it such a bite, as almost maim'd him. The standers by presently attempted to beat, and choke mee, as an irreligious person; having before taken it very ill that I did salute him by the name of *Alexander*, not of a Prophet. But he very generously interposing himselfe, appeased them, and promised by the help and power of his God to heale my distraction, vvho, said he, is able to assuage, and winne those vvho are most tempestuous against him. Then putting them all out of the roome, he began to expostulate with mee, telling mee he knew vvhat counsell

I had given to *Rutilianus*; and asking mee how he had deserved such carriages from mee, seeing it was in his power to contrive great matters for mee? I was much overcome with his friendly behaviour; considering in what danger I was; And after some small stay went out with him reconciled. The sudden alteration stricke deepe astonishment into the beholders. Not long after, I resolved to take ship; and being alone with *Zenophon*, and having sent my father, and my other company before to *Amastris*, he sent me great gifts, and presents, and offer'd to provide me a ship, and mariners to row mee, which I accepted as proceeding from a cleare, and honest intention. But when we came into the middle of the Sea, I saw the Pilot weepe, and earnestly contest with the Sayers, which were no very good presages of my safety. The truth is, they were hired by *Alexander* to throw us over board: which had they done, he had amply revenged himselfe upon mee. But he that wept prevailed with them not to execute their designe; who in these words addrest himselfe to mee, I have lived, as you see, to the age of threescore yeares, a religious, innocent life; and will not now at this great age, having wife and children, defile my hands with murder. Intimating for what purpose he tooke us into the ship, and what plot *Alexander* had layd. Having set us ashore at *Ægiali*, made so famous by *Homer*, he sayled backe againe. Not long after sayled by the *Bosphoran* Embassadors, sent by their King *Eupater* with the Tribute mony which was yearly paid into *Bithynia*; To whom after I had told our danger, and escape, they courteously tooke us into their ship, and transported us safe to *Amastris*. So neare my death was I. From that time I tooke Armes against him, and raised all my forces to revenge my self; who before this Trechery hated him, and accounted him my enemy for the wickednesse of his life, and manners. Nor had I failed to question him, and joyned vvith others in his accusation, especially vvith the

the Schollers of *Timocrates* the *Heracleian* Philosopher, had not the Governour of *Bithynia*, and *Pontus*, vvith much intercession, and intreaty dissuaded us, vvho out of his respect to *Rutilianus* protest he could not punish him, though his Impostures vv ere never so plainly proved: vvhereupon I suppress, and suffer'd my revenge to coole, despairing of my successe before a Judge so partiall. Of vvhom, to his other bold attempts, *Alexander* adventured to aske leave, that *Abonwall* might change its name, and be called *Ionople*; and obtained povver also to coyne mony, stamp't vvith the Image of *Glycon*, on the one side, and of *Alexander* on the other, holding the Badge of his Grandfather *Æsculapius*, and *Perseus* sickle, from vvhom he derived himselfe by the mother. At last he publish't this Oracle concerning himselfe; *That'twas decreed by the Fates that he should live an hundred and fifty yeares, and that then he should dye miserably struck vvith lightning*. But he dyed under seventy of a Gangrene, (as it became *Podalirius* sonne) vv which did eate from his foote to his thigh; and almost devoured by vvormes. At vv which time hee vv as discover'd to be bald, by permitting his head to be bathed by Physitians, for the head-ache: vv which they could not do, and not pluck off his Perivvige. Thus ended the Tragedy of *Alexander*, and this vv as the Catastrophe of the vv hole play. Through vv which there seemed to run a Thred of Providence, but all vv as casualty, and chance. That vv which follow'd vv as an Epitaph upon him, expressing the vv orthinesse of his Actions, and Life, and a contention among his principall Camerades, and fellow Cheaters, vvho referr'd themselves to *Rutilianus* vv which should be preferr'd, and chosen to succeed in the Oracle, and vv are the Propheticke Crowne, and Robe. In vv which number vv as one *Patus* of that Citty, by profession a Physitian; vvho by such a competition disgraced both his profession and vv white haires. But *Rutilianus*, the Master of the Game, dismiss't them all vv without Gyrlands, and

and reserved the Prophetick place for himselfe, after his departure thence. These few things, of many, my *Celsus*, have I written both to give you a tast of the man, and to gratifie you, who are my acquaintance, and friend, and whom I hold in speciall regard, for your Wisdome, Loveto Truth, Sweetnesse, and moderation of Carriage, serenity of Behaviour, and Affability toward those with whom you Converse. As also (a thing much in your wishes) to vindicate *Epicurus*, a man of a divine and inspired wit, who alone knew truth, and honesty, and delivered it, and infused liberty into all those who tasted his Conversation. Lastly, I doubt not but this peece of my writings will be of this use to the Readers, that 'twill confute, and cleare false opinions, and confirme those who are already rightly informed in true.



Toxaris,



Toxaris, or a Discourse of Friendship.

The Speakers Mnesippus a Greeke, Toxaris a Scythian.

Mnesipp. **W**Hat say you, *Toxaris*? do you *Scythians* Sacrifice to *Orestes*, and *Pylades*, and take them for Gods?

Toxaris. We Sacrifice to them, *Mnesippus*, but hold them not Gods, but good men.

Mnesipp. Have you a Custome, then, to Sacrifice to good men departed as to Gods?

Toxaris. That's not all; we honour them with Festivals, and solemne assemblies too.

Mnesipp. Vpon what designe? your oblations cannot draw good influences from them being dead.

Toxaris. 'Twere not amisse, if the dead were propitious to us. But we thinke we much advantage the living by our Commemoration of excellent men; and do therefore honour them dead; out of our perswasion that many of us will thereby be wrought into their example.

Mnesipp. You do well. But why do you so much admire *Pylades* and *Orestes*, and equall them to the Gods, being but strangers to you, or, which is more, enemies? For being cast ashore by shipwracke, and apprehended by the *Scythians* of those times, to be Sacrificed to *Diana*, they assailed their Keepers, forced the prison, slew the King, surprized the Priest, ravisht away your Goddess, and layld away with her, to the contempt and scorne of your publicke *Scythian* Lavves. If for this you adore them, 'twill be easie for you to draw many into their Imitation. With reflection, therefore, upon this ancient passage, consider whether it would be safe for you that more *Orestes's*

and *Pylades* should land in *Scythia*. For methinkes you would thereby in short time become irreligious, and Atheists; should your Gods, which remaine, in like manner be transported from your Country: and should you in their stead Deifie those who came to transport them; and reward their sacriledge with oblations. Or, if for this you worship not *Pylades* and *Orestes*, but for some other good confer'd upon you, why, holding them not anciently for Gods, do you now give them divine honours, as if they were? and why doe you sacrifice to them, who themselves had like to have beene made sacrifices? This to mee seemes ridiculous, and contrary to your former practice.

Toxaris. These, which you have repeated, were their generous exploit, *Mnesippus*. Who being but two durst put themselves upon such a bold attempt, as being so farre distant from home, to sayle the *Pontus*, a sea not tryed before by any *Gracians*, but those who made the expedition into *Colchos* in the *Argo*; neither daunted, nor affrighted with the fables which goe of it, or with those names which call it Inhospitable, from the savagenesse, I believe, of those rude nations which inhabit the Coasts. And when they were apprehended, to take courage from their misfortune, and not to thinke a bare escape enough, but to revenge their wrongs upon the King, and to sayle away with our *Diana*, how can such valiant Achievements but raise Admiracion, and deserve divine honour from all men who have any taste of vertue? Though we hold not *Orestes* and *Pylades* for Demi-gods, and worthy from those reflections.

Mnesipp. Say, then, what other brave or divine enterprize was wrought by them. For as for their navigation and travels, I can show you many Merchants much diviner then they. For instance, the *Phæncians*, who sayle not onely into *Pontus*, *Mæotis*, and the *Bosphorus*, but measure all seas, both *Græcian*, and *Barbarous*, and making,

as

as I may so say, and yearly search after all Coasts, and shoares, retorne home late in Autumne. Whom for the same reason you may style Gods, though perhaps they be but Hucksters and Fish-mongers.

Toxaris. Heare, then, admired Sir, and consider how much our opinion of good men, who are *Barbarians*, is nobler then yours. For no famous monument of *Orestes* and *Pylades* is to be seene at *Argos*, or *Mycenæ*. But wee can show a Temple equally, as 'twas fit, built to both, as they were friends; where sacrifices are offer'd, and other rites of honour are performed. Nor do vve thinke them good men the lesse, because they vvere forrainers, and not *Scythians*; nor do vve examine, so they be vertuous, and honest, from whence they are, nor repine at great Actions, though vvrought by men not our friends: But rather applauding their adventures, entitled them to our selves by their deeds. But that vvich in those men vve do vvith most admiration extoll is, that they appeared to us a paire of unequall'd friends; and made their example a Law to others, How, vvith their friendship, to partake in all fortunes too, and thereby gaine the veneration of the best *Scythians*. Whatsoever, therefore, they mutually suffer'd for, or with one another, our Ancestors engraven in a pillar of Brasse, which they erected in *Oreste's* Temple, and made a Law that their childrens first lesson and peece of education should be to remember what was there carved. So that it is easier for them to forget the name of their father, then be ignorant of the deeds of *Orestes* and *Pylades*. In the porch of the Temple, also, is to be seene shadowed in Antique Imagery all that is written on the pillar. *Orestes* sayling with his friend, then their ship broken, and wrack't against steepe rockes; then he apprehended, and drest for Immolation, and both consecrated by *Iphigenia*. On the opposite wall he is drawne freed from his shackles, slaying *Thous*, and many other *Scythians*; Then hoysing sayles, and conveying a-

way *Iphigenia*, and our Goddesse. Then the *Scythians* vainly striving to stop the floating Barke, by laying hold on the Sterne, and labouring to get aboard. Lastly, failing in their attempt, some wounded, others for feare returning to the shoare. But the most remarkable passage is the mutuall friendship they show'd in their Skirmish with the *Scythians*. For the Painter hath limbed them both severally carelesse of his owne assayers, and solicitous only to encounter those who beset the other, and to divert his darts; not at all weighing his owne slaughter, so he might save his friend; and interposing his owne body to receive those strokes which were directed to the others. This their mutuall assistance, and communion in misfortunes, Their fidelity in friendship, ruth and constancy of affections, appeared to us no mortall vertues, but endowments of a mind advanced above the vulgar: who in prosperous times will take resentment at their friends, if they share not in their successes; But let the wind blow a little adversely, they fly away and leave them solitary in their dangers. For you must know, that the *Scythians* prize nothing so much as friendship, nor will a true *Scythian* think any thing so glorious as to succour his friend, and partake in his distresses: And therefore among us no infamy is so great, as to be held a Traytor in Friendship. The reason, then, why wee honour *Orestes*, and *Pylades*, is, because they excell'd in *Scythian* virtues, and were approved in friendship, a thing most in our admiration. From these proceedings of theirs we have given them a name: and call'd them *Coraci*; which in our Language is as much as to say, the Gods of friendship.

Mnesipp. Believe mee, *Toxaris*, you *Scythians* are not onely good Archers, and better warriors then others, but the best perswaders, and Oratours too. For though I once thought otherwise, yet now, methinkes, 'tis but justice that you have placed *Orestes* and *Pylades* among the Gods. This only I knew not, that you were a good pain-
ter

ter too. Trust mee, you have most livingly described the peeces in *Orestes* Temple, as also their Encounters, and wounds received for one another. But I thought friendship had not beene so sacred among the *Scythians*; but that being a people barbarous and wilde, they had nourisht mutuall strifes, quarrels, and disagreements, and had not held friendship with their neereft Alliances and Domesticks; Being led to this opinion by that report, which among others I have heard, that they ate their departed Ancestors.

Toxaris. Whether, as in other things, so in the reverence of our Ancestours we be more religious, and pious then you *Greekes*, for the present I dispute not. But that *Scythian* friends are much faithfuller, then *Grecians*, and that friendship is more regarded among us then you, I shall easily make appeare. By the Gods of *Greece*, therefore, I desire you not to heare mee impatiently, whilst I recount what I observed during the large time of my conversation here. You, indeed, seeme abler then others to talke of friendship; but, contrary to your high discourses, doe so neglect the works of it, that you hold it sufficient to praise it, and to show what an ample vertue 'tis. But when you should come to use it, you fall from your words, and talking wing, I know not how, shift your selves from the practice. And when you see such rare friendships presented on the stage in a Tragedy, you applaud, and clap hands; and when you see them mutually engaged in one anothers dangers, many of you shed teares: yet you your selves attempt nothing praise worthy for your friend. But if he chance to be distressed, presently, like dreames, all the Tragedy you saw flies away and vanishes; and leaves you like those hollow, and dumbe vizards, which broadly distend their mouth, and gape widely, but speake not the least word: whereas wee, by how much we come short in our discourses of Friendship, by so much we excell you in the practice. If you like the motion, therefore, let us

pasſe over thoſe ancient friends which lived heretofore, and which either you, or we are able to muſter up: be-
 cauſe herein you overcome us, being fortified by many
 authentick authorities, eſpecially Poets, who have ſung
 the friendſhip of *Achilles*, and *Patroclus*, *Theſeus* and *Pe-
 rithous*, and others in moſt excellent Poem and verſe. And
 let us ſelect, and produce ſome few among our ſelves, and
 report the deeds, I of *Scythians*, you of *Greekes*. And let
 him that overcomes, and produces the beſt examples in
 friendſhip, be Conquerour, and divulge his conqueſt, as
 having vanquiſht in a moſt glorious combate. For my
 part, if I be worſted in the Duell, I had much rather have
 my right hand cut off (the puniſhment among us of the
 vanquiſht) then be thought inferiour to any *Grecian* in
 Friendſhip, being my ſelfe a *Scythian*.

Mneſipp. 'Tis no ſmall enterprize, *Toxaris*, to enter the
 Liſts with ſuch a Warriour as you are, ſo well appointed
 with darts and arrowes of Language, yet will I not in-
 gloriously upon the firſt encounter betray my Countrey,
 and yield to you. For 'twere moſt abſurd that two ſhould
 overcome ſuch Troopes of *Scythians*, as the Hiſtories and
 ancient pictures which you juſt now ſo exactly deſcribed,
 teſtifie; and that ſo many *Greeke* Nations, and Cities,
 ſhould without defence be vanquiſht by you ſingle,
 which ſhould I permit, 'twere fit, that not only my right
 hand, as your cuſtome is, but my tongue ſhould be cut out.
 But by what account ſhall wee proceed; by the number
 of adventures in Friendſhip, or ſhall he that can give moſt
 inſtances of Friends be held the Conquerour.

Toxaris. By no meanes: victory ought not to be reckon'd
 here by multitude. But if your examples appeare more
 excellent, and piercing then mine, though their number
 be equall, they will with more advantage wound
 mee, and I ſhall willingly meete your ſtrokes.

Mneſipp. You ſay well: let us agree then upon the num-
 ber.

Toxaris.

Toxaris, I thinke five for each ſufficient.

Mneſipp. So do I. Begin then, but ſweare firſt to ſpeake
 nothing but Truths. Otherwiſe, 'twill not be hard for
 you to coyne ſuch examples as are not capable of diſ-
 prooſe, but being ſworne 'twere irreligious to diſtruſt
 you.

Toxaris. Let us both take an oath, then, if you thinke
 fit.

Mneſipp. By which of our Gods ſhall I ſweare? doe you
 like *Jupiter Philius*?

Toxaris. I doe: and will ſweare in my language by ano-
 ther of my Country Gods.

Mneſipp. Be *Jupiter*, the Protector of Friends witneſſe,
 then, that what I ſhall now report to you, either I have
 my ſelfe ſeene, or, upon the moſt exact information to
 me poſſible, I have received from others, and that I will
 ſaine nothing of my ſelfe. Firſt, I will relate the Friend-
 ſhip of *Agathocles*, and *Dinias*, famous among the *Ionians*.
 This *Agathocles*, by birth a *Samian*, lived not long
 ſince. A man unequall'd in friendſhip, as he gave good
 Teſtimony, though in other things, as Pedigree, and
 greatneſſe of fortune, he nothing differ'd from the other
 vulgar *Samians*. He was from his childhood friend to
Dinias, the *Ephesian*, the ſonne of *Lyſio*. This *Dinias* was
 leſt exceeding rich. And as it falls out with men newly
 come to great eſtates, had many acquaintances about him
 fit to aſſociate him in Potations and Drinkings, and con-
 verſations of Pleaſure; but were mere ſtrangers to Friend-
 ſhip. Among thoſe was *Agathocles*, who converſt and
 drunke with them, not pleaſed with the courſe. Nor did
Dinias value him more then his other flatterers. But at
 length became offended with his frequent reprehensions,
 and held him troubleſome, for remembering him of his
 Anceſtours, and counſelling to keepe what his father,
 with much induſtry poſſeſt, and leſt him: So that hee no
 longer admitted him to their Revellings, but continued his

his disorders privately with them; though with some concealment from *Agathocles*. It happen'd that the unfortunate man was perswad. d by his flatterers that he was beloved of *Chariclea*, the wife of *Demonax*, a man of great Quality and Office, among the *Ephesians*; letters, also, were brought to him from the woman, and chaplets halfe wither'd, and apples just tasted, and whatsoever Bayvdes usually project for the enticement of young men, when they would insinuate affection into them, and inflame them with an opinion that they are first beloved. For such Arts prevaile much; especially with such as think themselves handsome, till unawares they fall into the net. This *Chariclea* was a Courtly woman, but extraordinarily a whore; alwaies his, who approach't her upon the least suite. If any man but glanced at her, she presently returned a consent; so little feare was there of her denyals. But withall, she was more artificially cunning then all other whores, to allure her servant, and to keepe him doubtfull, till she had wholly vanquish't him. And when he was once caught, to whet him on, and enflame him sometimes with quarrels, sometimes with enticements, soone after with disdain, and jealousy, of her inclination to another. In a word, she was every way expert, and practiced in the arts how to deale with her Lovers. Her, then, *Dinias* flatterers projected for the youth, and laid many traines to kindle his love towards *Chariclea*. She, who had already beene the ruine of many such, and had acted innumerable affections, and like a changeable, and exercised mischiefe, had subverted many families, having got into her hands a youth, simple, and unexperienced in such stratagems, suffer'd him not to escape her clutches, but inclining, and ensnaring him on all sides, when she had wholly caught him, she herselfe seemed taken in the snare, and became to miserable *Dinias* the originall of numberlesse mischiefs. For, first, she sent him letters, which were frequently seconded by her maid, who told him

him how her Mistris wept, and broke her sleepes; Lastly, how she, wretched woman, meant to strangle herselfe for Love. Till hee became perswaded that he was most happy, amiable, and beyond measure affected by the *Ephesian* wives. At length, with much intreaty, he gave her a meeting, and from that time you may guesse how easily he was to be caught by a woman beautifull, of a pleasant behaviour, skill'd to weepe when shee list, and to mingle compassionate sighs with discourses, to twine about him at his departures, and to meete his approaches; to adorne herselfe in Dresses of most enticement, and sometimes to sing, and play on her Lute; All which arts shee employed upon *Dinias*. But when shee perceived him once perplext, and sufficiently steep't, and melted in Love, that shee might utterly ruine the wretch, shee contrived this plot: she fained her selfe with child by him, (a sure device the more to inflame a belotted Lover) and forbore farther visits, out of a pretence that she was observed by her husband, who had some jealousies of their Love. He unable to beare the separation, and impatient when he savv her not, vvept, and assembled his flatterers, and dolefully invoc't *Chariclea's* name, and embracing her statue made of Alabaster, made pittifull lamentation. At last, he cast himselfe downe, and rould himselfe upon the floore, and fell into a perfect distraction. Hereupon gifts vvere sent to her, not in value like her Apples, or Chaplets, but entire houses, farmes, servants, embroyder'd garments, and gold as much as she desired. What shall I say more? In short time *Lysios* family, the most renovvned among the *Ionians*, vvas vvasted and spent. She having thus dravvne him dry, forsooke him, and layd her engines for a certaine rich *Cretan* young Gentleman, to vvhom she revolted and made Love, vvhich he believed. *Dinias* thus neglected not onely of *Chariclea*, but of his flatterers, vvhich also applied themselves to the *Cretan* Lover, addrest himselfe to *Agathocles*; vvhich all the vvhile vvas a spectator of

the miscarriage of his affaires. After some expressions of shame, he told him the passages of his Love, wants, the womans disdain, and his *Cretan Rivall*; and in brieve, how he could not live without *Chariclea's* conversation. He, holding it at that time unlesonable to expostulate with *Dinias*, why of all his friends he excluded him, and prefer'd his flatterers before him, sold the onely house he had, left him in *Samos* by his father, for three Talents, and brought him the price: which he no sooner received, but he left off to be obscure to *Chariclea*, and became once more amiable. The maid was againe sent with letters, and a complaint for his strangeness. His flatterers also resorted to him, with much insinuation, seeing he had yet something to give. *Dinias* promised to come to her, and came about the time of the first sleep. But, whither by his voluntary forcknowledge, or by designe with his wife, for both are reported, *Demonax*, *Chariclea's* husband was within: who rising, as it were, from an Ambush, commanded to shut the doores, and to take *Dinias*; threatening fire, and whips, and drawing his sword as against an Adulterer. He seeing in what danger he was, inatcht up a barre which lay neare, and slew *Demonax* with a blow on the head, and next *Chariclea*; but not with one blow, but iterated strokes which he gave her, partly with the barre, lastly with her husbands sword. The servants in the meane time stood speechlesse, and astonish't at the novelty of the enterprize. But endeavouring at length to apprehend him, he no sooner made resistance with the sword but they all fled. *Dinias*, after his great achievement, conveyed himselfe privately away, and lodged till morning with *Agathocles*, where they discoursed what had happen'd; and considered what might be the issue. 'Twas no sooner day but souldiers beset the house, (for the fact was by this time divulged) and tooke *Dinias*; whom, not at all denying the murders, they brought before the then Governour of *Asia*; who sent him to the great King,

King, who not long after doomed him to *Gyarus*, one of the *Cyclad* Ilands, there to remaine banish't during his life. *Agathocles*, who had assisted at his other misfortunes, sayled with him also into *Italy*, and was the onely friend that stuck to him at his arraignment, and failed him in no good office. Nay after *Dinias* was banish't, he was not forsaken of his friend; who voluntarily sentenced himselfe, associated him in the Isle, and shared in his banishment. At length wanting all necessary sustenance, and supplies, he hired himselfe to certaine purple dyers, to dive for them, and nourish't *Dinias* with his gaines; and attended him also in a lingring sicknesse; and after his death he refused to returne into his owne Country, but tarried still in the Isle; holding it a reproach to forsake his friend though dead. These were the Acts of a *Græcian* friend, not of any ancient performance; For I know not well whether it be more then five yeares since *Agathocles* dyed in the Island.

Toxaris. I could wish *Mnesippus*, you had told this story unsworne, that I might not have believed it. For in *Agathocles* you have decipher'd a *Scythian* friend, I feare you have not such another example.

Mnesipp. Heare, therefore, another, *Toxaris*; And it shall be *Euthydicus* of *Chalcis*; whose story was told me by *Simylus*, a Pilot of *Megara*, who swore he was witnesse to the whole passage. He said, he sayled from *Italy* towards *Athens*, about the setting of the *Pleiades*, and transported a mixt Company of Passengers. Among whom was *Euthydicus*, and with him *Damon* of *Chalcis*, who was his friend; of equall yeares; onely *Euthydicus* was the lustier and stronger, *Damon* was pale, and feeble, and appeared like one lately recovered from a long sicknesse. They sayled, said *Simylus* as far as *Sicily* with prosperous winds; But upon their passage from that Sea into the *Ionian*, they were surprized with a great tempest; And not to spin out the Story vvith the descriptions of the vast risings, and Bil-

lovves, and the other calamities of the storme; vvhen they vvere neere *Zacynthus*, sayling vvith a naked yard, and holding by the Tackling, the better to receive the fury of the vvaves; about midnight *Damon*, distemper'd vvith the tossing, floopt dovvne to vomit into the sea, and the ship, as I guesse, at that time shelving much on that side vvhere he stood, and driven by the storme, he fell headlong into the sea, not naked, vvhich might have advantaged the unfortunate man in swimming. Being almost stifled, he cryed out, and vvith much labour raysed himself above the flood: vvhich *Euthydocus* no sooner heard, vvho by good fortune vvvas then naked on the deck, but he cast himselfe into the Sea, and laying hold on *Damon* then gasping, (for by the moone-shine vve beheld the vvhole adventure) he vvamme by him, and held him up. They in the Ship strived to succour them, out of pittie to their mutuall distresse; but could not, being ravish't away by the violence of the winde. All they could doe, vvvas to throw many Corkes, and poles to them, on vvhich if they could lay hold, they might support themselves; and after all they let downe a Ladder of no small length. Consider, now I pray, vvhat stronger testimony of affection could any man show to his friend, then by night to cast himselfe into a Tempestuous sea, and to partake in his death. Lay, I say, before your imagination, the swelling of the vvaves; the horrid murmur of the Billowes rolling together, the foame boiling round about, the night, and dispaire; then the one beginning to be choakt, and hardly able to beare himselfe above water, or to reach out his hand to his friend; the other presently leaping overboard, and swimming by him, and feariug lest *Damon* should perish before him; and you vvill perceive that this *Euthydicus* vvhom I have reported to you vvvas no degenerous friend.

Toxaris. Were they both drowned, *Mnesippus*, or did some unexpected deliverance befall them? for I have all this vvhile assisted them vvith my feares.

Mnesipp.

Mnesipp. Take courage *Toxaris*, they vvwere both saved, and do now study Philosophy at *Athens*. All that *Simylus* could report vvvas, vvhat he saw by night, the one tumbling over-board, the other leaping after him, and both swimming together, vvvhich vvvas all the spectacle he could have of them in the darke. The rest of the escape is told by *Euthydicus* himselfe; As first, that having lighted on some Corkes, they supported themselves by them, and vvith much difficulty kept themselves floating; At last, towards morning, vvhen they saw a Ladder let downe, they swam to it, and ascending the vessell, they safely sailed on to *Zacynthus*. Next to these examples, not vulgar, as I suppose, lend me your Attention to a third, not at all inferiour to the other two. *Eudamidas*, the *Corinthian*, held straight friendship vvith *Arctaus* of *Corinth*, and *Charixenus* the *Sicyonian*: being himselfe as poore as they vvwere vvwealthy. At his death he left a vvwill, in the judgement of others, perhaps, ridiculous, though I know not vvwhether it vvwill appeare so to you, vvwho are a good man, and value friendship, and therein deserve to be rankt vvwith the vvforemost. The purpose of it vvvas this. I bequeath to *Arctaus* my mother, to be maintained, and cherished in her old age. And to *Charixenus* my daughter, to be bestowed vvwith as great a dovvry as he can possibly give vvwith her. Novv he had a mother vvvery aged; and a daughter ripe for marriage. And if, said he, either of them shall die in the meane time, let the other take his burden. Vvhen his vvwill vvvas read, they vvwho knevv onely his poverty, and knevv not vvwhat friendship vvvas betvvveene *Eudamidas* and these vvtwo men, made it matter of sport: and there vvvas no man vvwho departed not smiling at the Legacies bequeathed to rich *Arctaus*, and *Charixenus*; and saying, that they vvwere to pay Legacies to *Eudamidas*, and that the survivors vvwere to give inheritances to the deceast. But the heires, vvwho vvwere thus left, came as soone as they heard of the vvwill, and ratified it in all the particulars. Onely *Charixenus* survived him

Y 3

him five dayes, and dyed. Whereupon *Aretæus*, the generous successor of both, tooke upon him both his ovne, and the others charge: and maintaines *Eudamidas's* Mother, and not long since matcht his daughter; and of the five talents vvhich he vvas vworth, he gave tvvo vvith his ovne daughter, and tvvo vvith his friend's, and caused their marriages to be celebrated upon the same day. And novv *Toxaris* vvhat thinke you of this *Aretæus*? Hath he not given a noble instance of friendship, to inherit such Legacies, and not to frustrate his friends will? Is he, think you, In iust account to be reckond among the five?

Toxaris. He is a rare example. Yet I much more admire the confidence of *Eudamidas* in his friends: whereby he gave prooffe that he would have done the like for them, though charged by no will, and had prevented others, though hee had not beene vvritten heire to such Legacies.

Mnesipp. You say well. The fourth, then, of whom I shall speake is *Zenothemis*, the sonne of *Charmoleus*, borne at *Marcelleis*. He was shovne to mee in *Italy*, when I was there Ambassadour for my Country. Hee seemed to be a man of goodly prefence, bigge, and weakhy. By him in Coach as he travelled sate his wife, every way deformed, especially lame of her right side, blind of one eye, a Hagge perfectly loathsome, and not to be approacht. I wondring that one so proper, and beautifull, should have the patience to wedde a woman so mishapen, hee who shov'd him to mee told mee the occasion of his marriage; exactly knowing all passages, being himselfe of *Marcelleis*. *Zenothemis*, said he, was friend to *Menecrates*; this ill-featured womans father, whom he equal'd in wealth and honour, though he abounded in both. It came to passe that *Menecrates* was ruined in his fortune, and made incapable of honour by the sentence of the sixe hundred, as one that had given Judgement contrary to Law. For so, said he, do wee of *Marcelleis* punish those who pronounce corruptly.

ruptly. *Menecrates* was much grieved, both for his doome, and that in an instant of a rich man hee was made poore, and of a great man dishonourable. But above all his daughter troubled him most, novv marriageable, being eightene yeares old, whom not vvith all the fortunes which her father before his sentence posselt, any, either rich, or poore, would vouchsafe to marry, of such affrighting lineaments: was she. She was said too, to have the fits of the falling evill, at every increafe of the Moone. When *Menecrates* layd all this open to *Zenothemis* in one complaint: hee bid him take heart, and told him that he should neither want accommodations, nor his daughter a husband worthy her descent. And so saying he tooke him by the hand, brought him to his house, divided his estate, which was very great, vvith him, and made a feast, where he entertained his friends, and among them *Menecrates*, as if he had prevailed vvith one of them to accept the vvench in marriage. The meale being ended, and grace said, delivering to him a full bowle, Take, said he, *Menecrates* from thy sonne in law a pledge of Alliance; for to day I vvill marry *Cydimache* thy daughter: I have formerly received five and twenty Talents as her dowry. The other replied, the Gods forbid, It must not be *Zenothemis*, nor must I be so mad to suffer you, a young man, and amiable, to be joyned to a deform'd, opprobrious girle. Thus saying, the other tooke his bride, led her into his chamber, and a while after brought her forth unvirgin'd, and from that time lives most affectionately vvith her, and carries her every where, as you see, about vvith him; And is so farre from taking shame at his match, that hee makes it his glory to shovv hovv much he contemnes the beauties, or deformities of the body; Riches also, & opinion, and reflects onely on *Menecrates*, his friend: vvhom he thinks not the lesse capable of his friendship for being sentenced by the sixe hundred. Though fortune have for this requited him. For a very faire sonne hath been borne to him of a very fowle mother.

mother. 'Tis not long since his father tooke him, and carried him into the Court crown'd with a green chaplet, and clad in mourning, the better to winne pittie to his Grandfather. The Infant smiled upon the Judges, and clapt it's hands: whereupon the Court was so taken with him, that they forgave his Fine, and restor'd him to his honours, overcome by such an advocate. Thus much the *Marcilean* affirm'd *Zenothemis* to have done for his friend: wherein you find nothing ordinary, or done like you *Scythians*, who are said to choose onely the most beautifull your Mistresses. I passe on to the fift. Nor thinke I it fit to speake of any other and to omit *Demetrius* the *Sunian*. This *Demetrius* sayled in company into *Aegypt* with *Antiphilus* of *Alopece*; who was his friend of a child; and with whom he grew up, and was bred to the study of Cynicke Philosophy under *Rhodium* the Sophister; *Antiphilus* to Physicke. But at this time *Demetrius* went into *Aegypt* to see the *Pyramides*, and *Memnon's* Statue. For he had heard that from their great height they did cast no shadow; and that *Memnon* at every Sun rising was vocall. Drawne, therefore, with the desire of those spectacles, in August hee sayled up the *Nile*, and left *Antiphilus* tyred with travell and heat; who, in the mean time, fell into a misfortune, which required the assistance of a generous friend. For one *Syrus* his servant, so stiled from his Country, by conspiracy with certaine sacrilegious thieves, broke into *Anubis* Temple, and stole the God, two golden Chalice, a guilt Caduceus, diverse dogges heads of silver, with other things. All which they left to be kept by *Syrus*. Soone after being apprehended selling some things, they confest all upon their first torture upon the wheele. And being carried to *Antiphilus* lodging, they produced the things stolne, secretly under a Couch. *Syrus* was presently bound, and his master *Antiphilus* raviht from his Tutor as he was then at Lecture. No man assisted him, but they who were but till then his friends, shunned him as a robber

robber of *Anubis* Temple, and thought it Impiety either to drinke or to eate with him. His other servants, who were two, rifling all that was in the house betooke themselves to flight. Long time lay miserable *Antiphilus* in shackles, of all the malefactors there imprisoned held the greatest. The Goaler, also, an *Aegyptian*, a man superstitious, thought he pleased and revenged his God by being harsh to *Antiphilus*. If at any time he defended himselfe, and denyed the Fact, he was held impudent, and became so much the more odious. This drew on a sicknesse, and cast him into a disease. And no marvaile, lying nightly on the ground, and not able to extend his legges lockt up in the stocks. For by day he was inclosed in a cage, and but one of his hands manacled, but by night he lay wholly in fetters. Adde to this the stinke, and ill ayre of the house, arising from so many close prisoners, thrust into a narrow roome, and scarce able to breath; Then the sound of Irons, and broken sleepes, all which were grievous, and intolerable to one unpractised, and unaccustomed to so hard a kind of usage. As hee thus languisht, and refused to eate any meat, *Demetrius* return'd, ignorant of what had happen'd. But as soone as he knew how things stood, he presently ran to the prison, but was not permitted entrance. It being then night, and the Goaler having long before lockt the doore, and gone to sleepe, and commanded his under keepers to watch. In the morning, after much intreaty, he was let in; and comming neere, 'twas long before he could finde *Antiphilus*, so much disguised was hee with his misfortunes. In search of him, therefore, hee viewed every prisoner, like those who seeke the wither'd bodies of their dead friends after a slaughter. So that had he not aloud revealed himselfe to be *Antiphilus*, the sonne of *Demomenes*, he had beene long unknowne who he was; so transformed was he by his calamities. But as soone as he answered to his Friends voyce, and, as he came near, stookt aside his hayre, which hung fowle, and knotted over his face,

face, and discovered who he was, both fell downe amazed at the strangenesse of the spectacle. After a while, both comming to themselves, *Demetrius* enquired of him exactly how he fell into that mishap. And bid him take courage, divided his mantle, and wore one halfe himselfe, the other he gave to him; and stript him of his owne tattered ragges. And from that time giving him his best assistance, he tooke care of him, and attended him. For hiring himselfe out from morning till noone to certaine Merchants, who then lay in the Haven, his gaines were not small which he earn'd by carrying burdens; and still when he returned from his labour, part of his gaines he gave to the Goaler to mollifie and make him gentle, the rest plentifully serv'd to supply his friend. By day, therefore, he kept *Antiphilus* company, and comforted him; and when night came, he reposed himselfe not far from the prison gate upon a bed made of grasse and boughes. Thus a while they lived; *Demetrius* had free access, which much mitigated the afflictions of *Antiphilus*: Till at length, upon the death of a certaine thiefe in the prison, it seemes, poyson'd, the gates were stricthlier kept, and no man was any more permitted to enter into the house, whereat *Demetrius* much perplext, and troubled, and having no other way to relieve his friend, went to the Magistrate, and accused himselfe for one of those who broke into *Anubis* Temple. Upon which confession he was presently carryed to the prison, and brought to *Antiphilus*; and with much petition obtained of the Keeper that he might be chained next to him in the same Givies. Here, then, was a rare expression of friendship, to dispise his owne miseries, and though he were himselfe sicke, yet he tooke care that the other might sleep quietly, and undisturbed. Thus lessen'd they their misfortunes by communion; Till not long after an Accident happen'd which did almost put a period to their sufferings. For one of the prisoners, having, I know not from whence, got a file, and made most of the

the other prisoners of the conspiracy, filed asunder a chain to which they were fasten'd by a row of shackles, and let them all loose. They having easily slaine their Keepers, being but few, issued forth in Tumult, and presently dispersed themselves severall wayes as they safest might, though many of them were afterwards taken. *Demetrius* and *Antiphilus* remain'd, and stay'd *Syrus*, ready to follow the rest. Next morning, the Prefect of *Aegypt*, knowing what had happen'd, sent pursuers after them; and sending for those who were with *Demetrius* releast them of their shackles; much praying them that they onely refused to make an escape. They were not at all pleased with their manner of dismissal. *Demetrius*, therefore, proclam'd both himselfe & friend much injured, if being taken for malefactors, they should be thought worthy of pitty, or praise, or releasement, because they did not breake prison. To conclude, therefore, they compell'd the Judge more exactly to reexamine the businets; who finding them innocent, with great praises of both, and admiration of *Demetrius* acquitted them. And as a recompence for the punishment, and shackles, which they unjustly suffer'd, he gave them large gifts; ten thousand drachmes to *Antiphilus*, and twice so many to *Demetrius*. *Antiphilus* is now in *Aegypt*. But *Demetrius* bestowing his twenty thousand Drachmes on his friend, went into *India* to the *Brachmans*; saying onely thus much to *Antiphilus* at his departure, that he hop't he was excusable if he then left him; and that he needed not mony as long as he was of a composition to be content with a little; nor that hee any farther wanted a friend, whose affaires were so well accomplish't. These were *Gracian* Friends, *Toxaris*. And here, had you not in the beginning noted us for high talkers, I could repeat to you the many excellent Orations spoken by *Demetrius* at his Arraignment, where he made no defence for himselfe; but spent teares and supplications for *Antiphilus*; and tooke the whole offence upon himself, till *Syrus* urged

by scourging acquitted both. These few examples of many famous, and constant friends, as they first offer'd themselves to my remembrance, have I reported to you. 'Tis now time that finishing my Narration, you should begin yours, whom it will concern to produce *Scythians* not of inferiour, but of much more eminent example, if you intend your right hand shall not be cut off. Be constant to your selfe therefore; For 'twill show most ridiculous in you, having, so like a Sophister, extoll'd *Orestes* and *Pylades*, to show your selfe a bad Oratour for your Country.

Toxaris. You do well, *Mnesippus*, to invite me to speake, and not to show your selfe afraid, that vanquish'd by my narrations, your tongue shall be cut out. I begin, then, not like you, with Trappings of speech, (a thing unusuall to *Scythians*) since the realities of my stories shall be more eloquent then the Historian. Nor are you to expect from me stories like yours, who have magnified a man for wedding a deformed woman, without a portion; Another for giving two Talents in Marriage with his friends daughter; a third for casting himselfe voluntarily into shackles; knowing he was shortly after to be releast. All which are slight passages, and have nothing high, or manly in them. I will recount to you slaughters, warres, and deaths undergone for Friends; whereby you shall perceive how childish your undertakings are compared to ours. Yet it is not without cause that you admire your own small adventures, since living in a firme, establish'd peace, you want those Heroick opportunities, by which friendships are to be tryed. As you cannot judge in a calme of the Abilities of a Pilot, which are best discovered in a storme. Whereas we have continuall warres, and do either invade others, or are invaded our selves; or joyning battell do fight for pastures, or prey. Hence stand we most in need of good friends, whose Armes become unconquer'd, and impregnable from the strictnesse of our friendships.

ships. First, then, let mee tell you, that the Ceremonies by which wee initiate friends, are not, like yours, perform'd in Bowles, and Potations; or with our equals, or neighbours: but when we see a man valiant, and able for great Actions, wee all presently affect him; and the same course which you take to win your wives, do we take to beget friends. We court them much, and omit no application, which may defeat us of their friendship, or render us despised. And when choice is made of a friend, articles are next entred into, and a solemne oath taken, that they shall mutually live, and, if need be, die, for one another. Next, having open'd a veine in our hand, we receive the blood in a cup, in which wee dippe the points of our swords; then both drinke, nor can any thing afterwards divide us. These leagues at most consist of three: wee account of him who is a friend to more, as we do of common adulterate wives, and never thinke his a firme lasting friendship, which is divided among many. I will begin, then, with the late Deeds of *Dandamis*. This *Dandamis* seeing his friend *Amizocas* taken prisoner in a skirmish with the *Sarmatians* -- But first I will take my oath as we agreed in the beginning. By this Ayre, and Sagar, I will report no untruths, *Mnesippus*, of our *Scythian* friendships.

Mnesippus: I might very well spare your oath, *Toxaris*, if you sweare by none of the Gods.

Toxaris, Why? Do not you take the Winde, and Sagar for Gods? or know you not that to Mortalls nothing is greater then life and death? wee sweare by those two as often as we sweare by the Winde the cause of Life, and a Sagar the cause of Death.

Mnesippus: If this be a good reason, you may have many such Gods as your Sagar; as a Dart, Speare, and Poyson, and a Rope, for death is a various and numerous Deity; and is by endlesse wayes attained.

Toxaris. See what a caviller, and wrangler you are, thus to trouble, and divert my discourse, who all the while you spoke kept silence.

Mnesippus:

Mnesipp: You deservedly chide mee, *Toxaris*. Hereafter, therefore, I will not interrupt you. Proceed, therefore, in your story; you shall have mee as silent, as if I were absent, to your Relations.

Toxaris. The fourth day, then, after *Dandamis*, and *Amizocas* had joyned friendship, and confirmed it with a mutuall draught of blood, the *Sarmatians* entred our Country with ten thousand Horse, and thirty thousand foote. We, surprized with their invasion, were put into a distraction: some, vvho made resistance they slew; some they led avvay alive, none scapt, but such as svvam crosse the River, vvhere lay halfe our Army, and a great part of our vvaggons. For our Commanders, I knowv not for vvhat deligne had at that time lodged their Troopes on both sides of *Tanais*. They, therefore, easily made their prey, led avvay captive, ranfackt our Tents, tooke our Chariots vvith the men, and ravisht our vvives, and concubines before our eyes. The accident much troubled us. But *Amizocas*, as he vvvas led captive, and manaced, loudly invok't his friend, and remembred him of the cuppe, and blood. Which *Dandamis* no sooner heard, but vvithout delay in the sight of all he svvumme over to the enemies, vvho cast shovvres of darts at him; and had vvith one assault thrust him through had he not cryed out *Zizis*: At the pronuntiation of vvich vvord they slay no man, but receive him, as yielding himselfe to be ranfomed. Being brought to their Generall, he demanded his friend, and he demanded his ransome, and refused to give him liberty but at an excessive price. Then said *Dandamis*, all my possessions and fortunes you have taken from mee. If naked, as I am, I can make you satisfaction, I am ready. Make your demands. Take mee, if you please in exchange, and abuse mee as you list. 'Twere needlesse, replied the *Sarmatian*, to keepe thee vvho didst voluntarily yield thy selfe. Give something vvich thou now possessest in ransome of thy friend, and take him.

Dandamis

Dandamis bid him aske what he would. He required his eyes; vvich the other presently submitted to be pluck't out. Vvich being done, and the *Sarmatians* allowving it for a ranfome, hee returned, leaning on his friend, and swimming vvith him back againe safely arrived at us. This Action struck spirit into the *Scythians*, vvho now thought themselves not vanquish't, since the thing by us most valued vvvas not conquered by the enemy; but that our courage, and Constancy to our friends, vvvas still unsubdued. The *Sarmatians*, on the contrary, vvvere much terrified, vvhen they consider'd vvhat men they vvvere to encounter upon preparation; though they then overcame them by surprize. 'Tvvvas therefore, no sooner night, but leaving most of their spoyles behind them, and burning our Chariots, they betooke themselves to flight. *Amizocas* in the meane time, disdaining the use of his eyes, after his friend had lost his, made himselfe blinde. And now sightlesse, as they are, they are observ'd, and kept vvith all honour at the publicke charge of the *Scythians*. I doubt, *Mnesippus*, vvwhether you could equall this example, though I should allow you to joyne ten more to your five; or if unsworne you should have liberty to use vvhat fictions you list. I have deliver'd nothing but naked story, vvich in your narration had, I know right vvell, been painted vvith all variety of circumstances; How affectionate *Dandamis* intreaties vvvere; how gladly he lost his eyes; vvhat he sayd, how he return'd, and vvith vvhat acclamations he vvvas received, vvith other passages, vvherewith you artificially worke on your hearers. Heare, next, the story of *Belitta*, Cousin German to *Amizocas*, equall to the former. He beholding *Basthes* his friend, at a hunting, pluck't from his horse by a Lyon, vvho infolding him in his pawes, began to reare his throat, alighting from his horse leapt upon the Lyons backe, forcibly rayned backe his head upon himselfe, spurr'd, and provok't him, thrust his fingers into his mouth; and laboured vvith all his strength to free

Basthes

Basthes from his Jawes, till the Lyon leaving him halfe dead turned upon *Belitta*; and griping him in his pawes kill'd him, who dying, had onely the power to thrust his sword into the Lyons paunch, and so all three expired. Whom we have buried, and erected two neighbouring monuments, one to the two friends, the other just opposite to the Lyon. My third relation shall be of the friendship of *Macentes*, *Lonchates*, and *Arfacomas*. This *Arfacomas* became enamoured of *Mazæa*, daughter of *Leucanor*, who raigned in *Bosphorus*, at that time when he was sent Embassadour thither to demand the Tribute, which the *Bosphorans* are obliged to pay us; but were then behind three months beyond their accustomed day. For having sight of *Mazæa* at a feast, a goodly, and amiable Lady, he was enflamed, and much struck with her. The businesse of the tribute was now transacted, and the King having given him his answer, and entertained him at a banquet, was ready to give him his dispatch. 'Tis the custome in *Bosphorus* that suiters wooe openly at Table, where they declare their Quality, and to what fortunes they can bring those they desire to marry. It happened that there were many suitors then present, both Kings, and Kings sonnes; Among whom were *Tigrapates*, Prince of *Themiscyra*, and *Adymachus*, Duke of *Maclyna*, and many others; every wooer having revealed himself, and shewne upon what confidence he came thither a suiter, is to feast with the rest, and to sit silent. The Feast ended, he is to take a cuppe, and to powre wine on the Table, then to addresse himselfe to the Bride, and to enlarge his owne praises, by declaring his Pedigree, wealth, and power. Many having perform'd the Ceremony, and extoll'd their Dominions, & estates, at last *Arfacomas* requesting the cup, spilt no wine (for we hold it reproachfull to the God to spill him) but taking it off at a draught, give me thy daughter *Mazæa*, O King, said he, to wife, who for my riches, and possessions am much to be preferr'd before these; where-

at

at *Leucanor* wondring, and knowing *Arfacomas* to be but a poore vulgar *Scythian*, ask't him, How many head of Cattle, and wagons have you, *Arfacomas*? for herein you *Scythians* are onely rich. I have, said he, neither waggons nor flocks; but I have two rare, and excellent friends, such as no *Scythian* hath besides, which raised their generall laughter, who contemned and thought him drunke. In the morning *Adymachus* was prefer'd before the rest, who shortly after purposed to carry his Bride into *Meotis* to his *Macblyans*. At his returne *Arfacomas* reported to his two friends how dishonourably he was refused by the King, and laught at in the banquet for his poverty. Though, said he, I told him what great Treasures I had in you *Lonchates*, and *Macentes*, and in your friendship, which is much more pretious, and powerfull then all the *Bosphoran* forces, whereat he laught, and dispised us *Scythians*, and gave his daughter in marryage to *Adymachus* the *Macblyan*, for boasting himselfe to have ten golden Cuppes, eighty four-seated Chariots, besides sheep and oxen in abundance; preferring before valiant men heards of Cattle, wrought bowles, and massie Chariots. Two things, then, my best friends, torment mee, my love of *Mazæa*, and affront in so publique an assembly, where, I suppose, you also equally injur'd; Since every one severally is interested in the third part of the dishonour, if we live as we begun at our first conjunction, three made one, and doe resent and rejoyce at the same things. More then so, said *Lonchates*, in your sufferings the vvhole injury vvas offer'd to every one of us in particular. Howv, then, replied *Macentes*, shall we order our revenge? let us divide, answered *Lonchates*, the businesse among us. I dare undertake to bring *Leucanors* head to *Arfacomas*, be it your task to bring him his daughter. I accept the division, answered *Lonchates*; and do you, said he, *Arfacomas* in the meane time (for the enterprize must in likelihood engage us in a vvarre) stay here, and raise vvhath Armes, Horles, and Forces you can:

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vvhich

which will be no hard matter, being your selfe a stout man, and our Allyes being not few, but especially if you sit upon the ox hide. The designe pleased; and *Lonchates* presently tooke the next way into *Bosphorus*, *Macentes* to the *Machlyans*, both well horst. But *Arsacomas* stay'd at home; and imparted the adventure to his equall acquaintances, and put some Companies of his familiars into armes, and lastly sate downe upon the ox hide. Now our custome of the hide is this; when any man is injured by another, and would redresse himselfe, and is unable to wage warre, he sacrificeth an ox, whose flesh he divides into parcels, and roasts it; then spreading the hide upon the ground, sits on it, holding his hands behind him, like those who are pinion'd. And this with us is the most passionate way of petitioning. Then the flesh of the ox roasted being set to the publike accesse, his neere acquaintances, and whosoever else will, assemble to him, and taking every one a piece, and treading on the hide with their right foote, promise ayd according to their abilities; one to find five horse at his owne charge, another ten, another more, another as many Armed foote souldiers, as he can; and he that is poorest, himselfe: so that sometimes great troopes are gather'd to the hide, and an Army thus raised is of firmest combination, and as inviolable to the enemy, as if they were knit by Sacrament; for to tread upon the hide is with us an oath. Thus did *Arsacomas* order matters; to whom repair'd about five thousand horsemen, and promiscuously armed twenty thousand foot. *Lonchates*, in the mean time, passing unknowne into *Bosphorus* got accesse to the King then busie in affaires of State; and told him that he came publicly sent by the *Scythians*, but that the greatnesse of his message requir'd to be deliver'd in private. The King bidding him speake his embassie. As for their common, dayly grievances, said he, the *Scythians* forbid that your shepheards any more passe beyond your owne plaines, but feed their flocks within

Tracho.

Tracho. Next, they deny those thieves, whereof you accuse them for over-running your Country, to have any publike warrant; but say, they rob for their owne private gaine, and that if any of them be taken, 'tis in your power to punish them. And this I have commission to tell you from them. But from my owne private Intelligence I do informe you, that *Arsacomas*, the sonne of *Mariantas*, who was lately embassadour here, will shortly make a great invasion upon you, the cause, I guesse to be your refusall of him when he desired your daughter, which he takes as a dishonour, and hath already sate seaven dayes upon the hide; and contracted an Army not contemptible. I have heard, sayd *Leucanor*, that forces were assembled to the hide, but knew not that they were raised against us; or that *Arsacomas* ruled the expedition. Against thee, said *Lonchates*, is the preparation made. But *Arsacomas* is my enemy, and takes resentment that our Elders should preferre mee before him; or that I should in all things eclipse his reputation; If therefore, Thou wilt contract thy other daughter *Barcitis* to mee, who am not unworthy of the Alliance, ere long I will returne and bring thee his head. I do here promise said the King, exceedingly frighted, knowing the cause of *Arsacomas* quarrell to be the denyall of his marriage. Besides, the *Scythians* had ever been dreadfull to him. Swear, said *Lonchates*, to keepe covenants, and never to deny them, which the King preparing to do, and being ready to sweare with his hands lift up to heaven, forbore thus openly, Sir, said the other, lest some of the beholders make interpretations of your Oath. But let us enter into this Temple of *Mars*, and shut the doores, that none may overheare you: for if the least revelation be made to *Arsacomas*, I feare, he will begin the warre with my sacrifice, being already fortified with no small Regiments. Let us enter, said the King, and keepe you distance, nor let any approach the Temple whom I shall not call. Being enter'd, and the guard farre removed,

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Lonchates

Loncbates drew his Sagar, and stopping his mouth with the other hand to suppress cries, stabb'd him in the brest. Then cutting off his head, and carrying it under his cloake, he went forth, making as if he spoke to him all the while, and saying he would presently come againe, as if he had beene sent by the King upon businesse. And so returning to the place where hee left his horse tyed, mounting he rode back into *Scythia*. But no pursuit was made after him, because 'twas long before the *Bosphorans* knew what was done; and when they knew they grew factious for the Kingdome. Thus accomplish't *Loncbates* his atchievement, and fulfilled his undertaking by the delivery of *Leucanors* head to *Arfacomas*. *Macentes* having intelligence by the way of the *Bosphoran* affaires, past on to the *Machlyans*, and vvas the first reporter of the Kings death. But the people, said he, call on you, *Adyrmachus*, being his sonne in Law, to accept the Crowne; By vway of Anticipation, therefore, things favouring you by their distraction, shovv your selfe unexpectedly, and assume the Empire. Let your vvife by Coach followv after: vvho'se presence, being *Leucanors* daughter, vvill give you a quick interest in the vulgar *Bosphorans*. As for me, I am both an Alliance, and of affinity to your vvife by the mother. For *Leucanor* married *Mastra* from my Country: from vvho'se brothers at *Alania* I am novv sent vvith commission to exhort you to make all hasty dispatch into *Bosphorus*; and not to suffer the Crowne to fall on *Eubiotus*, *Leucanors* base brother, a long friend to the *Scythians*, and disaffected to the *Alanes*. Thus said *Macentes*, resembling that people both in his habit, and speech. For there is onely this difference betweene them, that the *Alanes* vveare not their haire so long as the *Scythians*; vvhich *Macentes* having nevvely cut, past easily undistinguish't and gained credit to his disguise, under vvhich he vvas taken for *Mastra's*, and *Mazea's* kinsman. And novv, said he, I am ready, *Adyrmachus*, as you please to command mee; either

either to accompany you into *Bosphorus*, or to stay, and as occasion serves to conduct your wife. I had much rather, replied *Adyrmachus*, that being of her alliance you would convey my wife. For by accompanying mee into *Bosphorus* you shall but adde one horseman more to the Troope: but in conducting my wife you will serve in stead of many. Things thus resolved, he presently began his journey, and left *Mazea* yet a virgin, to be brought after by *Macentes*; who by day carried her in a coach. But when night came, by designe with one of his servants, who followed him vvith horses, he set her on horse-back; and mounting himselfe, kept not any longer the vway towards *Maotus*, but turning aside to the Mediterranean, and leaving the *Mitraean* mountaines on his right hand, appeasing the young Lady the best hee could, in three dayes passage through the *Machlyans*, he arrived in *Scythia*: where his horse no sooner finish't his course, but after a short stand expired. But *Macentes* delivering *Mazea* to *Arfacomas*, Receive, said he, from mee my promise; and when the other much astonisht at the unhop't for spectacle prepared to thanke him: Forbeare, said *Macentes*, to make me any other then your selfe. For to acknowledge your selfe obliged to mee for what I have done, is as if my left hand should give thanks to the right, for curing it wounded, and affording it friendly attendance. Twere, then, most ridiculous in us, if after a long conjunction, wee, who as farre as 'tis possible became one, should put great values upon any thing adventurously atchieved by a part for the whole. Since being but a part, the good wrought for the whole, was wrought for the part too. Thus said *Macentes* to *Arfacomas*, preparing to give him thanks. But vvhen *Adyrmachus* heard of the plot, he broke off his journey intended for *Bosphorus*; for there *Eubiotus* was Crowned, called home from *Sarmatia*, where hee sojourn'd, and returning to his Country rais'd a great Army, and through the mountaines made an invasion

upon *Scythia*. Shortly after he was seconded by *Eubiotus*, who led a promiscuous Army of *Greekes*, *Alanes*, and choyce *Sarmatians*, consisting of 20000 of each, which joyned to *Adymachus* Troopes, made an Army of ninety Thousand; whereof the third part were Horse Archers: we on the contrary, (I bearing a share in the expedition, to which I with others assembled to the hide contributed an hundred well appointed horsemen) having gathered a body, little lesse then thirty thousand, with our Cavalry attended their assault, having *Arsacomas* for our Generall. As they made their approach, we march't Counter, placing our forces of Horse in front. After a long uncertaine battle, we were put to the worst, and our Squadrons routed; And at last the *Scythians* being divided into two bodies, one parted, as if apparently vanquish't, but in a kind of retreat, so as the *Alanes* durst not pursue them farre, but incircling the other part which was the weaker, with help of the *Machlyans*, made great slaughter with their shovres of Darts, and Arrowes: so that our menthus besieged were very much distressed, and many of them threw away their Armes; in which number by chance were *Lonchates*, and *Macentes*; who more forward then others to put themselves upon dangers, were both wounded, *Lonchates* with a poyson'd dart which burnt his thigh, *Macentes* with a stroke of a Battle axe on the head, and a halberd on the shoulder, which when *Arsacomas* understood, who was then with us in the other part of the Army, holding it dishonourable not to relieve his friends, putting spurres to his horse, with loud cries and his sword drawne he brokethrough the enemy, nor could the *Machlyans* resist his fury, but gave him passage. He having brought off his friends, and given new courage to the rest, rusht upon *Adymachus*, and striking him on the neck with his whineyard, cleft him downe to the girdle, upon vvhose fall the vvhole Army of the *Machlyans* were disorder'd, and soone after the *Alanes*, and

after

after all the *Grecians*. So that by an after Battle wee conquer'd, and pursued them with a great slaughter, to which onely the night gave a period: next day came Embassadors from the enemy with petitions of League. The *Bosphorans* covenanted to pay double Tribute, the *Machlyans* promised to give Hostages; the *Alanes* in discharge of that invasion undertooke to subdue the *Syndians* ancient enemies to our State. To these Articles wee agreed, led chiefly by the consents of *Arsacomas*, and *Lonchates*, who sway'd the rest, and a peace was concluded. These, *Mnesippus*, are the exploits of *Scythians* for their friends.

Mnesipp. They are very Tragicall, *Toxaris*, and sound like *Romances*; your Sagar, therefore, and wind by which you swore must grant easie pardons, and not blame him much that shall not believe you.

Toxaris. Take heed, generous Sir, your envy cause not your infidelity: yet shall not your hardnesse of faith divert mee from reporting the like enterprizes perform'd by other *Scythians* of my knowledge.

Mnesipp. Be not tedious, then, I beseech you, excellent Sir, nor let your discourse be Errantry, or sometimes wander up and downe *Scythia*, and *Machlyna*, then passe over into *Bosphorus*, at last returne home to the vexation of my silence.

Toxaris. You shall be obeyed in your Impositions and I will be brieft, lest your attention should tire in following my Digressions. Heare then what a friend of mine call'd *Sisinnus* did for mee. When I tooke my voyage for *Athens*, out of my desire to the Greeke education, I strooke in at *Amastris*, a Towne of *Pontus*, lying just in passage to those who saile from *Scythia*, and not farre distant from *Carambe*. *Sisinnus* bore mee company, my friend of a child. Here wee saw certaine Merchandizes brought into the Haven, which carrying ashore we bought, not suspecting any mischance. In the mean time, some theeves broke open our trunks, and stole all we had, and left us not enough

enough to supply us forthat day. At our returne from our Lodging, understanding what had happened, we thought it not fit to question the neighbours being many, or our Hoste, out of our feare to be taken for Braggarts, if wee should have complain'd that foure hundred Daricks, diverse suits of rich apparell, and hangings, and whatsoever else we had, had beene stolne from us. Wee consulted, therefore, what men thus impoverisht were to doe in a strange place: my resolution was to kill my selfe, by falling on my sword, before I was cast upon base wayes of reliefe, either by thirst or famine. But *Sisinnes* by his better counsels diverted mee from such a fact: And said hee had found a way to sustaine us. That day his gaines for carrying wood from the wharfe supplied us with victuals. Next morning, as he walkt in the market place, hee saw (as he tells the story) a gallant show of stout young Gentlemen, who man by man were chosen for a prize set, to enter combate the third day following. Having well instructed himselfe in the conditions, hee came to mee, and said, *Toxaris*, hereafter call not your selfe poore, for three dayes hence I will enrich you. Wee passing the time in miserable relieves, at the day of the show came thither as spectators. Inviting mee abroad he carried me to the Theater, as to some delightfull spectacle of the *Gracians*. Having seated our selves, we saw first some wild beasts peircd with javelins, and hunted with dogges; others let loose upon certaine men bound, whom wee guessed to be malefactors. When the combatants entred, the cryer produced a young man of vast size, saying, if any man will enter duell with this Champion, let him stand forth, and as the reward of the fight he shall receive ten thousand Drachmes. *Sisinnes* presently rising up, leapt out, undertooke the combate, and required armes; and receiving the money deliver'd it into my hands; saying, If I overcome, *Toxaris*, when we depart this shall be our *vaticum*. If I be slaine, bury mee, and returne to *Scythia*. The words

words drew sighs from wee, whilst hee taking the Armour, put it all on but the helmet, and fought bare headed. In the first encounter he was wounded with a reverse blow in the hamme; at which much blood issued, which halfe slew mee with feare; but hee stoutly observing his adversaries assaults, ran him through the brest, whereupon hee fell presently at his feet. And hee faint with his wound was forced to sit downe upon his conquest; so neere was he expiration. I running to him, rais'd him, and gave him heart. And after hee was declared victor, tooke him upon my backe, and carried him home: where he lay a while under cure, but is now recover'd, and lives in *Scythia*, marryed to my sister, onely he is still lame of his wound. This, *Mnesippus*, was not done among the *Machlyans*, or in *Alania*, which might give you colours for your distrust. But the *Amastrians* have yet in fresh memory *Sisinnes* combate. I will conclude my first narration with the story of *Abauchas*. This *Abauchas* arrived at the City of the *Borysthenians*, and brought with him his wife, whom hee exceedingly loved, and two children, one a sucking boy, the other a girle, of the age of seven yeares. He had besides in his company a friend, one *Gyndanes*, who lay sick of a wound received by the way from certaine theeves which assaulted them. By whom in the skirmish he was hurt in the thigh, and disabled from standing by the paine. One night as they lodged in an upper chamber, and were all asleepe, a great fire happen'd, which shut them in, and surrounded the house. At which *Abauchas* awaking, left his children crying, and thrusting away his wife, who cleaved to him, and bidding her save her selfe, taking his friend upon his shoulders, he carryed him downe, and broke with him through the flame untoucht. His wife bearing the little infant follow'd, and bid her daughter follow her, but halfe burnt shee was constrained to cast the child from her armes, and yet hardly so escap't the flame; her daughter also

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which closely follow'd was almost smother'd. Afterwards, when one objected to *Abanchas*, that he betray'd his wife, and children, and saved *Gyndanes*, 'Twill not be hard for mee, said hee, to beget more children; besides 'tis doubtfull how they will prove: but it must be a long time before I can find such another friend as *Gyndanes*; of whole affection I had so many tryalls. I have sayd, *Mnesippus*, and have reported five examples of many. 'Tis now time to pronounce whether I be to loose my right hand, or you your tongue; who shall be Judge?

Mnesippus. That wee did not agree upon. But Ile tell you what we will doe, since we have all this while shot with out a marke; let us upon a new agreement choose a Moderator, and report before him other examples of friendship: and as the conquest is decided, let either my tongue, or your hand be cut off; or if such decision be too savage, since you seem to be an admirer of friendship; and since I hold nothing more excellent, or desirable to men, why should not wee two combind betweene our selves, hereafter become friends, and for ever enterchange affections, being both conquerours, and both receiving the highest reward, instead of one tongue and one hand, two apiece, foure eyes also, & foure feet, & in a word, all things double? For two or three friends joyn'd become the *Geryon* described by writers to be a man vvith sixe hands, and three heads. But I suppose them three men vvho did all things in common as it becomes friends.

Toxaris. You say vvell, be it so then.

Mnesippus. To confirme our friendship, then, vve need not use a svword, *Toxaris*, or blood. Our present discourse, and sympathy is much more povverfull then your Cuppe: since such friendships require affection not necessity for their ground.

Toxaris. 'Tis true. Be vvethen mutually friends, and hostes, you to mee here in *Greece*, I to you vvhensoever you come into *Scythia*.

Mnesippus.

Mnesippus: Assure your selfe, I would take a much longer voyage to gaine such a friend, as you, *Toxaris*, by your discourse have showne your selfe.



Anacharsis, or a Discourse of Exercises.

The Speakers Anacharsis and Solon.

Anacharsis. **W**HAT Custome is this among you, *Solon*? Some of your young men mutually closing, trip up one anothers heeles; others take their companion by the Throat, and tolle him; others tumble, and rowle themselves in the mire like swine. But first I observed that unclothing themselves they shave and annoint one another very peaceably; and presently, I know not upon what quarrell, they fall to pushing, and to dash foreheads like rammes. Looke, yonder one having lift his fellow up by the thighs, hurles him to the ground, and falling on him, suffers him not to rise, but drawes him into a puddle, and screwing his legges up to his belly, and infolding his neck with his arme almost stifles him; another beats him on the backe; requesting him, I suppose, not to be chok't; nor care they to loose their oyle, or to be sullied; but bemiring, bedaubing, and putting themselves into a great sweat, make mee sport, like so many Eeles slipping away betweene the holders fingers. In like manner, others here in the Court yard, rowle not themselves in puddle, but in the deep sand, and tumble together into a pit, where like so many cocks they bedust one another, to hinder dis-imbracements, I suppose, & to avoyd slipperynesse, and by drying his body, to strengthen his hold on his adversary. Others, keeping posture, and dusted all over, beat and kick one another. See how

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yonder

yonder poore wretch sprinkled with sand bleeds with a blow on the face, and is ready to spit out his teeth; nor doth their Captaine (for so I guesse him by his purple) offer to part them, or compose the quarrell, but rather provokes them, and praises the striker: others, farre off, with much speed seeme to runne races, yet keepe the same place, and kicke up their heeles into the ayre. I would, therefore, know to what end they doe thus. For to mee these agitations seeme plaine madnesse; nor shall any man easily perswade mee that they, who do thus, are not distracted.

Solon. 'Tis like enough, *Anacharsis*, that these exercises carry such appearances to you, being strange, and different from your *Scythian* customes, and formes of exercises; which to a *Gracian* spectator, would seeme as forraigne, and strange. But censure fairely, I pray, These are not exercises of distraction; nor doe they beat, or rowle in the mire, or besprinkle one another with dust out of quarrell, but out of a delightfull necessity, to encrease the strength, and vigour of their bodies: nor doubt I but, when you have stay'd a while in *Greece*, you will be one of those who tumble in the mire, and sand, and will take both pleasure and profit in the exercise.

Anacharsis. The Gods forbid, *Solon*, I bequeath such Recreations of profit to you. Should one of you offer mee such affronts, he should feele I wore not a sword in vaine. But pray tell mee, what doe you call these kind of Horse-plays? what name may wee give to these pastimes?

Solon. That space yonder, *Anacharsis*, is call'd the Schoole of Exercise, and dedicated to *Apollo Lycius*: whose statue you see leaning to a pillar, holding a bow in the left hand, and sustaining his head with the right, as taking his rest after a long wearinesse. These exercises, which you see performed in the mire, wee call wrestling, as also those in the sand. Those that you see thrust, and

beate

beate one another are called Hurlers: we have many other kinds of exercise, as Cuffing, Quoites, and Jumping; wherein wee propose games. In any of which the conquerer is held the most Generous, and carries away the prize.

Anacharsis. And what are your prizes?

Solon. In the *Olympicke* games, wee give a Crowne of wild Olive; in the *Isthmian* of Pine; in the *Nemean* of Parsely; in the *Pythian*, the Priests of the God give Apples; wee *Athenians* give Oyle of Olive. Why do you smile *Anacharsis*, are these Trifles thinke you?

Anacharsis. Noe, you have reckon'd up rewards, *Solon*, very honourable, and worthy both of their proposers for their magnificence, and of the contenders, who so earnestly strive for them. For Apples, then, and Parslye, they toyle, and endanger themselves, thrusting and beating one another: nor, though they should long, may they without much contention eate Apples, or be crown'd with Parslye, or Pine; unlesse they bedaube their faces with mire, or receive kicks in the belly from their Antagonists.

Solon. But wee, good Sir, doe not barely looke upon the meannesse of the rewards, which are but signes of victory, and markes, whereby to know the Conquerours; who preferre the glory which accompanies them above all things else. And, therefore, they who seeke Reputation from their dangers, thinke it honourable to be kickt. For fame is not purchased without labour; But it behooves him that courts it, to undergoe many difficulties at first, and to pursue, and sweeten his end with sufferances, and toyles.

Anacharsis. Call you their end, *Solon*, sweet, and gainfull, who are crown'd in publique Assembly, and extol'd for their victory, who just before were pittied for their patience? or can they be happy, who for so much danger, are paid with Apples, and Parsly?

B b 3

Solon.

Solon. You are still unexperienced in our Customs: ere long you will change your opinion, when you have beene once at our Games, and there see a numberlesse multitude gather'd, to the spectacle, the Theatre fill'd with thousands, the exercisers shouted, and the Conquerour equall'd to the Gods.

Anachar: This makes their case the more deplorable, *Solon*, not to suffer such indignities before a few, but before so many spectators, and witnesses of their affronts, who pronounce them not happy till they see them stream with blood, or throttled by their Antagonists. And this you call the felicity of their conquest. But among us *Scythians*, if any strike a Citizen, or juggle him out of the way, or tare his garment, the Elders fine him very deeply, though the injury were offer'd but in the presence of few, and not in such publique Theatres as *Isthmus*, and *Olympia*. Nor doe I onely pity your exercisers for their sufferings, but your spectators; who, you say, being of great quality, resort from all places to the show. For I cannot but wonder that they should neglect their serious affaires, and find leasure for vanities. Nor can I understand how it can be a spectacle of pleasure to them, to see men stricke, and beaten, and throwne downe, and trampled by one another.

Solon. Were this the time, *Anacharsis*, of our *Olympick*, or *Isthmian*, or *Athenian* Games, the things there done would teach you that our studies of them are not vaine. For no man by my descriptions can so instill the pleasure of those sights, as when you your selfe making one of the spectators, behold mens valour, the goodlinesse of their persons, their admirable dexterity, prodigious skill, invincible strength, courage, emulation, unavoidable sleights, and indefaigable desire of victory, which I know you would incessantly praise, shout, and clap.

Anachar: By *Jupiter*, *Solon*, I should incessantly shout, and laugh, to see your whole Catalogue of vertues, bodily
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force, shape, and courage misemploy'd, and spent to no end: when neither your Country is endangered, nor your Coasts invaded, nor your friends injured. For, to mee, those whom you call valiant, appeare the more ridiculous for their vaine sufferings, afflictions, and defacement of their lineaments, and personage with dust, and tramlings, that their victories may be rewarded with Apples, and Pine-leaves. I cannot, therefore, thinke of such prizes but they are my sport. But tell mee, have all exercisers the same reward?

Solon. Noe; He onely that conquers.

Anachar: Do the rest, then, toyle for a doubtful, uncertain victory, knowing there can be but one Conquerour; And that the conquered, who are many, endure all those beatings, and wounds to no purpose?

Solon. You seeme, *Anacharsis*, to know nothing of a well ordered Commonwealth; otherwise you would not so slightly value the best customes. But whensoever you give your mind to know how the best State is to be governed, and how the best Citizens are to be made, you will then praise those exercises, and emulations so much practised by us, and will discerne the commodities mingled with those sweats, though they now seeme labours in vaine.

Anachars. I had no other purpose, *Solon*, to my journey from *Scythia* hither, in which I measured much Land, beside the tempestuous *Euxine* Sea, but to learne the *Grecian* Lawes, and to instruct my selfe in your customes, and study the best forme of Government. Of all the *Athenians*, therefore, and forreiners, I chose you by your fame for my acquaintance, after I heard you were a giver of Lawes, and an inventor of excellent customes, and an introducer of usefull institutions, and fashioner of a commonwealth. You cannot therefore, more desire to teach, and to make mee your Scholer, then I shall be ready, without eating or drinking, to sit as long as you
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are able to speake, and greedily attend your Lecture of Lawes and States.

Solon. To give you a just account in a briefe narration were not easie. You shall, therefore, by degrees and steps, know what opinions wee hold of the Gods, of our parents, of marriage, and other things; As also what wee decree of our young men, and how wee breed them, when they they once begin to know what is best; and arrive at such a strength of body as to endure labours. All which I will unfold to you, that you may be instructed, why wee set them those Games, and compell them to exercise their bodies; not meerly for the Games sake, or the glory of the prize (for few attaine to it) but for a farre more excellent good, which hereby growes to the whole Commonwealth, and to themselves in particular. For there is a more publique prize, and crowne proposed to all good Cittizens, not made of Pine, or wild Olive, or Parsly, but which comprhends the common happinesse of men; namely, the private liberty of every one, and publique of the State; besides riches, glory, fruition of solemne Assemblies, security of friends, and whatsoever Blessings else men would aske in their prayers of the Gods. All which are woven into the Garland, I spoke of, and accompany that prize, to which those exercises, and labours lead.

Anachar. Why then, most venerable *Solon*, having rewards of such value, did you tell mee of Apples, and Parsly, and boughs of wild Olive, and Pine?

Solon. Even these, *Anacharsis*, will not be of slight consideration to you after you understand what I am about to say. For these have the same purpose, and end, and are but lesser portions of that ample and happy reward, and Garland I mentioned. But my discourse, harh, I know not how, broke order, to begin with things done in the *Isthmian*, *Olympick*, and *Nemean* Games, I, therefore, since my leisure and your patience meet, will dravv things
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from their first principles, and lay for my originall that publique reward to which all these exercises aspire.

Anachar. You shall do well, *Solon*, if you use no more digressions by the way; And thereby I shall the easier be perswaded not to laugh any more when I see one stalke Majestically crowned with wild Olive, or Parsly. If you please, therefore, let us withdraw into yonder shade, where wee may sit undisturb'd with the noyse of the exercisers. For (not to dissemble) I am impatient of the scorching Sun-beames striking on my bare head, and lest my cap at home, that I might not be the onely man seene among you in a forraine Habit. Besides, now is the time of the yeare that the scorching starre, which you call the Dogge, raignes, and burnes all things, and renders the Ayre sultry and enflamed; The Sun also now at noone, being verticall, casts an insupportable raye on our bodies. So that I wonder, you being an old man, do not, like me sweeter, nor appeare molested with the heat, nor looke about for some cool place to retire to, but patiently brook the season.

Solon. Those foolish exercises, *Anacharsis*, and frequent rumblings in the mire, and open contentions in the Sands do harden, and fortifie us against the Sunne; nor need we cappes to protect our heads from his beames. But let us withdraw. I expect not you should consent or bind your whole faith to every thing I speake as Law, but when you think I speak amisse presently to contradict, and rectifie my discourse. For in one of those two I will not faile, either to make you of my opinion, if you meet with nothing to be contradicted, or learne from you how erroneously I have beene the author of those customes; For which the whole City of *Athens* will give you ample thankes. Nor can you more oblige them then by disciplining, and instilling righter opinions into mee, which I will not conceale, but will presently make them publique, and standing in open Assembly thus bespeake the City. I, O yee *Athenians*, have heretofore written
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Lawes, which I thought most necessary for the State; But this stranger (pointing at you, *Anacharsis*,) being by Country a *Scythian*, yet a wise man, hath otherwise instructed mee, and taught mee better principles, and institutions. Let him, therefore, be registred your Benefactor, and erect his brazen statue among the persons most of honour in the City, neere *Minerva*. Hereupon assure your selfe, *Anacharsis*, the *Athenians* will not be ashamed to be taught better rules by a *Barbarian*, and a stranger.

Anacharsis. I heard as much before of you *Athenians*, that you were great scoffers: For how should I, being a rude, wandring man, living in a waggon, and travailing from one Country to another, who never inhabited, or till now saw a City, discourse of policy, or teach men borne and bred in an ancient State; where for so many successions they have lived under the best forme of government? especially you, *Solon*, whose study, they say, it hath alwayes beene to lay the best foundations of a Commonwealth; and to know under what Lawes it would most flourish? 'Tis fit, therefore, your Authority, being a Lawgiver, should sway mee. And, therefore, if I oppose you, where you seeme not to speake reason, it shall be that I may be the firmler instructed. See we are now sheltered in this Arbour from the Sunne; this coole marble also offers us a pleasant, and seasonable seat. Begin your discourse then, and say, why you breed your children to those hard labours; or how puddles, and exercise can make them gallant men; or how dust, and tumblings in the mire can advance their vertues. This I first desire to know: you shall informe mee of other particulars in their place and order. Remember I pray withall in the structure of your narration that you speake to a *Barbarian*; which I tell you, that you may neither involve, nor prolong your discourse. For I shall be apt to forget the beginning, if your narration be too much lengthened.

Solon. Your admonition will be timelier, *Anacharsis*, when

when you find mee darke in my expressions, or digressing from the purpose. It shall, therefore, be in your power to aske what questions by the way, and to cut off what superfluities, you please. But where I am pertinent, and rove not from the marke, you must give mee leave to be copious; and to observe the practice of my Country, allow'd of even by the *Areopagus*, where matters of the highest nature are decided. For in that Court the Judges being entred, and placed, to determine of murthers, intended wounds, and conflagrations, Liberty is given both for the accuser, and the accused to speake by turnes, either themselves, or by their Advocates, retain'd to plead for them: who, as long as they speake to the businesse, are heard with silence of the Senate. But if any shall offer by a preface to render the Judges favourable, or to draw pitty, or powerfullnesse to his cause, (which are the ordinary arts of young Oratours) presently a Cryer stands forth, and enjoynes him silence, and suffers him not to trifle before the Senate, or to colour the businesse with eloquence, but to present it naked to them. So I doe constitute you, *Anacharsis*, the *Areopagite* of my present discourse; and give you power to heare mee according to the Lawes of my Court; and where you find mee over Rhetoricall to silence mee; but where I speake agreeable to the businesse to suffer mee to enlarge my selfe. For wee hold not Dialogue now in the heat of the Sunne; And therefore let mee not seeme tedious, if I prolong my narration, since wee are now in the thicke shade, and are both vacant.

Anacharsis. You speake reason, *Solon*, and I give you no small thanks, that by this Digression you have taught mee the passages of the Senate; which, truly, are admirable, and such as besit wise men, who order their suffrages by Justice. Proceed, then, and since you have made mee one of your *Areopagite* Judges, I will heare you like one.

Solon. First, then, you are briefly to marke how wee define a City, and Citizens. Wee take not a City for the buildings, such as are the Walls, Temples, and houses; For these are but, as it were, a constant immoveable body for the receipt, and safety of the Inhabitants. All Authority is seated in the Citizens; who fill, order, perfect, and preserve the other, as the soule doth every one of us. Vpon these considerations wee extend our cares, as you may observe to the Body of the City, which we adorne to the utmost shew of magnificence, with elegant structures within, and secured with the strongest Rampires, and Fortifications without. But the chiefeest part of our providence is, that the Citizens may have vertuous minds, and strong bodies: whereby being enabled for government, they may be mutually usefull to themselves in peace, and defend the City, and preserve it free, and happy, in warre. Their first education, therefore, wee assigne to their Mothers, Nurses, and Schoolmasters, to breed them to the Liberall Arts. But when they are growne up to understand what vertue is, and when modesty, bashfulness, reverence, and desire of the best things is implanted in them, and when their bodies, by patient exercises, are confirmed, and strengthened, and brought to a manly consistency, then wee teach, and propose to them other knowledges of the mind, and exercises of the body; which wee accustome and inure to other labours. For wee thinke it not enough to be borne, as wee are, with bodies, and soules; but are to perfect both with Discipline and sciences: by which naturall endowments being reduced to order, are much advanced, and defects are beautified, and corrected. Wee take our patternes from husbandmen, vvho vvhen their plants are lovve and tender, cover, and digge about them, to protect them from the vvinde; But vvhen they are vvell growne, they cut off the superfluous boughs, and exposing them to be tost, and shaken by the vvindes, render them the more fruitfull.

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The first elements of our childrens education are, musicke, Arithmeticke, how to forme letters, and exactly to pronounce them. Afterwards, we repeat to them the sayings of wise men, ancient exployts, and usefull discourses made illustrious by verse, that they may the better be remembered. They hearing the deeds, and memorable Atchievements of famous men, are insensibly inflamed, and provoked to an imitation, that they may be celebrated, and admired by posterity. Of which nature are many things deliver'd by our *Hesiod*, and *Homer*. When they are ripe for government, and are ready to be call'd to the handling of publique Affaires---- but this is besides the purpose. For I intended not at first to show how wee manured their minds, but why wee thus employed, and exercised their bodies. I doe, therefore, enjoyne my selfe silence, without the reprehension of a cryer, or such an *Areopagite* as you, who out of modesty, I believe, have all this while heard mee trifle beside the purpose.

Anachars: Tell mee, *Solon*, why your *Areopagus* doth not punish those who omit things materiall, and passe them by in silence?

Solon. Pray make mee understand why you aske this Question.

Anachars: Because you passe over the best things, and which I most desire to heare, Namely the exercises of the soule, and proceed to the lesse necessary labours and exercises of the body.

Solon. Herein I am constant to my first purpose; For should I suffer my discourse to wander from the scope, I should confound your memory by my digressions: yet I will give you as brieve a draught as I can of those also. For an exact description of them, would require a particular discourse. First, then, wee lay in our childrens minds excellent sentences; Afterwards wee teach them the Common Lawes, which in capitall Letters are openly hung up to be read; commanding what is to be done,

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and what to be avoided; That the company of good men is to be used, from whom they may learn to speak what is fit; to observe justice in an equality of Conversation; not to covet things dishonest, but to desire honest, and not to offer injuries. Now these men are with us stiled *Sophists*, and *Philosophers*: we bring them, also, into the Theater, where wee publicly teach them by the virtues and vices of former ages presented in Comœdies, and Tragœdies, which they are to shunne, which to embrace; we give liberty, also, to our Comick Poets to personate, and inveigh against those Citizens, whose lives are infamous, and disgracefull to the Commonwealth; whereupon some grow reformed by Libells, and forsake their faults which would hereby fall under the reprehension of the vulgar.

Anachars: I understand you, *Solon*, your Tragœdians, and Comœdians were those who wore Socks, and Buskins, and were changeably apparell'd, and adorn'd with golden fillets, having on their faces ridiculous, wide gaping vizards; under which they speak big, and stalke, I know not how, unknown in their Buskins. At which time, if I erre not, you celebrated your feasts of *Bacchus*. Your Comœdians were not so exalted, were lower shod, and spake in a lesser tone, and more like men; only their vizards were more ridiculous, and rays'd the generall Laughter of the Theater. But those Buskin'd Actors were heard with a generall sadnesse, out of pittie, I suppose, to the vveights, and Cloggs of their feet.

Solon. 'Twas not pittie to them, Sir; but the Poet, perhaps, represented some ancient, calamitous story, which cast into Tragickall language, and action, moved the Teares of the spectators, and hearers. 'Tis likely, also, you saw Fiddlers, and Singers placed together in a Ring; neither are their voices, and cornets, void of profitable use; but by such and the like incitements, we whet, and sharpen, and better our soules. As for our bodies,

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which you need desire to hear, we thus discipline them, when they are once compact, and past their tenderness; First, by going naked sometimes we expose them to the Ayre, and so acquaint them with all seasons, as neither to dissolve with heat, or shrink with cold. Next, we annoynt and supple them with oyle, to make them the more active and pliant. For 'twere unreasonable that dead hides, and Leather softned by Oyle, and tanned, should be lesse capable of ruptures, and last longer, and that we should think such Oyntments lost upon animated bodies. Next, we invent exercises of severall kinds, to which we assigne severall Teachers; one for Fencing, another for Wrastring. That, being accustomed to such exercises, we may both know how to defend our selves from blowes, and not shunne wounds through Cowardinesse. Two great advantages do hence arise; our young men, by not sparing their bodies are made valiant against dangers; and possesse a firme consistency of health, and strength. For those that wrastle, do thereby learn to fall safely, and to rise nimble, to cast off, imbrace, tosse, strangle, and lift their adversary aloft. These, then, are not exercises to be neglected, whose chiefe and great end, which they infallibly attain, is, that bodies thus exercised gain higher patiences, and vigour. Their next end, not inferiour to the other, is, that hereby our young men may be experienced against the necessities, and Accidents of Warre. For 'tis clear, that a souldier by his skill in wrastring, will more easily overthrow his enemy, or being overthrown rise again himself. All these personated combates, then, we referre to that greater of the Warre; out of our opinion, that men thus practiced are fittest for Armes, whose naked bodies we have first by Oyntments, and labours, confirmed, and fortified, and thereby made agile, and dextrous, and offensive to their encounterers. For you may easily imagine what those men would do in Armour, who can
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naked strike a terrour into the enemy; when they see bodies neither overburden'd with white unsupportable flesh; nor pine'd with leanesse, and palenesse; like the bodies of Women, which withering in the shade, tremble, and flow with sweat, and pant under a helmet; especially if the Sunne, as now it doth, shine hot at Noone. For what service can they be fit, who are impatient of thirst, and dust, and faint at the sight of blood, and expire before they come within shot, or encounter of the enemy? Whereas our men, dying their naturall rednesse by the Sunne into a brown, show manly countenances, great Heights of spirit, and flames of valour. Being by the goodnesse of their composition, neither too grosse, nor too thinne, nor overclogged with weight, but wrought into a measure by their sweats, by which they evaporate the uselesse superfluities of their flesh, and retaine only that which gives strength and vigour, without mixture of defects. For the like effects which winnowers have upon Corne, have those exercises on our bodies; they blow away the Chaffe, and husks, from which they separate the pure graines, and gather them into heapes. Hence comes it, that we are so sound, and so able to endure long Labours; Or that one thus bred, is so hardly provok't to sweat, and so rarely cast into a Distemper: As if one should set fire to Wheat, Straw, and Stubble, (for I return to my former comparison) I suppose the Stubble would presently be consumed, but the Corne would by degrees, without any great pyramids of flame, not at one blaze, but by insensible clouds of smoke after sometime be it selfe burnt; so neither diseases, nor wearinesse invading a body thus exercised will easily infeeble, or overcome it; Being so well prepared within, and so impreguably fortified against them without, as to withstand their entrance and to encounter heats and colds without dammage of the person. For by those laborious

Laborious exercises, much heat being taken in, and of a long time provided, and laid up, as it were, for necessary use, it administers sudden supplies, and renders the body indefatigable. For these perillous labours, and Toyles, do not destroy the courage, but encrease, and enlarge it by provocation; we breed our young men to races also, and enable them by custome to hold out in long courses; and by their speed, and activity in short. Nor do we allow them to runne on firme, equall ground, but in deep sand, where they can neither fix, nor fasten their feet, but are ready to slippe at every stride. We teach them, also, if need be, to leap Trenches, and other places of hinderance; which they practise to do with leaden weights in their hands. Sometimes, also, they strive who shall hurle a Spear farthest. You have seen, also, another brazen weight in the place of exercise, round, and made in the figure of a little shield, having neither handle, nor string; which you poysed as it lay in the midst, and it felt massy, and hardly to be taken hold of by reason of the smoothnesse. This they sometimes sling aloft into the Ayre; sometimes straight forward, striving who shall hurle farthest, and outthrow the rest: which kind of exercise doth much strengthen their shoulders, and beget a vigorous spring in their Armes. Hear now, venerable Sir, why they exercise in the mire, and sand, which to you, at first, seemed ridiculous. The first reason is, that they may not be thrown on the hard pavement, but may fall softly without hurt; The next reason is, because their slipperinesse by their sweating in the mire is much increased, which you compared to Eeles; but 'tis no matter of contempt, or laughter: For hereby their strength and vigour is not a little perfected, when thus besmeared they are forced to take stronger hold of one another to hinder escapes: For you must not think it easy to hold fast one bemired, sweating, sleekt with oyle, and struggling to slip from your fingers.

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All which flights do much conduce to warre; whether a wounded friend be without impediment to be fetcht off, or an enemy taken prisoner to be borne away. Upon these considerations, we exceedingly exercise them, to the most difficult labours, that they may the more dextrously undergoe the easier. We practice them in the dust for a contrary reason, that they may not slip from their entwinings. For being inured in the puddle to grasp their adversary, for all his sleeknesse, they learn to slippe out of his hands themselves when they seem caught. Now dust sprinkled on distilling bodies, drinks up the sweat, and much enables them not to tire. 'Tis a kind of crust to them too, and protects them from the wind striking on their tender, and naked flesh. Besides, it scoures off the filth, and makes the man much cleaner. Should I, then, bring in presence together one of the delicate pale men, who alwaies live in the shade, and one of those, whomsoever you shall choose, exercised in the *Lyceum*, and washt from his Dust, and mire, I would ask to which you would choose to be like. I know you would presently at first sight, though unacquainted with the education of either, choose to be strong, and solide, then to be of a broken, and melting constitution, and pale with the poverty, and retirement of your blood to the inward parts. These are the exercises, *Anacharsis*, to which we breed our young men; whereby, we think, we enable them to defend their countrey, to secure us in our liberty, and vanquish our invaders, and make us terrible to our neighbours; who for the most part are subject to us, and pay us tribute. In times of peace our use of them is no lesse excellent, between whom spring no base æmulations. Nor have they leisure to be injurious, but spend their whole time, and imployment in these exercises. Now (as I said before) The common good, and highest felicity of a state consists in the best preparation of youth, both for Peace, and Warre, which

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is only to be effected by Studies of this excellent Nature.

Anacharsis. So then *Solon*, when you are invaded; you meet your enemies in your Oynments, and dust, and encounter their Armour with your hands, and fists; who in the mean time struck with terrour fly from you, fearing, least if they should gape, you should cast sand into their mouth; or coming behind them should trippe up their heeles, or twine their legges about their middle, and your Arme about their neck and stifle them? And though they shoot Arrowes and hurle Darts at you, yet you, like so many Statues are impenetrable; being tainnd in the sunne, and stored with so much blood. For you are not men of straw, or stubble, to yield at the first onset; but are hardly brought to loose blood, though pierced with deep and mortall wounds. For so you said, if I mistake not your resemblance. Or, perhaps, when you goe out to battle, you Arme your selves like Comedians, and Tragedians, and put on gaping vizards, that you may appear terrible, and like so many Goblins to your enemies; and wear high buskins, which, if you have occasion to flie, are light; And if you pursue your foes, are unavoidable, bringing you so fast upon them. But consider, I pray, whether these fine flights, and devices, be not frivolous, and childish, and the exercises only of young men, void of better imployment, and given to sloth. For if your ayme be to be free, and happy, you should prescribe true, and reall exercises, and such as are practised in Warre. Where the Combate is not in jest between Companions, but against enemies; with whom they are to fight, with danger exercising their valour. Laying aside your dust, and your oyle, therefore, teach your young men the use of their Bow, and Pike; nor accustome them to slight darts, which are carried away by the wind; but to massy speares, which sing and whistle in their discharge; To stones also which fill their hands.

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Let them wear also a Sagar on their side, a shield in their left hand, a Brest-plate also, and Helmet. For as ydu now are, you appear to me saved by the favour of some God, who have not all this while perisht by the incursion of any slight invaders. For put the case, I unsheathing this short Sword, which I wear at my girdle, should singly set upon all your young men; doubtlesse should raise a generall shriek, and take the School, or put them to flight, none daring to look back upon my weapon, but standing behind statues, and hiding themselves behind pillars, they would by their teares, and affrightments be the Argument of my laughter. Then should you see their bodies no longer red, as now they are, but they would presently wax pale, and discoloured with fear; For a long peace hath so soften'd you, that you cannot resolutely endure the sight of one plume in an enemies Crest.

Solon. The *Thracians*, *Anacharsis*, Who under the conduct of *Enmalphus* took Armes against us, spoke not thus, nor your *Amazones*, who having *Hippolyta* for their Generall, made an expedition against our City. Nor others, who have had trials of us in Warre. For we do not so make our young men exercise naked, as to expose them to dangers unarmed; But when they grow perfect, they afterwards practice in Armour, which by these preparations, they much more easily mannage.

Anacharsis. And where is your School where you thus exercise in Armour? I have survey'd your whole City and cannot discover it.

Solon. When you have convers't longer among us, *Anacharsis*, you will see every house furnisht with Armour, which in times of necessity we use; Crests also, and Caparisons, and Horses, and Horsemen, to the fourth part of the Citizens. To bare Armes, or wear a Sword in time of peace, we hold superfluous; and punish those who needlesly carry a Weapon, or appear armed in publicque:

lique: which in you is pardonable, who spend your whole lives in armes. For dwelling in places unfortified, you cannot but lie open to incursions, and create many Warres; nor are you certain, but that some neighbours may slay you, as you sleep in your Waggons. Besides, your mutuall Distrusts, and association together without any common bonds of Law, or Government, makes it necessary for you alwaies, to have your Sword in readinesse to prevent injuries.

Anacharsis. Without cause, then, *Solon*, to wear a Sword, you hold it superfluous; and do favour your Armes, least with frequent use, they should be worne out: you lay them up, therefore, in your Armories, and bring them forth only upon occasion. But in the mean time, without any imminent danger you commit the bodies of your young men to mutuall beatings; who weaken themselves by sweat, not forced by necessity, but vainly spend their courage in the mire and dust.

Solon. You seem, *Anacharsis*, to have the same opinion of courage, as you have of wine, or water, or some such liquid thing, which makes you imagine, that by frequent exercises, it will insensibly leak away, as through some broken vessell, and leave the body empty, and dry, having no spring within to replenish it. But herein you are mistaken. For the more courage is drawn forth by Labours, the more it overflows. Like the fable which you have heard of *Hydra*: who having one head cut off, was presently supplied with two. 'Tis true, a body originally unpracticed, and feeble, and wanting sufficient naturall matter, is presently tyred, and consumed by exercise, as we see in fire, and Tapers, with the same breath you kindle the one, and in an instant blow it into a greater flame; but extinguish the other, not having competent strength of matter to encounter your blast, or a strong root to sustaine it self.

Anacharsis.

Anacharsis. I do not well understand you, *Solon*; your Similitude is too subtle for me, and requires an exact consideration, and a sharpe sighted mind to conceive you. But pray tell me, why in your Olympick, Isthmian, Pythian, and other Games, where, you say, there is such confluence of Spectators to behold your young exercisers, do you not make them contend in Armour; but producing them naked, expose them to kickes, and beatings, and then reward the Conquerors with Apples, and Olive boughes? I would faine know the reason of your Custome.

Solon. We think, *Anacharsis*, we hereby more inflame, and animate them to such exercises, when they see the vanquishers honoured, and shouted in a Ring of Gracians; And therefore, they who thus contend naked, are provident of their bodily habit, and blush not to strip themselves; but every one strives to make himselfe most worthy of victory. Nor are they, as I said before, small revvards to be cried up by the Spectators, and held the most honourable, to be pointed at by passengers, and voiced the most valiant among equals. Many of the beholders, therefore, whose age is not past exercise, depart not a little enamour'd with their vertue, and Labours. Should any man, then, banish the thirst of Glory from common life, what mark should we have to our desires, or who would covet to performe any high Action? From hence you may conjecture how they would behavethemelves in Warre, armed for the defence of their Countrey, Children, Wives, and Temples, who naked for a wreath of wild Olive, or Apples, are enflamed with such a serious desire of victory. How would you be affected, should you see our Quayle, and Cockfights, and our solemne studies of them? perhaps, you would laugh; especially if you knew that our Customs were built upon a Law, which commands all of decile Age to be present; and to behold the Fowles contend

to their utmost rigour. But 'tis no argument for Laughter. For hereby an insensible contempt of Dangers steales into their soules, who mean not to appear more degenerate, or cowardly, then Cocks. And are hence taught, not to yield to wounds, wearinesse, or other difficulties whatsoever. Now to make the like trialls of them in Armes, and to behold their mutuall slaughters, were savage, and inhumane. 'Twere great improvidence also to destroy those valiant men, whose courages would be better imployed against an enemy. Becaule, then, you resolve, *Anacharsis*, to see other parts of Greece, pray remember when you arrive at *Lacedemon*, that you laugh not at them also; nor think them vainly busied, when met together in the Theater at Ball you see them strike one another: or assembled in a place surrounded with water, and divided into Battalions, naked, as they are, they make a formall Warre upon one another, till one side, namely the *Lycurgians*, drive the other, namely the *Herculeans* out of the Island, or force them backward into the mote, whereupon followes peace, and no man is afterwards struck; especially when you see them whipt at an Altar, and streaming with bloud, their Fathers and Mothers standing by, not at all moved with the Spectacle, but threatening them if they shrink under their stripes, and intreating them to hold out to their utmost patience, and to take courage from their sufferings. Hence many die under the scourge, disdaining to faint in the presence of their familiars, as long as they have life, or to favour their bodies. To whose honours you shall see statues publicly erected by the *Spartans*. When, therefore, you see this done; think them not madde, or that they thus discipline their Children without just cause, because no Tyrant is feared, or enemy neer. For *Lycurgus* their founder will give you very good reasons, why he instituted such cruell customes, being neither enemy, nor carried by his hatred, to the unprofitable destruction of the youth of

of the state, but desirous to render these, who were to defend their Country, stout, and of courage above their sufferings. Or suppose *Lycurgus* should say nothing, yet you your selfe know well, that none such taken in warre, did amidst the tortures of the enemy, ever discover any secret of the *Spartanes*; But smiled when they were racked, and strived with their Tormentors who should be first tired.

Anacharsis. Was *Lycurgus* himselfe, *Solon*, in his young daies bred to the Whippe? Or without trialls of his own was he only the author of the Discipline?

Solon. He was very old before he wrote his Lawes, and camethither from Creet: where he had so journed a while, because he heard they had the best Lawes, having *Minus* the Sonne of *Jupiter* for their Lawgiver.

Anacharsis. Why, then, *Solon*, do not you imitate *Lycurgus*, and whippe your Children? An education wise, and worthy of you.

Solon. Because we hold our own native exercises sufficient, and think forraign imitation below us.

Anacharsis. Or rather because you understand, I suppose, how ridiculous 'tis to be whipt naked, and to supplicate with erected hands, without profit either to him that is vvhipt, or to the state. If I come to *Sparta*, therefore, at a time vvhen they discipline, they cannot but forthvvith publicly stone me; for I shall laugh to see them scourged like Theeves, Pilferers, or such like malefactors. For clearly a Citty accustomed to such ridiculous sufferings, in my Judgment should be purged with *Hellebore*.

Solon. Think not, generous Sir, being alone Orator, and solitary, and no repliers present, you have vanquished: you will meet those at *Sparta* who will give probable satisfaction. Since, then, I have made you a just report of our Customes, which you have entertained with no great approbation; Let me not seem unreasonable if I request

request a brief report from you, how you *Scythians* do breed your children, and by what exercises you make them stout and valiant.

Anacharsis. 'Tis but Justice, *Solon*. I will, therefore make you a narration of our *Scythian* Customes; not so glorious perhaps, or gratefull to you as your own: for we are not so valiant as to strike one another on the cheek; yet such as they are you shall hear. Till to morrow, then, if you think fit, let us break off our Discourse; that in private I may the better recollect what you have said, and furnish my memory with what I am to say. Here, then, put we a period to this conference, and depart; For the evening cometh on.

A Discourse of sorrowing for the Dead.

'Tis worthy the Observation, what many, in their sorrow do, and say; and what is said by those that comfort them; how they account some accidents intollerable, both to those that mourn, and to those that are mourned. When (by *Pluto* and *Proserpina*) they not at all understand, whither they be evill, and deplorable, or gratefull, and desiraeable to the sufferers; but make fashion and custome, the rule of their grief. For when any body dies, this is their manner. But first, I will tell you what opinions they hold of Death. Whereby it shall appear upon what grounds they are thus superfluous. The greater part of people, whom the wise call *Idiots*, building their faith upon *Homer*, *Hesiod*, and other Fblers, and making their Poetry their Law, imagine a certain deep place, or hell under ground, large, spacious, darke, and sunlesse; yet so lightsome in appearance, as to represent to them every thing there. In this vault (as one of them

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told me the story) raignes *Jupiters* brother, call'd *Pluto*, honour'd with that stile from the store of Ghosts where with he is enricht; whose forme of Commonwealt, and the life of soules infernall is thus ordered. It fell to him by Division, and Lot, to rule over the Dead: which, as he receives, he binds in unavoidable Chaines; and permits none to return, but some few once in an Age, upon weighty reasons. Through his Countrey run Rivers, great, and terrible from their very Names, called *Cocyrus*, and *Phlegeton*, and the like. And what is yet worse, the entrance to it is the Lake of *Acheron*: which first receives all Commers, and is not to be past, or sayled over without a Ferryman; being for depth not to be waded, and for breadth not to be swumme over. In a word, the Ghosts of Fowles departed cannot fly over it. In the Descent, seated in a Gate of Adamant, sits *Æacus*, the Kings Cousin German, who commands the passage. Neere him lieth a dogge with three heads, of great fiercenesse; who on Arrivers casts a gentie, and peacefull eye; but barks at those who endeavour to escape, and frights them back into their Dungeon. Those that are waded over the Lake are received into a spacious meddow, set with Daffodills; through which glides a stream enemy to remembrance, and for that reason called *Lethe*. For these are the relations of them, who have anciently return'd from thence; *Alceſtis*, and *Protesilaus*, two Thessalonians; *Theseus* also, the Sonne of *Ægeus*, and *Homers* *Flyſſes*; very reverend and credible witnesses: who surely drunk not of the forgetfull Spring, for then they had not remembred such descriptions. *Pluto*, then, and *Proserpina*, as they report, raigne there, and have the whole Dominion of the place. Though they have many Attendants, and Ministers of state, as *Furies*, *Punishments*, *Horrors*, and *Mercury*, (who is not constantly resident) under-rulers also, and Peeres, & two Judges, *Minos*, and *Rhadamanthus*, both of Creet, and Sonnes of *Jupiter*. Who

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when a Competent number of good men, & just, who have lived a life of vertue, are arrived, send them like a Colony into the Elysian fields, there to live a life of felicitie. But wicked men they deliver to the *Furies*, to be conveyed to the region of Malefactours, there to be punished according to their offences. In which place what miseries do they not suffer? tortur'd and burnt, and gnawne by Vultures, and tost upon wheelles, and forced to roll relapsing stones against steep hills. *Tantalus* stands in a Lake, yet is wretchedly in danger to dye with thirst. Others of a middle kind of life (of which there are store) wander in a meddow without bodies, being meere shades, which touch't vanish like smoake. These are nourish't by our sacrifices, and oblations powred on their graves. So that he who hath no friend, or Aliye left on earth, wanders among them famisht, and starved. These dreames have made such strong impressions in some, that when one of their friends dyes, first they put a fare in his mouth, which hee is to give the Ferry-man for his wafrage. And do not first consider whether the money be currant, and will passe below; or whether with Ghosts, an *Attick*, or *Macedonian*, or *Ægina* coyne beare most value; or whether it were not much better to have no fare at all to give. For so being refused by the Ferryman, he may be sent back, and returne to life againe. After this, they wash him, (as if the Infernall marish were not Bath enough for those that come thither) and embalme his body with rich oynments, for the expulsion of ill smells; then crowning him with Orient flowers, they lay him out gloriously apparrelled; lest, perhaps he should take cold by the way, or be seene naked of *Cerberus*. Then follow the howlings of women, teares of acquaintance, percussion of breasts, tearing of haire, cheekes bloudyed, garments rent, and heads sprinkled with dust. So that the living are more to be pittied then the dead. For they many times roll themselves on the floore, and dash

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their heads against the ground, whilst the other, adorn'd and trimm'd, and gloriously crown'd, lyes aloft; and sublimed, like one dress'd for a triumph. Lastly, his mother, and father, surrounded with their kindred, goe before him, to whom turning sometimes (you must imagine him to be some gallant young man, for the greater solemnity of the play) they utter abortive, senselesse sounds, to which the dead party would make answer, were he able to speake. For his father, drawing out every word vwith interruptions, and sighes, thus bespeakes him. My deare sonne, thou art lost, dead, and before thy time snatcht from mee; leaving mee alone, solitary vvretch: Thou vvast neither married, nor hadst children, not practised to the Camp, or plough, or arrived to thy old age; never more, my child, shalt thou feast, be amorous, or drunke againe vvith thy companions. Such and the like complaints he povvres forth, out of an opinion that his sonne after death needs, and desires such things, but is denyed the fruition. But vvhy mention I such trifles? How many are there, vvho at such funeralls doe sacrifice his horses, concubines, and butlers, and burne, and bury his robes, and cloathes of ornament, vvith the deceased party, as if hee vvere to use, or enjoy them belovv? Nowv the old man, vvho thus laments, speakes not this, and much more, nor is thus tragicall vvith reflection on his son, (For hee knowes he cannot heare him, though hee should cry as loud as *Stentor*) or on himselfe, for then his bare inward thought, and contemplation, vvare sufficient vvithout a voyce. For no man needs to be clamorous to himselfe. It remaines, then, that he acts this distemper for the spectators takes, since he neither knowes vvhat hath befallne his sonne, nor vvhere he is, nor vvell examined the course and state of his life. For, then, he could not reckon his departure hence among calamities. Well, therefore, might his son, having obtained leave of *Aeacus*, and hell, to raise his head a while out from his dungeon, for the quieting

quieting of his distracted father, say thus to him, Forlorne man, what meane thy clamours? Why dost thou trouble mee? cease to teare thy haire, and to rent thy face. Why art thou so injurious to call mee miserable, and unfortunate, who am much better, and happier then thou? Is it, thinkst thou, any calamity to mee, that I am not arrived at thy decrepit age, or have not a bald head, vvrinkled face, crumpt backe, and slack knees, or am not wither'd, and decay'd by so many *Triacades*, and *Olympiades* of time, or betray not my follies before so many vvitnesses? Fond man, What canst thou call desirable in life, which wee shall not afterwards enjoy? perchance thou wilt say delicious potations, feasts, rich garments, and the pleasures of *Venus*; whose denials thou fearest are my misfortunes. Dost thou not underst and how much better 'tis not to thirst, then to drinke? or not to be hungry, then to eate? or not to be cold, then richly cloathed? Since, then, I perceivethee ignorant, I will truly teach thee how to grieve. Begin thy Lamentations againe, and say, My vvretched child, never more shalt thou thirst, never more shalt thou hunger, never more shalt thou freeze. Thou art lost, unhappy boy, and hast escaped diseases, needest not hereafter feare feavers, enemies, or Tyrants: Love shall no more torment, nor venery temptthee; nor shalt thou twice or thrice a day consume thy selfe. O calamity! Thou shalt not be scorn'd, when thou art old, nor thy sight be thought troublesome to young men. Shouldest thou, O my father, say thus, would not these complaints seeme much truer, and more ridiculous then the other? Be not, therefore, troubled at the consideration of our night, and great darknesse; nor imagine mee stifled when I am shut up in my tombe. But thinke rather, that my eyes being perisht, and burnt (if yet you have burnt mee) need neither darknesse, nor light to see by. But suppose you rowne private complaints reasonable, how am I better'd by your howlings, or by so many brests, as it were musically

cally stricke, or by the immoderate Lamentations of so many women? why doe you lay a stone strowed with Garlands on my grave? or to what end do you powre wine upon mee? Do you thinke 'twill distill to us, and soke through to Hell? As for your funerall sacrifices, you your selves, I suppose, plainly see that the most pretious part, which is intended for us, is carried up in smoke to heaven, and profits not us below. Nothing remaines but dust altogether unusefull, unlesse you thinke wee can eat Ashes. *Pluto's* Kingdome is not so barren, or unfruitfull, nor are we so voyd of Daffodils, as to translate your meales hither. I sware, therefore, by *Tisiphone*, I have had a longing desire to exclaime against your Actions, and speeches, but was hindred by the winding sheet, and wooll wherewith you stopt my utterance: He made an end, and then death clos'd his eyes. But for *Jove's* sake tell mee, should one departed returne, and leaning on his elbow speak thus, would you not thinke he spoke reason? yet these senselesse people do both howle themselves, and hire some Sophister, whose trade is lamentation; who mustering up many old calamities, is imploy'd as the leader, and captaine of the franticke solemnitie, and where he begins, they follow, and make up the ridiculous consort. Their lamentations have all one manner of folly; But severall Nations have severall manners of funerall. The *Greekes* burne their dead; the *Persians* bury them; the *Indians* anoint them with Lard; the *Scythians* eat them; the *Egyptians* salt and powder them: where I have seene a dead body well dried, and season'd set at meale, and made a guest. Nor is it un-usuall with an *Egyptian*, when he lacks mony to supply his wants, to pawning his father, or brother for a time. For as for tombes, Pyramides, Pillars, and fading Epitaphs, are they not superfluous, and childish? Others ordaine funerall Games, and make Orations at Sepulchers. As if they pleaded, or gave testimonials of their dead friends to

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the infernall Judges. After all comes in the funerall supper; to which are invited the deceased persons friends, who comfort his parents, and perswade them to eate. To which they are not unwillingly compell'd, having felt the famine of three dayes before. How long, say they, will you bewaile your deare losse? Trouble not his happy Ghost any longer with your complaints. Or if you be obstinately resolved to mourne, you are therefore not to starve your selfe, that you may be able to hold out with the greatnesse of your sorrow. Then for a Conclusion, they all repeat these two verses of *Homer*;

For bright bayr'd Niobe remembred meat :

And,

The Hungry Greekes banisht their cares with meat.

Whereupon they fall to; but bashfully at first, out of their feare, after the death of their dearest friends, to betray any humane disturbance. Many things more ridiculous then these may hee observe, who markes what is done at mournings, since most people thinke death the greatest of evils.

Hercules of Gaul, or a Discourse of Eloquence.

THE *Gauls* in their Language call *Hercules Ogmius*, and paint the God in a strange figure; extreemly old, and decrepit, bald before, his haire, which remaines, white, his skinne wrinkled, and burnt into a deep tawnie, like aged saylers: you would take him for *Charon*, or some infernall *Iapetus*; and would guesse him to be any thing sooner then *Hercules*. Yet in this unlikely shape he weares the ensignes of *Hercules*; a Lyons skinne about his shoul-

ders,

ders, A massie clubbe in his right hand; a quiver at his backe, and a bent bow in his left hand, like an out-right *Hercules*. I thought at first they had drawne him thus preposterous out of contempt of the *Grecian* Gods; and by this uncouth picture meant to take revenge of him, for his ancient entrance into their Country, and the prey's he tooke, when in search of *Geryons* heards, he over-ran many western Nations. But I have not yet told you the greatest paradoxe of the picture. This aged *Hercules* drawes a vast multitude of people tyed by the eares with chaines, which are slender wires, made of gold, and amber, like to our most orient bracelets. Yet though they be captived by such feeble threds, they neither labour to escape, though they easily might, nor offer to make resistance, nor hang back, or struggle with their leader, but follow him with pleased, cheerfull, and applauding countenances; all striving to make haste, and slackning the cords out of their desire of prevention, and expressing some unwillingnesse to be releast. It shall not be troublesome to mee to describe to you what to mee seemed most absurd. The painter, wanting a place where to fasten the ends of his wires, having fill'd his right hand with a clubbe, his left with a bow, bored a hole through the tip of his tongue, at which hee drew them linkt; the God turning himselfe, and smiling on them. Long stood I fixt in the contemplation, wonder, doubt, and indignation of the peece. till a certaine *Gaul*, who stood neere mee, not ignorant of our learning, as hee well show'd by his exact pronuntiation of *Greece*, whereby I tooke him to be some Philosopher of that Country, said, Stranger, I will unriddle the picture to you, for it seemes to have cast you into a deep astonishment. Wee *Gauls* doe not, like you *Grecians*, ascribe eloquence to *Mercury*, but to *Hercules*, who was much the stronger. Nor let it be your wonder that you see him painted old, since eloquence of all things else shoves its power most in age. If your Poets

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say true: that,

*In younger minds do mists and clouds arise,
But the discourses of old age are wise.*

Thus hony was said to drop from your *Nestor's* tongue; and the *Trojan* Oratours to utter fragrant flowers; that is, if I mistake not, to speake in a muscull voyce. Nor are you to marvaile that this old *Hercules*, the embleme of eloquence, drawes men tyed by the eares to his tongue, knowing the neare Alliance betweene them. Nor ought it to be his reproach, that you see his tongue bored; for I have learned, said hee, from your Comedies, which I yet remember;

*That men, in speaking verst,
Have tongues bore'd through, and pierc't.*

Briefly, wee hold that *Hercules* perform'd all his labours by Rhetoricke; and being a wise man, subdued Countries meerly by his perswasions: whose darts were sharpe, well aymed, quick speeches, which pierced the hearers soules, such speeches as you call winged. Thus said the *Gaul*. Whereupon I walking off, consider'd with my selfe, whether it would become a man of my yeares, who had long since abandoned the profession, againe to submit my selfe to the judgement of so many censurers: when opportunely the remembrance of the picture gave mee encouragement. For till then I was jealous, lest you should thinke my course of life childish, and too youthfull for my Age; or lest some Schoole boy should apply that piece of *Homer* to mee, and say,

*Thy strength is vanisht, Age hath made thee slow,
Thy servants spent, thy horses are growne slow,*

Alluding by that scoffe to my feet. But as often as I remember the old *Hercules*, I am prepared for any imployment; nor blush at my profession, though I be as antique

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as the picture. Fare well, then, my strength, activity, shape, and all other goods of the body. And let *Cupid*, if he please, seeing mee with this white chinne, fly by mee with his glittering wings, more swift then Eagles. It shall not trouble *Hippocides*. For now is the time for mee to grow young, and vigorous againe, and to flourish in elocution, and to draw as many by the eares, and ayme as many darts as 'tis possible; since I am fearlesse that thereby my quiver will be exhausted. You see the refreshments of my old age; who thus adventure to launch forth my ship which hath layne long in the Docke, and to commit her once more rigged to the mercy of the sea. Swell my sayles prosperously, O yee Gods, who have so much need of friendly & auspicious windes. Wich if you vouchafe mee, let another applye that other peece of Homer to mee,

See what strong nerves looke through his aged raggs.

The Ship, or, a Discourse of Wishes.

The Speakers, Lycinus, Timolaus, Samippus, and Adimantus.

Lycinus. **D**Id I not say a corrupted carkasse cast out would sooner scape Vultures, then a strange sight *Timolaus*, though hee were to run him selfe breathlesse to *Corinth*? How came you to be such a lover of shoves, and so indefatigably inflamed with them?

Timolaus. How should I imploy my leisure, *Lycinus*, when I heard of a great shippe, beyond the ordinary burden, landed in our port; especially one of those Carickes which transportes Corne from *Aegypt* into *Italy*? I beleve you and *Samippus* had no other motive for your comming hither, but the spectacle.

Lycinus.

Lycinus. *Adimantus* the *Myrrhinusian* came with us too, but is lost in the Crowde of Spectators, I know not how. Hee accompanied us to the shippe, & ascended with us. for if I mistake not, you *Samippus* went before, *Adimantus* followed you, and I him, holding him with both my handes, Till he barefoote guided mee shodde up the ladder, and then I saw him no more either in the ship, or below after our descent.

Samippus. Doe you not remember, *Lycinus*, that he left us when the handsome boy arrayd in pure white, whose haire equally divided on his forehead was tyed behind, came forth of the Cabbin? If I know *Adimantus* well, at sight of the faire spectacle hee bid farewell to the *Aegyptian* Ship-wright, who showed us the Roomes, and after his old fashion stood still, and wept: for his amorous nature makes him very prone to teares.

Lycinus. Methought, *Samippus*, the boy was not so ravishingly handsome, as to cast *Adimantus* into an astonishment; who is courted at *Athens* by so many young men, beautifull, nobly borne, fluent of speech, practiced in Games, and to whom teares are no disparagement. For besides the swarthinesse of his complexion, he had prominent lippes, small legges, a loose, continued, running speech, which was *Greeke*, indeed, but pronounced after the manner of his Country, in an ill sound, and Tone. His haire, and locks woven behind, show'd him to bee a slave.

Timolaus. Their haire, *Lycinus*, is a signe of nobility among the *Aegyptians*, which all mens children of Quality weare brayded, till their age of maturity. So our Auntstoors of *Pallene*, when old, cherish't long haire, which they wound up in a caule, stuck with golden Grasshoppers.

Samippus. You doe well, *Timolaus*, to bring to our remembrance the writings of *Thucydides*, who in his Preface to his *Ionians*, when with others they were transplan-

ted into Colonyes, speakes of our ancient luxury.

Timolaus. I now remember, *Samippus*, *Adimantus* left us when wee stood so long by the mast, numbring the hides layd in heapes, and admiring the saylers running up the Tackling, and downe againe, safely holding by the sayle yard.

Samippus. You say true, what then shall wee doe, stay heere, and expect him? or shall I goe backe againe to the shippe?

Timolaus. Rather let us goe on. For 'tis likely he is past by, and return'd into the City after he could not finde us. If hee be not, he knowes the way; nor if we leave him behind is there danger of his losse.

Lycinus. But consider whether wee may with civility depart and leave our friend; yet if you like the motion, *Samippus*, let us goe on.

Samippus. You have my consent, if the Schoole of exercise be yet open. But among other Discourses, doe you remember what large Descriptions the wright made of his shippe? which hee said was an hundred and twenty Cubits in length, the fourth part of that in bredth, from the Decke to the lowest Bottome, where the pumpe stands, twenty nine cubitts. Hee told us also the length of the mast, the greatnesse of the yard it bore, and the vastnesse of the cable whereto 'twas fastned. How the Sterne rising in an insensible bent had a golden goose for an ensigne, and the forcastle equally prominent, and standing out at the other end bore on each side the Goddess *Isis*, who gave name to the *Carricke*. The other trimmings, pictures, flame colourd sayles, Anchors, Capstalls, Rudders, and Cabbins next the Sterne, much provok't my admiration. Then the multitude of saylers, which might be compared to an Army. Then 'twas said to carry as much corne as would serve all the Inhabitants of *Attica* a yeare for food. And all this prodigious bulke is ruled by a litle dwarfish old man, who steeres and wields it with

a slender pole. One shew'd him to mee, a bald curl'd fellow, his name is *Heron*.

Timolaus. A rare man in his Art, as they report who say'd with him, and a better seaman then *Proteus*. You have heard by what accident the shippe was driven hither, what they suffer'd in passage, and how they were preserved by a starre.

Lycinus. Wee have not, *Timolaus*, but vvould gladly heare.

Timolaus. I had the relation from the Master, a courteous man, and of civill behaviour, vvho told mee that after they had hoysed sayles from *Pharos*, they vvere vvith easie gales in seven dayes brought in sight of *Acamas*, at vvhat time they were crost vvith a west vvind, vvwhich carryed them as farre as *Sidon*. From vvhence in great tempest they vvere driven in ten dayes through those straights upon the *Chelidonian* Ilands, vvhere they almost suffer'd vvrack. I knowv by my ovvne experience, and presage by those Ilands the roughnesse of that Coast, especially made tempestuous by the South, and South-vest vvindes. For there the *Pamphilian* Sea dividing from the *Lycian*, and the floods meeting severall vvayes, and breaking themselves against the *Promontory*, vvwhich consists of sharpe, broken rockes, made craggy by the vvaves, swell into terrible billovvves, vvwhich make a dismall roare, and rise sometimes above the height of their steepe rockes. Hither, hee said, they vvere driven in a darke night. At length the Gods, compassionate to their cries, revealed a fire to them from *Lycia*, by vvwhich they knewv the place. For a starre, one of the tvvins, sate upon their top saile, and by a left hand course directed the vessell againe into the Sea, just ready to dash against the steepe cliffe. From thence, having once strayed from their right course, sayling through the Arches, the seventieth day after their departure from *Aegypt*, by Easterly side vvinds they vvere yesterday driven into the *Pyraum*; and cast

thus lov'd : who, had they left *Creet* on the right hand, and sailed above *Malea*, had by this time been in *Italy*.

Lycinus. By *Jupiter*, *Heron* shew'd himselfe a most admirable pilot, and equall to *Nereus*, to wander thus from his course. But see, is not that *Adimantus*?

Timolau. 'Tis hee. Lets call him. *Adimantus*, you *Myrrhynusian*, *Strobichus* sonne.

Lycinus. He is one of the two, either angry with us, or deafe. It can be no other but *Adimantus*. I know him by his clothes, and gate, and close notching : lets swifter our pace, and overtake him. If wee had not taken hold of your cloake, and stopt you, *Adimantus*, you would never have heard us : you seeme to be in a contemplation, and dumpe, and carry some magnificent designe in your countenance.

Adimantus. 'Tis not dangerous, *Lycinus*, but a certaine unusuall contemplation, which seised on mee by the way, and made mee not heare you, whilst my sense was call'd away by my consideration.

Lycinus. What was it? feare not to acquaint us; unlesse it be such a secret, as is not to be utter'd. You know wee are sworn friends, and have learnt to conceale.

Adimantus. I shall blush to tell you; so childish will my thoughts appeare to you.

Lycinus. Is love their object? you may safely admit us to your mysteries, who are initiated with the same bright Taper.

Adimantus. No such matter, Sir, But I was shaping to my selfe great fortunes; which others, perhaps, stile empty happinesse; and when I was in the height of my wealth, and pleasures you avoke mee.

Lycinus. According to the common proverbe, then, we are to cry halfe *Mercury*, or *Booty*, and you are to produce your riches. For 'tis but Justice that wee who are your friends should share in your felicity.

Adimantus. As soon then, as we were ascended the ship, &

I had safely got you up, *Lycinus*, you all forsooke mee, and left mee measuring the greatnesse of the Anchor; I neverthelesse tooke a survey of all things, and askt one of the Marriners, what revenue the shippe might one yeare with another bring the master of it : who said in the least computation twelve Atticke Talents. At my returne, therefore, I thus discourst with my selfe. Would some God make this shippe mine, how happy should I bee? being enabled to oblige my friends, to sayle sometimes my selfe, sometimes to send forth my servants? with the twelve Talents would I build a Pallace of the best situation, a little beyond the painted pallace by *Ilissus*, and forsake my fathers house; I would buy servants also, rich apparell, coaches, and horses. In this speculation mee, thought I say'd, was proclaymed happy by those in the shippe, revered by the saylers, and almost thought a Prince; when as I was setting things in order in the ship, and beholding the port a farre off, you, *Lycinus*, wrackt my whole treasure, and overwhelmed my Barke, carryed by the prosperous gales of my Imagination and wishes.

Lycinus. You were best carry mee, therefore, before the Admirall, for a pyrate, or Drowner, or one that hath committed a Land wracke in the way betweene the Haven and the City. In the meane time see how I will comfort you for your losses. Fayne to your selfe the possession, if you please, of five shippes, fairer and greater then the *Aegyptian*, and, which is yet more, impossible to be wrackt; Let them yearly make five returnes, and voyages from *Agypt* with wheat, you plainly show fortunate, Sir, how insolent your behaviour would be. Who being but the Master of one Imaginary ship you refused to heare us, when wee cryed after you; if you had five such weather prooffe, you would not, I believe, vouchsafe to looke upon your friends. Proceed you then, wealthy Sir, in your navigation : wee will sit in the port, and aske those who sayle from *Agypt*, or *Italy*, if they saw the

the *Isis*, *Adimantus* great shippe.

Adimantus. See now whether my feare to reveale my thoughts were not reasonable; knowing you would convert my wishes to derision, and Satyre: whilest you goe backe, therefore, I will stay here in my shippe, and proceed in my navigation; for 'tis much better to converse with saylers, then to endure your flouts.

Lycinus. It must not bee; wee will shippe our selves with you.

Adimantus. Ile ascend first, and draw up the ladder.

Lycinus. We will swimme after. For you must not think to enjoy great carrickes, which you neither bought, nor built, and that wee cannot also petition the Gods to enable us to swimme many leagues untired. When not long since wee row'd over to *Agina* in a small boat, and gave groats a piece for our fare, you disdain'd not our company in the passage; yet now you scorne to admit us, and threaten to draw up the ladder: you are growne haughty, *Adimantus*, and have forgot your selfe; nor know what Master of a shippe you are, but are exalted with your pallace built in the most eminent place of the Citty, and with the multitude of your followers. For *Isis* sake, therefore, at your next returne from *Agypt*, remember to bring us some fine *Nile* pickles, or perfumes from *Canopus*, or an *Ibis* from *Memphis*, or, if your shippe be able, one of the *Pyramids*.

Timolaus. Enough, *Lycinus*, you have made *Adimantus* blush, and have overwhelmed his ship with laughter, which begins to leake, and can no longer hold out water. Since then there is a good space to the Citty, let us divide the way into foure parts, and assigning every man his reach, let us severally put up our wishes to the Gods. So shall wee not perceive the tediousnesse of the vvalke, but recreate our selves like men fallen into a pleasant dreame, which shall make us as happy as wee please. For it shall be in every mans povver to put measure to

his

his wish; since the Gods are able to accomplish things in their owne nature incredible. The thing most considerable herein will be the discovery how every man will employ his riches, and wish, and how he will alter with his fortunes.

Samippus. I obey your faire proposall, *Timolaus*, and will in my turne wish as I thinke fit. *Adimantus* consent, I believe, is not to be askt, vvhich hath one foot in his ship already, and *Lycinus* cannot refuse.

Lycinus. Make vvee, then, our wishes, if you please. I will not hinder the common fortune.

Adimantus. Who shall begin?

Lycinus. You *Adimantus*, and next to you *Samippus*, then *Timolaus*. I will begin my wish a little before vvee arrive at *Dipylon*, at our entrance upon the last halfe furlong, vvhich I will briefly runne over.

Adimantus. I, then, will not forsake my shippe; but, if you please, will amplifie my wish, and be *Mercury* the God of Gaine, propitious to us all. I would have the shippe, then, and all things in it, the Merchandise, Merchants, women, saylers, and whatsoever else is of desirable possession, mine.

Samippus. You forget one thing in the shippe.

Adimantus. You meane the long hayr'd boy, *Samippus*; I would have him mine too. Next, I desire that all the Graynes of Corne there might be minted into gold coyne, and made so many *Darickes*.

Lycinus. 'Twould sinke your shippe, *Adimantus*. For Wheat, and Gold are not of equall weight.

Adimantus. Be not envious, *Lycinus*. But when 'tis your turne to wish, transforme, if you please, the mountaine *Parnes* into gold, I'll not repine.

Lycinus. I onely spoke with reflection on your safety; lest you should all perish with your gold; vvhich were no great losse. But your handsome boy, unable to swim, would be shipvrackt too.

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Timolaus.

Timolaus. Feare not *Lycinus*, some Dolphin would convey him on his back to shoare. For can you imagine a musician so preserved, in recompence of his harmony, or a dead youth transported by a Dolphin to *Isthmus*, and yet *Adimantus* new servant to want an amorous fish?

Adimantus. You have learn't from *Lycinus*, *Timolaus*, to mocke mee; though you be the Author of the proposall.

Timolaus. With more reasonably, then. As to finde treasure under your bed, whose conveyance from the ship to the City might put you to no trouble.

Adimantus. You say well. I would have digged up from under the stone *Mercury* in my hall as much wealth as should arise to a thousand baskets of minted gold. Then (as *Hesiod* prescribes) would I presently have variety of magnificent Pallaces, and buy all the Countries about the City, *Isthmus* also, *Delphos*, and *Eleusine*, all the Sea coast, and regions bordering upon *Isthmus*; which should be for my places of game, when I made my progresse into those parts, and to the plains of *Sicyonia*. Briefly, all the well wooded, water'd, and fruitfull places of *Greece* should in short time be mine. The dishes wherein I ate should be of massie gold; my bowles not slight, like those of *Echechrates*, but should severally weigh two talents.

Lycinus. How then should your Cup-bearer deliver to you such heavie Bowles filled? or how could you receive from him, not a Cup, but a weight equall to that of *Sisyphus*?

Adimantus. Good Sir, disturbe not my wish. I will have Tables, Beddes, and, if you talke, wayters of gold.

Lycinus. Take heed, lest, like *Midas*, your bread and wine become Gold, and lest you miserably perish by your Treasure, and dye of a wealthy hunger.

Adimantus. Order your wishes better, *Lycinus*, when when it comes to your course to ask. I would to all this, have purple Robes, most delicate fare, sleepes of pleasure,

sure; be saluted, and petitioned by my friends, revered & adored of all: some should every morning early walke up and downe before my doore, among which I would especially have *Cleanetus*, and *Democrates*. At whose approaches, and offers to enter, seven barbarous, biggboned porters should clappe the Gate in their face, as they doe now to others. When I pleased to submit my selfe, like the Sun to bee seen, upon some I would not vouchsafe to dart a looke. But to a poor man, or such a one as I was before, bee affable, bid him wash, and come to supper. Rich men should hang themselves when they saw my Chariotts, Horses, beautifull Pages, to the number of two thousand, fairest chosen out of all ages. Then my meales served in gold plate, (for Silver is base and below mee) my sawces, and oyles from *Spaine*, my wines from *Italy*; my hony native, and untryed; my provision, as pigges, hares, and variety of fowles, from all places; my Pheasants from *Colchis*, Peacocks from *India*, Turkies from *Numidia*. Then, my purveyours of all thole should bee Sophisters, well studyed in Luxury and Sauces. When I take the bowle to drinke to any body, Hee who pledged mee should beare away the Cup. They who are now rich, compared to mee should be so many *Iruf's*, and beggars. *Dionicius* should no more in ostentation show his silver Dishes, and Goblets, seeing my Groomes imploy as much silver in daily use. My expenses upon the City should be these. Upon a Cittizen I would monthly bestow an hundred Drachmes; upon a Sojourner fifty: for the publique ornament I would build Theaters, and Bathes, and bring the Sea as farre as *Dipylum*, where I would make a Haven, and to which I would cut a passage large enough for my shippe to sayle in, and to be seene from the *Keramicke*. As for you, my friends, I would command My Steward to measure to *Samippus* twenty bushels of stampt gold. To *Timolaus* five pecks. To *Lycinus* one, and that strik't, because he is a talker, and flouts my wishes. And

this is the life I would lead; I would be above measure rich, live delicately, and enjoy pleasures of all sorts. I have said: *Mercury* accomplish my desires.

Lycinus. Doe you know, *Adimantus*, by what a slender webbe your God of riches hangs; which if once broken all your great fortunes will vanish, and your treasures will be transformed into coales?

Adimantus. How meane you, *Lycinus*?

Lycinus. That tis doubtfull how long you shall enjoy your wealth. For who knowes when you sit downe at your golden table; but that while you stretch out your hand to taste your *Numidian* Peacocke, or *Turkie*, you may breath out your wretched soule, and leave all your riches to Vultures, and Ravens? Shall I reckon to you some dead before they could possesse their wealth? others impoverish't alive by some God that envyed their estate? Have you not heard how *Cræsus*, and *Polycrates*, who were much richer then you, fell in an instant from their great wealth? But to omit those, can you thinke your selfe of a constant and an eternall health? See you not how many rich men are miserably tortured vvith diseases, and paines? some not able to goe; others blinde, or vext vvith secret fitches vvithin? Should you be silent, yet I knowv you vvould not accept your vvish doubled, and feele rich *Phanomachus* cramps, or be so vvomanish as he. I forbear to reckon the Ambushes, and treasons layd for your vvealth, besides the danger of theeves, and slaughterers, and hatred of the multitude. Doe you yet perceive of vvhat mischiefes your Treasure is the cause?

Adimantus. Still you are my opposer, *Lycinus*. I vvill, therefore recall my peck of gold, since you thus thvvat my vvishes.

Lycinus. You doe like most rich men, to revcke your promise. Propose you your wish, *Samippus*.

Samippus. I being an *Arcadian*, In land man of *Mantineia*, as you know, desire not a shippe, which to show to my Country

Country-men were impossible. Nor will I draw downe the Gods to such poore petitions, as to aske a certain measure of Treasure, or Gold, since all things, even those which seeme most difficult, are possible to them, and since the Law made by *Timolaus* gives power to aske all things of them, who will deny nothing; my wish is to be a King. Not such a one as was *Alexander*, the sonne of *Philippe*, or *Ptolemy*, or *Mithridates*, or one that raignes in a kingdome lest him by his father. But I vvould begin my Empire from robbery; in which course I would have some thirty faithfull, resolute companions, and associates. Shortly after should come in to us successively three hundred, then a thousand, not long after ten thousand, till at last wee made up an Army of fifty thousand foote, beside five thousand horse. Then would I by comon suffrage be prefer'd, and cholen Generall, as fittest to lead men, and manage affaires. That it might bee my excellency above other Kingsto be prefer'd for my vertue, to rule an army; and conquer, not succeed in an hereditary Kingdome. For that were a felicity like *Adimantus* Treasure; and would carry much lesse satisfaction, then to be the author, and contriver of my ovvne grea:nesse.

Lycinus. You have ask't no trifle, *Samippus*, but the height of felicity, in vvishing to governe such an Army, and to be held the vvorthiest of fifty thousand. I thought *Mantineia* could not have bred such an admirable Prince, and Captaine. But proceed in your Empire, and lead on your Souldiers, and set your Horse and Foote Troops in Array. I vvould faine knowv vvwhether such numerous Regiments march out of *Arcadia*, or against what miserable people you intend your first expedition.

Samippus. I would tell you, *Lycinus*, did I not rather desire you would march vvith us. I vvill make you Colonnell of five thousand Horse.

Lycinus. I thanke you for the honour, most mighty Prince, and, after the *Persian* manner, do prostrately adore

you with my hands behind mee, and do reverence your erected *Tiara*, and Crowne. But desire you to cast the Imployment on some man more valiant. For I am utterly unskil'd in riding, and 'till this day never backt horse. Nor can I but feare, lest at sound of the Trumpetter, falling off, I should be trampled in the tumult; or lest, if my courser be fiery, taking the bridle betweene his teeth, he should carry me into the midst of the enemy: so that to sit him, & raine him in, 'twill be necessary I be lock't to the saddle.

Adimantus. Let mee, then, *Samippus*, lead your horse Troopes, and let *Lycinus* command your right wing of Foot. For I deserve the highest imployment from you, to whom I gave so many bushels of gold coyned.

Samippus. Let us first aske the Horse-men, *Adimantus*, whether they will accept you for their Commander. Fellow-souldiers, let them who approve *Adimantus* for their Colonell hold up their hand. You have their generall consent, *Adimantus*. Bee you, then, over the Horse, *Lycinus* over the right wing, *Timolaus* shall command the left. I will keepe in the midst, after the manner of the *Persian* Kings, when they intend to assemble their Counsellours. Make wee, then, our first march over the mountaines to *Corinth*, and King *Jupiter* assist us. After we have subdued all the parts of *Greece* (for none will dare to oppose their Armes against such numerous forces, but wee shall conquer without toyle) let us shippe our Men and Horse, (Store of victuals, and shipping, and all things else lye prepared at *Cenchrea*) and let us sayle through the Arches into *Ionia*. And having there Sacrificed to *Diana*, and taken their undefended Citties, and placed Governours in them, let us march into *Syria*, through *Caria*, *Lycia*, *Pamphylia*, the *Pisidians*, and the Maritime and mountainous parts of *Cilicia*, till we come to *Euphrates*.

Lycinus. If please you, Invincible Prince, leave mee Prefect of *Greece*. For I am timorous, and would not willingly goe farre from home, for I perceive you mean

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to invade the *Armenians*, and *Parthians* too, Nations warlike, and skilfull Archers. Bestow your right wing, therefore, on some other, and make mee some *Antipater* of *Greece*, lest leading your regiment to *Susa* and *Bactra*, I be slaine with a Dart, or run through in some place where I am dilarmed.

Samippus. You put your selfe out of the roll, like a Coward, *Lycinus*, and by the Law are to loose your head for breaking order. Since, then, wee are now at *Euphrates*, and the river hath a bridge; and the Countries behinde us, which wee have past through, are secured, and have accepted Governours of my Imposition upon them severally; since also some of our Troopes are dispatcht to the conquest of *Phœnicia*, *Palæstine*, and *Ægypt*, passe you over first, *Lycinus*, with your wing, I'll follow, next after mee *Timolaus*, doe you *Adimantus* in the reare convey over your horse forces. You see through our whole march through *Mesopotamia*, wee have met with no enemy, but the Inhabitants have voluntarily surrendred both themselves and their forts. Wee no sooner approach *Babylon*, but are unexpectedly received within the walls, and put in possession of the City; the King making his Rendezvous at *Ctesiphon* hath heard of our Incurfion; passing on from thence unto *Seleucia*, hee enlarges his preparations, and preffeth more Horsemen, Archers, and Slingers. Our Spies compute him about an hundred thousand strong, of which twenty thousand hurle darts on horsebacke: nor is the *Armenian* yet come in, nor the borderers upon the *Caspian* sea, nor the *Bactrians*, but the neighbouring Troopes onely, and Suburbs of the Kingdome. So easily hath hee levied a vast Army. 'Tis time, therefore, to consider what we have to doe.

Adimantus. My counsell is to dispatch our Foot Companies to *Ctesiphon*; and our Horse Troopes to stay here to guard *Babylon*.

Samippus. The neerenesse of the danger makes you a coward,

coward, *Adimantus*, what is your opinion *Timolaus*.

Timolaus. To march against the enemy with our whole Army, and not to give them leisure to encrease their strength, by the new Forces which from all places are comming in, but to give them an onset by the way.

Samippus. 'Tis well advised: What thinke you *Lycinus*?

Lycinus. My counsell is, that tired with walking this morning downe to the *Pyraum*, and now thirty furlongs backe againe, the Sunne also now at noone being hottest, we repose our selves among those olive trees, and sit downe upon this engraven pillar. Afterwards that wee rise up and waike on to the City.

Samippus. Doe you take your selfe to be at *Athens*, *Lycinus*, when you are sitting in a Councell of warre, in the plaines before the walls of *Babylon*?

Lycinus. Your pardon, Sir, I thought you in your wits, But I see you are beside them.

Samippus. March wee on, then, and show your selves undaunted with perils, nor betray the courage of your Ancestors. You see your enemy in present Array. Let the word be *Enyalius*. At the sound of the Trumper, rush on with a shout, clash Speares with shields, and joyne battle with the enemy; Get within their Darts, that wee may avoid their strokes, taking from them their just space and ayme: and since wee now fight hand to hand, *Timolaus*, and his left wing hath put the *Medes* their Encounterers to flight. The battle about mee is yet equall, for it consists of *Persians*, and the King is among them. The whole Force of the *Barbarian* Horse is turned upon the right wing. Behave you, therefore, your selfe stoutly, *Lycinus*, and encourage those about you to withstand the Impression.

Lycinus. O dire misfortune! All the Horsemen make their assault upon mee, and I am left alone to encounter them. My best course is, since they enforce mee, to run

away

away to the fencing schoole, and leave you here in the Skirmish.

Samippus. By no meanes. You have in part vanquish't them. I, as you see, am to enter combate with the King, who challengeth mee, and to refuse him were dishonourable.

Lycinus. By *Jupiter*, you will presently be wounded by him; For 'tis very Princely to receive wounds in a Duell for a Kingdome.

Samippus. You say true. I have received a slight wound, but in no open place of my body, which shall hereafter betray any deform'd scarre. But do you see how upon rencounter I have with one thrust of my speare pierced both him and his horse? Next cutting off his head, and taking off his Crowne, how I am saluted King, and publicly adored? From the *Barbarians* I expect adoration, over whom I will rule by the *Gracian* Lawes; and be stiled one Emperour of both. Afterwards, imagine how many Cities I will build to my name; how many I will demolish, and take by force, if they contemne my Government. But my chiefe persecution shall fall on rich *Cydias*; who being my neighbour, dispossess me of my field, and by degrees encroacht upon my borders.

Lycinus. Finish your warres, *Samippus*, 'tis now time after such great Conquests to celebrate your victories at *Babylon* with a feast, (For your Empire, I believe, hath extended beyond your furlong) and that *Timolaus* take his turne, and wish what he please.

Samippus. But how like you my wishes *Lycinus*?

Lycinus. As much more laborious, (most admired Prince) and troublesome then *Adimantus* wishes. Since hee desired only a life of pleasure, and to entertaine his friends with two Talent Goblets. But you were hurt in a Duel, and were cast into feares, and anxieties night and day; And were not only surrounded with Affrightments from your enemies, but with a thousand Dome-

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sticke Treasons: Besides the envy, hatred, and flatteryes of those with whom you converse. Among whom you had not a true friend, but all their affections were dissembled, and acted; out of hope, or feare. The fruition of your very dreames was not pleasant. Only you had Glory, purple garments, embroyder'd with Gold, a white fillett about your head, and a guard to goe before you. The rest is toyle insupportable, joyn'd with much anguish. For you are to entertaine Embassadors from the enemy, or to sit in judicature, or to publish Edicts to your Subjects. Then some Nation rebels; or some Forrayne invasions are made upon your Empire. So that your feares, and suspicions are perpetuall. And you appeare happier to all men then to your selfe. Can that condition be noble, wherein you feele the same sicknesse as peasants doe? nor doth a feaver distinguish you as a King; nor death feare your Guards; but making what accesles to you, it pleaseth, carries you away lamenting, without any reverence to your Crowne? Whilest you falling from your height, and snatched from your Throne, and going the common way of men, and made equall to the vulgar, by being lost among the heard of the departed, leave behind you upon earth onely a high Tombe, or exalted Pillar, or Pyramide rising in equall angles, as so many late, and insensible honours. The Statues, and Temples, which flattering Citties raise to you, your great name also perish all by degrees, and dye neglected. Or if they be of any long continuance, what fruition can they afford to one sencelesse of them? You see, then, what feares, perplexities, and toyles befall you alive; and what shall befall you after death. 'Tis now your turne to wish, *Timolaus*, see you aske discretelyer then these two; as it becomes a prudent man, and one acquainted with affaires.

Timolaus. Judge you, then, *Lycinus*, what is faulty in my wish, and what to be corrected. I desire not gold, or Treasure, or sacks of Coyne, or Kingdomes, and

Warres,

Warres, and Affrights of Empire, which you deservedly rejected. For all these things are unstable, and fraught with Treasons, and carry with them more trouble then delight. But I would aske of *Mercury* certaine Rings of those severall vertues. The first should keepe mee in a firme consistency, and health of body; invulnerable, also, and free from distempers. The next should make the wearer invisible, like that of *Cyges*. I would have another, which should instill into mee the strength of ten thousand men, and enable mee single to carry a weight scarce to be lifted by an Army. I would have another Ring, which should enable mee to fly aloft from the ground. I would also charme as many as I pleased asleep. Doores also at my approach should voluntarily open, the lockes flie backe, and the bolts fall off; and this to be performed with one Ring. But above all I would have one more powerfull then the rest, which worne, should make mee amiable to handsome Boyes, Women, and whole Nations, and should so enamour, and enflame them, and make mee so desirable, as to be their discourse. Women impatient of their desires should hang themselves, and boyes grow madde, and account him happy, on whom I vouchsafe to looke: And they whom I neglected should pine away with griefe. Briefly, it should render mee more beautifull then *Hyacinthus*, or *Hylas*, or the *Chian Phaon*. And thus would I be not for a short time, or according to the measure of the life of man, but a thousand yeares, renewing my youth after youth, and still returning to the age of seventeene; and casting off my decayes like serpents. In this state I will lacke nothing. Whatsoever others possesse shall be mine, by my power to open doores, lay the Keepers asleepe, and enter invisible. If there be any thing in the Easterne, or Northerne parts of the World, of strange, and unusuall spectacle, or if there be any thing pretious, or pleasant to be eaten, or drunke, I would, without sending for them,

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my selfe fly thither, and enjoy them to a satiety. And because a Griffin is a winged beast, and the Phoenix a fowle to be seene in *India*, and no where else, I would behold them there. I would also discover the head of *Nilus*, and the uninhabited parts of the earth, and the *Antipodes*, if there be any such, who inhabit the adverse Hemisphere of the world. Next, I would know the nature of the Starres, of the Moone, and Sun himselfe, being præsecur'd from their fires. But my greatest delight should be in the same day to report at *Babylon* who vanquish't at *Olympia*. And if, perhaps, I dine in *Syria*, to suppe in *Italy*. Then if I had an enemy, to take an invisible revenge of him, and dash out his braines with a stone. On the contrary, to bestow secret courtesies on my friends, and showre gold on them in their sleepes. If there were a proud man, or a rich disdainfull Tyrant, I would take him up some twenty furlongs, and then precipitate him. Then, without controule might I converse with faire boyes, and make invisible approaches, by laying all asleepe but they onely. What a spectacle were it to hover aloft in the Ayre, above all shafts, and there looke downe upon two Armies fighting? And if I list'd to joyne my selfe to the weaker side, and by charming the Conquerours to bestow victory on the flyers, and recall them from their flight! In a word, the whole life of men should be my recreation; All things should be mine, and others should take mee for a God. And this is the height of felicity, which can neither fade, nor be betrayed, especially being accompanied with health, and long life. What can you blame, *Lycinus*, in my wish?

Lycinus. Nothing, *Timolaus*, nor were it safe to oppose a man winged, and stronger then thousands. But yet let mee aske you, Have you among all the Nations you have flowne over, seene such another old man, so beside his right minde, as to thinke himselfe by the power of a small Ring enabled to remove mountaines with the top
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of his finger? or made amiable to all eyes, though hee were bald, and saddle nosed? Againe, tell mee, why one Ring may not suffice you, but that you must weare so many, and burden every finger of your left hand, nay with the over number charge the right hand too? Besides, you omit the most necessary ring of all, which you ought to weare for the cure of your folly, and allay of your excessive insolence. Unlesse Hellebore simply taken purge better

Timolaus. 'Tis at length come to your turne, *Lycinus*, to wish. Wee shall now see how innocent, and unblameable your demandes will be, who thus accuse others.

Lycinus. 'Twere needlesse for mee to wish. Wee are now come to *Dipylum*; and Heroicke *Samippus* by his Siege of *Babylon*, and you *Timolaus* by dining in *Syria*, and supping in *Italy*, have worne out my remaining furlong; for which I thanke you. For I should never endure to enjoy great riches for a while, and shortly after bee tormented with their losse, and be compell'd to eate a thinne morsell of bread; which will ere long bee your case, when your fantastique felicitye, and aery treasures take flight, and forsake you. And you taking leave of your wealth, and sleepers, like men awaken'd out of a sweet dream, find nothing at home but dissimilitudes. Like those Tragedians, who Act Kinges, who off the stage are ready to starve, though on it they were *Agamemnons*, and *Crons*. You cannot, then as 'tis fit, but pine, and vex at your meane spectacles at home. Especially, you, *Timolaus*, when *Icarus* misfortune lights on you, and when upon the melting of your winges, you fall from heaven, and walke againe on earth and loose all your enchanted ringes which voluntarily droppe from your fingers. It shall suffice mee instead of Treasures, and *Babylon*, sweetly to laugh at your wishes, especially being soe learned, and made by the prayers of Philosophy.



The Councell of the Gods.

The Speakers, Jupiter, Mercury, and Momus.

Jupiter. Lay aside your future murmurs, yee Gods, and vent not your mutuall whispers, and discourses in corners, that soe many unworthy mortalls are admitted to your meetings. But when the counsell is assembled about it, let every one openly speake his grievance, and make his complaynt. And doe you *Mercury*, according to Law, make Proclamation.

Mercury. Heare, and be silent. If any perfect God have ought to say to this Senate, he is permitted to speake. The inquiry is concerning the native Gods and forraigners.

Momus. With your leave, and pardon, *Jupiter*, I *Momus* am ready.

Jupiter. That's granted you already by the proclamation; I need not confirme it.

Momus. First, then, I Pronounce some of us blame-worthy; who are not themselves content of men to be made Gods, but, unlesse they advance their followers, and servants to the same equall honours, thinke they have done nothing great, or sprightfull. I desire, therefore, *Jupiter*, that Liberty of speech may be given mee; otherwise my complayntes will bee imperfect. You all know of what a liberall tongue I am, and how ill a dissembler of faults. For I bring all things into reprehension, and utter my minde freely, not disguising my opinion for fear, or reverence of any: which makes mee seeme troublesome to some, and naturally a Sycophant to others, and am stiled the publique Informer. Since, then, the Law, Proclamation, and you your selfe, *Jupiter*, allow mee freedom of Language, I will speake nothing reservedly.

servedly. Many there are, (as I said before) who not content to be admitted into our Senate, and to enjoy equall society, though they be halfe mortall, have brought their servants, and associates into Heaven, and there enroll'd them: where they now share with us, and partake sacrifices, and pay us not our due tributes.

Jupiter, speake not in riddles, *Momus*, but expresse your selfe clearly, and without clouds, and assigne names. For hitherto you have throwne your speeches amongst us, and drawne many into suspicion, and raised our jealousies on diverse. Utter your selfe boldly, therefore, and feare not to reveale your selfe.

Momus. Since you allow mee, *Jupiter*, freedom of utterance, (wherein you doe magnificently, and like a Prince) I will come to particulars, and instances. First, then, the most generous, halfe-mortall *Bacchus*, not so much as a *Gracian* by the mothers side, but borne of *Cadmus* a *Syrophœnician* Merchants daughter, was no sooner install'd in his Immortality, but I blush to tell you of his behaviour, miter, drunkenness, and reeling. I believe, you all see how naturally effeminate, and womanish hee is, halfe madde, and intemperate from morning to night. Hee, I say, hath introduced his whole Linage upon us, and is the Leader of a Morris, and hath declared *Pan*, and *Silenus*, and certaine wild, savage Satyres, and Goat like men, given to dancing, and of monstrous shapes, for Gods. Of which one hath hornes, and in halfe his body downward relembles a Goate, and weares just such a long beard. Another is a bald old man, wry-nosed, riding for the most part upon an Asse, by birth a *Lydian*. The Satyres are prick-eared, bald, horned, much like new calved Fawnes, by originall *Phrygians*. They have all tayles; and these are Gods of the sober Gentlemans creation. Nor are wee to wonder if mortall men despise us, when they behold such ridiculous mishapen Gods. I forbear to tell you, how hee hath brought up

two women, one his Mistresse call'd *Ariadne*, whose Crowne hee hath placed among the Starres; the other *Icarus* the plough-mans daughter. Besides, what is yet most ridiculous, O yee Gods, hee hath made *Erigones* dog a Constellation also, least shee should grieve to be without her companion, and whelpe shee loved, in Heaven. Are not these so many scandals to us, and arguments of our folly, and others laughter? I proceed to others.

Jupiter. Take heede, *Momus*, you speake not of *Æsculapius*, and *Hercules*. For I see whither your speech tendes. One of them you know is a Phisitian, and cures diseases, and therefore is to be prefer'd before others. Then, my sonne *Hercules* hath purchased his imortality by no small labours. Take heed, therefore, how you accuse them.

Momus. For your sake, *Jupiter*, I spare them, though I have much to say; among other things, that they yet retaine their markes of fire. But had I liberty to speake of you your selfe, I could say much more.

Jupiter. You have fulllicence. But how can you question mee, who am a native God?

Momus. I cannot heare so in *Creet*, where they speake otherwise of you, and show your sepulchre. But I neither beleeve them, nor those Greekes of *Ægina*, who say you have but a forged, supposititious Deity. The things which I thinke most worthy of reproofe, are these. The originall of these disorders, and the cause how our celestiall senate becomes thus adulterated springs, *Jupiter*, from you. Who mingle with mortall women, and descend to them in varied shapes. Which makes us feare least, mistaken for a Buil, you should some time or other be sacrificed. Or when you are transform'd into Gold, least some smith should worke you into one change more, and make a chaine, or bracelet, or eare-ring of a *Jupiter*. Besides, you have fill'd heaven with Demi-gods, for so I must call them. And 'twould be meere Argument of laughter, should any man of a suddaine be told,

enjoynd

that *Hercules* is made a God, and that *Eurystheus*, who enjoyn'd him his labours, is dead and perisht; and that neerly adjoyn'd are to be seene *Hercules* the servants Temple, and *Eurystheus* the Masters Tombe. Againe, Among the *Thebans*, *Bacchus* is made a God; yet his cousins *Pentheus*, *Actæon*, and *Learchus* were of all men the most unfortunate. From the time, then, that you, *Jupiter*, open'd the Gate, and accompanied with mortall women, all have followed your example; not onely the male Gods, but what is yet worse, the female too. Who knowes not *Anchises*, and *Tithon*, and *Endymion*, and *Iason*, and others? All which, to avoid tediousnesse, I passe over.

Jupiter. Take heed *Momus*, you say nothing of *Ganymed*. I shall take it ill, if you displease the boy by the disparagement of his Pedigree?

Momus. If, then, I must not speake of the Eagle which you have also placed in heaven, and which sits upon your imperiall Scepter, and almost builds her nest on your head, but must for *Ganymed*s sake be sparing; pray tell mee, *Jupiter*, how *Attis*, and *Corybus*, and *Sabazius* were advanced hither, or *Mithres*, the *Mede*, who weares a Cassock, and *Tiara*, and hath not *Greeke* enough to pledge him that drinke to him. The *Scythians*, therefore, and *Getes* upon these apprehensions have quite cast us off; bestow Divinity of their owne, and make what Gods they please. So that, without our allowance, *Zamolxis* a slave is registred a Deity. But all these are tolerable, O yee Gods: you *Egyptian* Barker, who are clad in linnen, what are you Divine Dogg's-face? or how come you to be a God? Besides, what meanes this spotted Bull of *Memphis*, which is adored, and gives Oracles, and hath his Priests? I blush to speakes of the Storke, Apes, Goats, and other ridiculous Deities, which, I know not how, have ascended from *Egypt* up to Heaven: which how, O yee Gods, can you behold equally, or more honour'd then your selves? Or how can you endure, *Jupiter*,

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that

that they should give you the hornes of a Ramme?

Jupiter. Surely, the things whereof you accuse the *Egyptians*, *Momus*, are very fowle: yet most of them are mysteries, which the prophane are not to deride.

Momus. Indeed, wee have need of mysteries, *Jupiter*, by which wee may know Gods to be Gods, and Dogs to be Dogs.

Jupiter. Speake no more of the *Egyptians*; of whom we will consult at leisure; proceed to the rest.

Momus. *Trophonius*, *Jupiter*, and what most stirres mee, *Amphilochus*, the son of a wicked Matricide, gives Oracles in *Cilicia*, false for the most part; with which, for two Drachmes, he deceives the Inquirers: so that you, *Apollo*, are no longer famous; but every stone, and altar vvhich hath now Oyle poyvred on it, and is Crovvn'd vvith roles, and frequented by Impostors, of vvhich there are many, gives answer. The Statue of *Polydamas* cures feavers at *Olympia*; and of *Theagenes* at *Thasus*. They sacrifice to *Hector* in *Troy*; and in the opposite *Chersonesus* to *Protesilaus*. Since our number, then, vvvas increased, perjury, and sacriledge have beene more familiarly practised; and the vertuous have learned to contemne us. And thus much be spoken of bastard, supposititious Gods. Next, I cannot but laugh, *Jupiter*, when I heare certaine strange names of things, which are not found among us, nor, indeed, can bee. Where are the so-much spoken of Vertue, Nature, Fate, and Fortune to be seene? are they not meere senselesse empty names of things invented by vaine Philosophers? which though they have no higher off-spring then their fiction, yet they make such impressions upon simple people, that none will now sacrifice to us, out of their perswasion, that though they should offer to us a thousand Hecatombes, yet things would fall out according to Destiny, and Chance, and according to the thread of every mans nativity. I would now gladly know, *Jupiter*, where you ever saw Vertue,

or

or Nature, or Fate. For that you your selfe heare such words in the disputations of Philosophers, I doubt not, unlesse you be deafe, and cannot heare their wranglings. I have much more to say, but vvill here set my Period. For I see some troubled at my discourse, others hisse; Especially those vvho have beene toucht by my freedom. For a conclusion, therefore, if you please, *Jupiter*, I vvill read the Decree, lately made for redresse of those grievances.

Jupiter. Rehearse it, since thy complaints have not been altogether unreasonable; but that many things are to be reformed, and kept from a farther growvth.

The Decree.

The Speakers Momus, and Jupiter,

Momus. **A**T a councell, lawfully assembled, the seventh day of this present month, *Jupiter* was chiefe, *Neptune* President, *Apollo* Assistant, *Momus* scribe by Night, and sleepe pronounc't this sentence. Whereas many Forraigners, not *Greekes* onely, but also *Barbarians*, altogether unworthy of this State, and Society, have registered themselves, I know not how, and taken upon them to be Gods, and fill'd Heaven, so that our meetings are crowded with the tumultuous confluence of a diverse languaged rout, and our *Ambrosia*, and *Nectar* spent, and raised to a *Mina* the quart by reason of the multitude of drinkers: and whereas most immodestly they displace the Ancient, and true Gods, and contrary to the Lawes of this Country, claime the highest seats here, and precdency of Adoration on Earth: It seemes good to the Councell, and present assembly, that the next winter Solstice, a Parliament be called in *Olympus*; and there seven Gods be joyn'd in a Committee for the examination of usurpations, of which three to be of the old house under

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Saturne,

Saturne, and foure of the twelve ; of which *Jupiter* to be one. Next, they who sit in Commission to be Legally sworne by *Stryx* ; and Herauld *Mercury*, to summon all those who are to appeare in the Synod ; and they to bring sworne witnesses, and proofes of their descent, and to come forth one by one. And the Commissioners, upon examination, either to pronounce them Gods, or to returne them to their Sepulchers, and the Monuments of their Ancestors. Hee, who once disallowed, and sentenced by the Commissioners, shall afterwards attempt to enter Heaven, to be cast downe to Hell. Next, every one to attend his owne profession. *Minerva* not to practice Physicke, nor *Æsculapius* to give Oracles, nor *Apollo* so variouly to employ himselfe, but to make his choyce whether he will be an Oracle, or a Musitian, or a Physitian. Philosophers to bee admonisht that they fayne not new names, nor trifle about things they know not. They who have beene falsely honoured with Temples and Sacrifices, to have their images demolisht, and the Statue of *Jupiter*, or *Iuno*, or *Apollo*, or some other Legitimate Gods to be erected. Citties to build Tumbes to the rest, and in stead of Altars to set up Pillars. Whosoever disobeyes this decree, and refuseth to make appearance to be sentenced unheard.

Jupiter. The Act, *Momus*, is most just ; you who approve it, hold up your hands ; or rather be it ratified. For I know many will deny their suffrages. And so dissolve the Court ; with this charge that at *Mercury's* summons you all appeare, and bring every one cleare prooffe, and certaine evidence of his father, and mothers name ; how he came to be made a God, and also of what stocke, and family he is descended. If any appeare not, the Commissioners shall not consider what magnificent Temples he hath on Earth, or how men esteeme him for a God.

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The Images.

The Speakers, Lycinus, and Polystratus.

Lycinus. Iust so as they who were confounded at the sight of the *Gorgons* head, was I lately astonisht at the sight of a beautifull woman ; and almost accomplished the fable, by being changed from a man into a stone, and congealed by the wonder.

Polystratus. By *Hercules* 'twas a supernaturall, and very powerfull spectacle, if a woman did stupifie *Lycinus*. You frequently suffer such Trances at the sight of handsome Boyes ; and 'tis much easier to remove *Sipylus*, then to draw you from their contemplation : so gazingly fixt are you, and many times ready to dissolve in teares like *Tantalus* daughter. But pray tell mee, what petrifying *Medusa* is this, and from whence, that I may also see her ? I cannot thinke you will envie mee her sight, or grow jealous, if I cannot avoyd Congealment at the spectacle.

Lycinus. Know, then, that if you but see her through a Casement, shee will presently strike you dumbe, and render you more immoveable then a statue. But perchance your wound, if you only see her, will be more gentle and slight. Let her but see you, and what power will you have to depart ? shee will draw you captived whither she list, as the Load-stone draws Iron.

Polystratus. Faigne not, *Lycinus* a beauty so prodigious. But tell mee who shee is.

Lycinus. I am so farre from speaking Hyperbolies, that I feare when you see her, shee will so excell, that I shall appeare faint in my prayes. But who shee is I cannot tell you ; shee was numerously accompanied, and with great pompe attended by a multitude of Eunuches, and wayting Women. In a word her retinue was much above a private fortune.

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Polystratus.

Polystratus. Did you not learne her name, nor how she was called?

Lycinus. My Intelligence of her is only that she is of *Ionia*: for one of the spectators, turning to him that stood next, said, Such are the *Smyranean* beautyes. Nor is't a miracle that the fairest City should produce the most beautifull Women. By which Boast of her, I conceived the speaker also to bee of *Smyrna*.

Polystratus. And you, in the meane time, had this property of a stone, neither to follow her, nor to aske him who she was. Describe her, therefore, to mee, in the best language you can: perchance I may that way bee brought to her Knowledge.

Lycinus. Doe you know what you aske? 'Tis beyond the power of speech, especially mine, to decipher so admirable a piece; for which *Apelles*, *Zeuxis*, or *Parrhasius*, though wee should joyne to them *Phidias*, and *Alcamenes*, are insufficient. I shall but deforme the Originall by my want of skill.

Polystratus. However, describe her face, *Lycinus*; 'twill be no dangerous attempt, to represent her picture to your friend in its owne lineaments.

Lycinus. I hold it much safer, for the accomplishment of the worke, and fairer draught of the woman, to call into my assistance some of the ancient Artificers.

Polystratus. How meane you? Or how, after so many yeares, can you recall them from the dead?

Lycinus. Easily if you will vouchsafe to answer to my Questions.

Polystratus. Aske what you please.

Lycinus. You have beene at *Cnidos*, *Polystratus*?

Polystratus. Yes.

Lycinus. And you have seene their *Venus*?

Polystratus. 'Tis the best piece *Praxiteles* ere made.

Lycinus. You have heard the story, also, which the people report of her; how one enamour'd of the Image,
and

and secretly left in the Temple, to his power committed with the Statue? but more of this some other time. Since, then, you have seene her (as you say) answer mee to this question. Have you observed *Alcamenes* Statue in the Garden at *Athens*?

Polystratus. I were the dullest, and most carelesse of all men, *Lycinus*, not to marke *Alcamenes* fairest piece.

Lycinus. I will not aske you, *Polystratus*, how often you have ascended the Fort, and there seene *Sofandra* carved by *Calamis*.

Polystratus. I have frequently seene her too.

Lycinus. 'Tis sufficient. Which piece of *Phidias's* doe you praise most?

Polystratus. Which should I, but that at *Lemnos*? on which hee doubted not to engrave his name? and next his *Amazon* leaning on a Speare?

Lycinus. These, indeed, are his best. Nor shall I neede more Artificers: take now severall parts from all these, and proportion them as well as you can, and I will show you all their excellencies collected in one feature.

Polystratus. How may that bee?

Lycinus. Without difficulty, *Polystratus*, If allowing the ability of drawing pictures to language, wee allow it the power also to trimme, compose, and fit, and with the best proportion it can, to observe mixture and variety too.

Polystratus. You say true. Pray show mee these severall excellencies joyned. I would faine see how you can dispose them; or how, from such disagreeing parts, you can raise one harmonious piece.

Lycinus. The picture, then, which I will present to to your view, shall be of this composition. Give it the head of *Venus* at *Cnidos*, and 'twill require no other parts of the naked Goddesse. Next, you shall allow it the haire fore-head, and vvell dravvne eye brovves of the Goddesse, as they are carved by *Praxiteles*; as also the sparkle of her eye, joyn'd vvith such a cheerfulnesse, and
grace

grace of countenance, as *Praxiteles* hath fancied them. Then the breasts, and fore parts shall be taken from *Alcamenes*, and his *Venus* in the garden; as also the extremities of her hands, the Arithmetically junctures of her wrists, and the decent slenderesse of her fingers, ending in a beautifull sharpe; the Ayre of the whole face, the delicacy of the cheekes, and measure of the nose shall be borrowed from *Lemnia* and *Phidias*, who shall also bestow the compofure of the mouth and his *Amazons* necke. *Sofandra*, and *Calamis* shall adorne it with modesty; with which shall be mingled a sott, unperceivable simper inclining to a smile. The bravery of Attire shall be taken from *Sofandra*, all but of the head, which shall be bare; the size and dimensions of her stature shall carry just proportion to that of the *Cnidian Venus*, as *Praxiteles* hath happily measured her. What thinke you *Polystratus*, will it be a fair peece when it is exactly finisht?

Polystratus. Can there be yet any addition of beauty made to your picture, after such an amiable accumulation of parts?

Lycinus. Hitherto my discription hath beene rude; and to all this, my friend, you are to joyne colour, and decorum; that those parts which are blacke be exactly black, and those which are white, be excellently white; and those which are redde do out-blush the role. So that the danger is, since the greatest perfection is yet wanting, from what paternes we shall derive it. Shall wee call in to our assistance the rarest paynters, to help us to mingle colours, and teach us how to give them fit order, and disposition? Bee it so; let us recall *Polygnotus*, *Euphranor*, *Apelles*, and *Ætion*; and let them divide the worke. Let *Euphranor* paynt the hayre, as he hath drawne *Funo's*. Let *Polygnotus* limbe two decent eye-browes, and such flowery cheekes, as he hath given to *Cassandra* in the Quire at *Delphos*; let him also shape the garments so subtly, that part may sit close, the rest may hang loose, and appeare

blowne

blowne by the winde. Let *Apelles* draw the rest of the body by *Pacata*, on which let him not lay over much white, but make it temperately sanguine. Let *Ætion* draw such lippes, as he hath given to *Roxana*; but above all, Let *Homer*, the best of Painters, be joyned in assistance with *Apelles*, and let the whole body weare that colour which he hath layd upon *Menelaus* thighs, Ivory dipt in Scarlet. Let him also frame the eyes, and make them Oxelike; to which let the *Thebane* Poet joyne his Pencill, and draw the liddes. Then let *Homer* adde a sweete cheerfulness, shoulders of snow, rosie fingers, and make her fitter to be compared to his golden *Venus*, then *Briseus* daughter. And so much be taken from the most learned Statuaries, Painters, and Poets. But the Grace, or rather all the Graces, and *Cupids*, collected in one Circle of beauty, arising from this composition what Language can expresse?

Polystratus. Trust mee you have decipher'd as divine a peece, *Lycinus*, as if dropt from *Jupiter*, or made by some Celestiall Artificer. How was shee busied when you saw her?

Lycinus. Shee held a Booke in her hands, roll'd into two parts; one of which shee seemed to have read, and then to read the other. Onely betweene pauses shee discoursed something to one of her women, which came not to my knowledge, because her voyce came not to my hearing. But vvhhen shee smiled, *Polystratus*, she betray'd two rowes of teeth, so vvhite, so even, and so proportion'd to one another, that if you have seene a rope of Orient, and equally sized pearle, just in such order they grew. Onely they tooke a fresh lustre from the Crimson of her lippes, through which they shined like *Homer's* polish'd Ivory. None were broader, or higher, or more prominent then others, as you see in most women, but were of one equall ranke, colour, and bignesse, and equally order'd in their rowes. Briefly she was a great

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wonder,

wonder, beyond all mortall beauty.

Polystratus. Despaire not. I know what woman you meane, by her description and Country; and by the Eunuches, and souldiers, which you said attended her. Your remarkable peece is a Kings wife.

Lycinus. What is her name?

Polystratus. 'Tis a most sweete, and amiable one, *Lycinus*; The same with that of *Abradatas* faire wife. Have you not often heard *Xenophon* praise a discreet, beautifull woman?

Lycinus. Yes; and am so affected, that methinkes I see her, as often as I read that passage in him; and do almost heare her discoursing of battles; and how she armed her husband, and behaved her selfe when shee sent him to the Warre.

Polystratus. You then, seeing this Lady but once in passage, like a flash of lightning have hitherto praised only her vulgar perfections, I meane, her body, and outward feature. The perfections of her soule are invisible, nor could you know how much more excellent, and divine, her inward beauties are then her corporeall. But I doe, who am of her acquaintance, and have often mingled discourses with her, and am of the same Country. For I have (as you well know) ever praised sweetnesse of carriage, and affability, and height of spirit, and wildome, and education, before beauty, as endowments much worthier to be prefer'd before those of the body. For 'twere most unreasonable, and ridiculous to admire the garment above the wearer. The most perfect beauty, then, (if I may judge) is, when the vertue of the minde concures with the amiable shape of the body. I can show you some of indifferent features, who are staynes to their creation; In whom the onely thing praise-worthy dyes, and withers, blemisht, and disgraced by its deservlesse conjunction, to so foule a Mistresse as their soule. Such women to mee resemble *Aegyptian* Temples, where the outward structure

is

is glorious, magnificent, and adorn'd with pretious stones, gold, and carvings, but if you shall search for the Deity within, you shall finde an Ape, or Storke, or Goate, or Cat. 'Twere easie to give you many such examples. Forme, and shape, therefore, are not enough, where the true, and just dressings are wanting. I do not meane rich garments, and jewels, but those better dressings before mentioned, of vertue, discretion, equall behaviour, affability, and the rest comprehended under these.

Lycinus. Being so able, *Polystratus*, to returne tale for tale, as they say, in the like measure, and over, you may do well to draw the portrayture of a soule, that wee may no longer fix our admiration on the worse halfe.

Polystratus. You enjoyne mee, my friend, no small enterprize: nor is it all one difficulty to praise things apparent to all, and to make obscure things visible. I shall need assistance too to my Draught, not of Statuaries, or Painters, but of Philosophers, to whose receipts my figure is to be conformed, and fashioned, according to the ancient Imagery. Thus, then, I begin. First, her speech is vocall, and cleare, and flowes sweeter then honny from her tongue; so that *Homer* is herein to give her the precedency of his *Pylion* old man. Every word is pronounced with most delicate Accent, neither too base, or manly, nor yet too treble, effeminate, or loose; but like the utterance of an unripe boy, pleasant, tunefull, and gently stealing into the sense: so that when shee ceales to speake, a certaine melody, and relique of her voyce remaines, and playes about the eare; like a soft eccho, which prolongs the hearing, and leaves certaine delicious footsteps of language, full of perswasion in the Soule. When shee sings her best, especially to the Lute, then 'tis time for *Halcions*, and *Swannes* to be silent. For all things are unmusically, compared to her; *Pandion's* daughter harsh, and artlesse, with all the variety of her voyce. Had *Orpheus*, and *Amphion*, who lead their hearers, and drev things

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void offense to their harmony, heare her, they had, I believe, forsaken their harpes and stood her silent Listners. For whence should that *Thracian*, or the other, who fed a heard on *Cytheron*, have the skill so to touch a harpe, as to observe the exact proportions of Harmony, not to transgresse number, but by seasonable risings, and falls, to give measure to the lessons, then the harpe to bear comfort with the voyce, and the quill to keepe time with the tongue, to which are to be added the right stroke of the fingers, and flexibility of the joynts? It, therefore, *Lycinus*, you ever heare her sing, you will no more undergoe the transformations of a Gorgon, and passe from man to stone; but will feele raptures like those of the Sirens, whilest a sweet charme creeping over your sence, takes from you the remembrance of your Country and acquaintance. And though you scale your eares, yet the sound will insinuate through the waxe. Such is the musicke of a *Terpsichore*, or a *Calliope*, and such is the skill of a *Melpomene*, fraught with a thousand enchantments of all sorts. In a word, methought I heard such Harmony, as was fit to passe through such lippes and teeth: since, then, you have seene her, imagine you heare her too. Though this excellency of her voyce, being purely *Ionicke*, with which in her familiar discourses she mingles much of the *Atticke* elegancy, be the least thing to be admired in her; since 'tis hereditary, and descended to her from her Ancestors; nor could shee well doe otherwise, having in her travels conversed with the *Athenians*. Nor doe I wonder that she delights in Poetry, and is well studied in that way, springing from *Homer's* Citty. Suffice it, *Lycinus*, that you have seene the picture of her excellent voyce, though rudely drawne: Consider wee now her other parts, which I purpose not, like you, to decipher by a Collection taken from many, and wrought into one peece, (for 'twere poore and like vulgar paynters, to joyne so many various, disagreeing beautyes in one draught) but all the vertues of the soule

soule severally taken shall bee cast into one exact coppie of the originall.

Lycinus. You promise mee a feast, *Polystratus*, and a variously furnished banquet, and seeme to repay mee with overflowing measure: proceed then; for there is nothing with which you can more oblige mee.

Polystratus. Since, then, the knowledge of all good arts is necessary, especially those of Contemplation, I shall present her to you various, and in diverse shapes, and shall approve my selfe not outdone by you in Mimature. Imagine her, then, possesse of all the rare endowments which flow from *Helicon*; not like *Clio*, and *Polyhymnia*, and *Calliope*, and the other Muses, who are severally learned but in one thing, but possesse of all, even those of *Mercury*, and *Apollo* too: whatsoever Poets have written in ravishing numbers, or Historians have published, or Philosophers extoll'd, are but the severall trimmings, and ornaments of my picture; which are not to be superficially colour'd, but to be thoroughly steeped in colours of Graine, iterated, and to satiety repeated. You are to pardon mee, If I cannot show an Archetype to this portrayture; Since in all the Monuments of the Ancient Literature, none such is recorded. If you thinke fit, therefore, let this piece of her be layd up as sacred; being, in my judgement, spotlesse, and without blemish.

Lycinus. You have described her, *Polystratus*, most exactly, and with all her numbers.

Polystratus. I am, next, to decipher the Image of her wisdom, and understanding For which I must borrow ayde from many examples, most of them ancient, and one *Ionicke*. My painters, and coadjutors shall be *Æschines*, friend to *Socrates*, and *Socrates* himselfe; the best resemblers of all those Artificers, who ever drew with a *Venus*, and life. Their *Aspasia*, with whom the admired *Olympius* familiarly conversed, as she is by them proposed for no mean example of wisdom, both for her experi-

ence in businesse, sharpnesse in affaires politicke, and for the edge, and piercingnesse of her judgement, will I in the most exact resemblancetransferre from *Miletum* to my picture: only here will be the difference, she is drawn in a narrow Tablet, this Image will take up the Dimensions of a *Colossus*.

Lycinus. How meane you?

Polystratus. That though both portraictures be equall in resemblance, yet they are not in magnitude Nor did the *Athenian* Commonwealth then carry any neere proportion to the *Romane* Greatnesse now. Though, then, they agree in similitude, yet this excells in largenesse, as being drawne in a more spacious Table. To these adde wee, for a second, and third example, *Theano*, and the *Lesbian* Poetresse, and *Diotima*. *Theano* shall conferre height of mind; *Sappho* Courtlinesse of Behaviour; shee shall resemble *Diotima* not onely for those vertues extolled by *Socrates*, but for her other discreet endowments too: and so *Lycinus*, you have one part more of her picture.

Lycinus. By *Jupiter*, *Polystratus*, most admirably limbd Pray describe her other perfections, namely, her sweetness of Nature, and affability, the manner how she expelleth her pitty, and relieves the distrest.

Polystratus. Once more, then, I must resemble her to *Theano*, *Antenors* wife; as also to *Arete*, and her daughter *Nausicaa*, and all others who have observed an equall temper in an abundant fortune. Next, fancy to your taste the *Idea* of modesty, and discretion in Behaviour, and in both she answers *Homer's* Character of *Icarus* daughter. For just such a description hath he made of *Penelope*, as I have, for the agreement of their names, made of *Abradatas* wife before mentioned.

Lycinus. Your peece, *Polystratus*, is every way compleate, nor can you easily finde more patterns, having past through all parts of the soule, and commendation.

Polystratus. Not all. Her greatest praises are yet behinde.

I meane

I meane, that in the eminent height of honour in which she is, she is not blowne up by her prosperity, nor puffed beyond humane measure by her confidence in fortune, but observes a moderatiō of carriage which is neither haughty nor burdensome; receives those who make their Adresse with a popular, and equall sweetness, affording both her hand, and familiarity. For persons of Quality by so much the more winne upon their Approachers, by how much being advanced above them, they are not tragicall, or unkind in their deportment. And, therefore, they onely who show their power not in pride, but benefits, are most worthy of the goods of fortune, and most easily avoyd envy. For none will repine at his happiness, whom they see temperate amidst his felicities, and not like *Homers Ate*, stalking on the heads of men, and trampling inferiours. A carriage not unusuall in men of base spirits, though the mis-apprehension of their fortune. By which, beyond their hopes, being suddenly advanced, and placed in a sublime, and winged chariot, they keepe not within their measure, or looke downe, but straine to fly aloft, till at length, like *Icarus*, their waxe melts, and feathers droppe off, and they, to the laughter of the beholders, fall headlong into the sea, and flood. But they who, like *Dadalus*, imploy not their wings to too lofty flights, remembering they are joyned with waxe, but observe a humane course, and love to carry themselves not too high from the water, rather choosing to wet their feathers, then betray them to the Sun, fly in a safe, and secure Region. As this Lady, who cannot be sufficiently praised, did: who receives this reward of her vertues, to have all men wish that she may alwayes be upon this height of the wing, and that all good things may streame to her.

Lycinus. So be it, *Polystratus*; since her merits arise not onely from her bodily gifts, which are equall to *Helen*, but she is much more faire, and lovely in the qualities of her minde. It becomes also so great a King, and withall

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so serene, and gentle, among his other felicities to have the happinesse to have so brave a woman borne in his Empire, joyn'd to him in marriage, and to love him. For that woman can be no vulgar blessing, of whom the speech of *Homer* may properly be pronounced, that *shee* may contend with *Venus* for beauty, and with *Minerva* for parts. For the woman cannot be assigned, with whom she may be compared, for shape, for wit, for minde, for artifice, as *Homer* hath it.

Polystratus. 'Tis true, *Lycinus*, If you thinke fit, therefore, let us mingle Characters, and unite your picture of her body, with mine of her soule: which computed in a booke, let us exhibit to the generall admiration of the present age, and succeeding. A monument much more lasting then if drawne by *Apelles*, or *Parrhasius*, or *Polygnotus*; and she her selfe will show much more illustrious limbed by the industry of the Muses, then represented in wood, waxe, or colours: since that is the best picture which, with the beauties of the body, expresseth the virtues of the soule.

A Defence of the former Discourse.

The speakers Polystratus, Lycinus.

Polystratus. I Am sensible, *Lycinus*, sayes the Lady, of your great respects, and the honour you designe mee in your writings. For no man would have so overpraised mee, but one who wrote with affection. But the thing which I would have you know is this. In my disposition I am not taken with Flatterers, but such men seeme to mee Impostors, and slaves by nature. So that when any man heaps Panegyricks on mee, and swells my praises into troublesome, immoderate Hyperboles, I presently blush, and am ready to stop my eares, and take his commendations rather for mockeries, then just Encomiums.

miums. For praises are no farther tolerable, then the person praised knowes them to be due. All excessse is improper, and fawning. I know many, sayes she, who delight to heare themselves commended, and to have their defects supplied by flatteries. As, if they be old, to have one extoll their vigour; if they be deformed, to be preferred for beauty before *Nireus*, and *Phaon*. Supposing they alter shape from their praises, and waxe young againe, as *Pelias* believed. But they are deceived. For nothing were so pretious as Panegyricke, if Hyperboles could bestow whatsoever they commend. Methinkes, therefore, sayd shee, their case is much like his, who being naturally ill-favoured should weare a beautifull vizard: and then grow proud of his borrowed lookes, though they be ready to drop off, and bedisorder'd upon every encounter; and thereupon to expose him to the more laughter, when hee returnes to his owne face, and appears vvithout his veyle. Or, as if a dvvarfe vvearing buskins should contend in stature vvith one a cubit higher. Hereto shee joyn'd an example. There vvas, sayd she, a great Lady, of competent feature, and handsomenesse, but low, and very short of just stature, praised by a Poet, in songe, among other perfections for her beauty, and tallnesse, who compared her for length and straightnesse to a poplar tree; she was much tickled, and clapt her hands, as if shee had received new stature from the verses: which the Poet, seeing her so joy'd vvith false prailes) often repeated to her. Till a stander by vvhispering him in the eare, said, forbear, Sir, lest you persuade the Lady she is growne taller. A story like this, but much more ridiculous, shee reported of *Stratonice* the wife of *Seleucus*, who proposed a talent for the reward of that Poet who most elegantly praised her hayre, though shee were bald, and had but few haire left: yet bald as she was, and publicquely known to have been so of a long time, by reason of a disease; shee found some wretched

Poets, who call'd her her hayres *Hyacinthine*, and wove them into curl'd tresses, and compared the thinner spaces to Lovedge. Shee, therefore, laughs at all such who thus expose themselves to flatterers. Shee added moreover, that many love to be thus flatter'd, and deceived, not onely in language, but in pictures too: and, therefore, choose those painters, who will draw them best featured. For there are some, sayes shee, who charge the painter to dissemble their nose, to adde blacknesse to their eyes, and whatever else they desire; Hence they are not drawne, but do honour to other pictures nothing like them. These and the like were her expressions. Many things in your description shee likes, but resents one passage where you resemble her to *Funo*, and *Venus*. Such comparisons, shee sayes, are much too high for her, or any mortall creature. Nor will shee allow you to take *Idea* from such Heroicke women as *Penelope*, *Arete*, and *Theano*, much lesse from the most excellent Goddesses. For she sayes, she beares a sacred horror, and a superstitious reverence to all things concerning the Gods. And feares she should be like *Cassiopeia*, should she admit such prayes; though she stood only in comparison with sea *Nymphes*, and adored *Funo* and *Venus*. She, therefore, bids you, *Lycinus*, either alter such expressions, or shee will call the Goddesses to witnesse you wrote without her allowance. She would have you, also, know, that shee is much troubled your booke should be made so publique, comprehending (as now it is) so much irreligion, and blasphemy against the Gods. She thinks, also, shee cannot excuse her selfe from impiety, and sacrilege, should she suffer her selfe to be equall'd to *Venus* at *Cnidos*, or in the Gardens. Shee desires you, also, to remember what you sayd of her towards the end of your booke, where you stile her moderate, not haughty, nor soaring above humane reach, but observing humble flights; and yet forgetting your selfe, you advance her above the heavens, and place her among the Goddesses.

Shee

Shee would not have you thinke her more indiscreet, then *Alexander*, who when an Architect promised to transforme *Athos*, and so to figure it like him, that the whole mount should be his statue, holding two Citties in his hands; gave no countenance to such a prodigious undertaking, but holding the Attempt to be above his performance, dismiss'd the man not probably able to contrive so vast a *Colossus*, and bad him let *Athos* stand as it was, and not shrinke so great a hill to the similitude of so small a body. Shee, therefore, much extols *Alexanders* Magnanimity, and sayes, by this refusall he hath erected a statue bigger then *Athos* in the mindes of those who will bee his perpetuall remembrancers. It being no Act of meane spirit to contemne such a Paradox of honour. Shee praises, also, your Imagery, and admires the contrivance of your draught, but acknowledges it not to bee like her, being unworthy of such resemblances, nor any way neere them; nor, indeed, any woman else. Shee, therefore, returns your honours with veneration of your Archetypes, and patternes: and desires you would praise her a more humane way, and not make her shooe too large for her foot; lest when shee meets you, you silence her. Shee bid mee, also, tell you, that shee heares many say (how truly you know) that conquerours in the *Olympicke Games*, are not licenced to have Images erected to them bigger then their bodies; and that the Judges take care that none exceed the truth; but exactly size their Statues to the measure of the wraстlers: shee would therefore have you consider, whether if she should allow your false dimensions, the Judges would not demolish her picture. Thinke, therefore, *Lycinus*, upon some faire alteration of your booke, and blot out your offences against the Gods; which shee tooke vvith so much resentment, and read vvith such horror, that she besought the Goddesses to be propitious to her. Nor vv as she to be blamed for expressing the passions of her sexe. For, to tell

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you true, I was minded to have sayd some such thing my selfe; who at first hearing perceived nothing amisse, having my contemplation fixt on her descriptions: but since she made her objections, I begin to be of her opinion; having before suffer'd in my selfe a deceit of the sight; which beholding things in too neere an approach, and close to the eye, cannot perfectly distinguish; But at a just distance, and space, all things cast true appearances, and are seene as they are. To resemble a mortall woman, then, to *Venus*, and *Juno*, what is't but to detract from the Goddesses? For by such comparisons the lesse is not advanced to the greater, but the greater is diminish't, and drawne downe to the lesse. As if two should walke together, one of very tall, the other of dwarfish stature, and you should desire to match them in equality, not one to exceed the other; the shorter by stretching himselfe would never reach the others height, though hee stood Tiptoe. But if they will appeare alike statured, the taller is to stoope, and depresse himselfe. So it is in Imagery, where a man compared to a God is not so much made greater, as the God call'd downe to an inferiour is made lesse. Yet had your want of earthly instances sent you to heaven for Coppyes, you had had some excule for your impiety: but you having for example the beauties of so many women, had no need to liken her to *Venus*, or *Juno*. You are, therefore, to your utmost to deliver your selfe from envie, *Lycinus*: who are not accustomed, nor otherwise prone, or easie to over-praise; yet now, I know not how, you are suddainly changed, and fallen to excesses, and show your selfe as prodigall of your commendations, as hitherto you have been sparing. Nor let it beget your shame, to correct your worke, though publish't; since they report *Phidias* to have done so, when he drew *Jupiter* for the *Eleans*: who when hee first open'd his workmanship to the view of Passengers, stood behind a curteine, and heard what they blamed or praised. One accused the nose, as too bigge,

another

another the face as too long; others censured other parts; and when the Spectators were gone, *Phidias* shutting himselfe up corrected, and reformed his picture by the publique Judgement. Holding the opinion of so many not to be contemned, but that many must necessarily see more then one, though that one were *Phidias*. Thus much shee gave mee in Commission to say, which I cannot but approve being your friend, and so well affected to you.

Lycinus. Till now, *Polystratus*, I tooke you not for such an Orator, who by your lengthen'd speech, and accusation of my worke, have left mee no hope of an Apologie: yet of one piece of Injustice, I must complaine, especially in you, who have sentenced my booke undefended, and no advocate assigned to it. 'Tis easie, I suppose, according to the Proverbe, for him to winne the race who runs alone; nor doe I marvell at your conquest, vvhether no glasse is set up, nor liberty given to plead: but that vvhich is yet more unreasonable, is, that you have made your selves the Accusers, and Judges too. Which, therefore, vvvill you, that I patiently submit to your Decree, and like the *Himeræan* Poet, vvrite a Recantation? or vvvill you give mee leave to make an Appeale?

Polystratus. Take your choice, so you come prepared with a just defence, which you shall not make before your Adversaries, as you call us, but before your friends. I am prepared to undergoe the like Tryall.

Lycinus. I am something troubled, *Polystratus*, that I shall not plead for my selfe in her presence (which would have been much to my advantage) but make my defence only at her command, yet upon condition you will bee as faithfull a reporter to her, as you have been from her to me, I will put my cause on the Dice.

Polystratus. Secure your selfe *Lycinus*, you shall finde me no partiall conveyer of your answers, so you contract them into such a brieve, as I may well remember them.

Lycinus. I should rather prolonge my defence to such copious Accusations; but for your sake I will abridge it. Tell her then from mee.

Polystratus. By no meanes, *Lycinus*, but expresse your selfe as if she were present: under which pertonation, I will represent you to her.

Lycinus. Since you will have it so *Polystratus*, I do suppose her present, and to have spoken to me whatsoever you have reported from her; though it put mee to the expence of a second preparation. For (not to conceale my perturbations from you) you have (I know not how) made the Attempt much more terrible to me. who (as you may perceiue) do sweate, and tremble at the apprehension of her presence, which begetteth a kinde of astonishment in me. Thus, then, I begin, since there is now no way left for uasion in her presence.

Polystratus. Let not so serene a countenance affright you: you see she is cheerfull, and mercifully disposed; I speake boldly, therefore.

Lycinus. I, most excellent of Ladyes, whom you charge for having prayesd you above just measure, cannot see how I have bestowed more Panegyricke on you, then you have heapt upon your selfe by your religious esteeme, and reverence of the Gods, which is more to your commendation, then all I have sayd of you. Pardon me, therefore, that I omitted this part of your description, which had it fallen within the compasse of my knowledge, had stood in the first place: not with a purpose to excell your other prayes, but because, I have sayd much lesse then you deserve. Judge, therefore, what excellencies I have left out, and what available proofes of your religious carriage and straight intentions. Since they who thus reverence the Gods, are to be supposed vertuous in all their Actions towards men. Should you, then, enioyne mee to alter my writings, and to correct my portrayture, I should be so farre from subtraction, that I should insert this passage

as the toppe and crowne of the whole worke. Next, I confesse my selfe obliged to thanke you, that when I praised the moderation of your behaviour, as not corrupted, or swolne, or puffed up with your present greatness, and fortune, you by your dislike of my expressions, have confirmed, & verified them. For not greedily to catch at such commendations, but to blush at them, and to thinke them above you, is a sure signe of a discreet, and affable temper. You, therefore, by your auersenesse to praise show your selfe so much the more worthy to be praised; and do almost fulfill the saying of *Diogenes*, who being asked which was the readiest way to glory, sayd, the contempt of it. So should one aske mee who most deserved praise, I would say, they who most avoid it. But this is Digression, and from the purpose. That whereto I am to make my defence, is, that in drawing your picture, I have resembled you to *Venus* at *Cnidos*, and in the Gardens, to *Juno*, also, and *Minerva*. Comparisons too high and beyond your last. To this I might reply, that the old saying is, Poets and Painters are not accountable; much lesse Panegyriste; though their language be lower, and not fettered in numbers. For praise is a freething, and not to be measured by the lawes of brevity, or excessse; but makes this its principall ayme, to commend the person praised to the publique emulation and wonder. But I will not take that way of defence, lest I should seeme to you so to doe for want of other matter. You know that the lawes of Panegyricall Orations consist in the Panegyriste right use of similitudes, and resemblances; and the height of the Art is to apply well: which is atchieved not when like is compared to like, or to a worse, but when the thing praised is advanced by something as transcendent as 'tis possible. For example, If one in commendations of a Dogge should say hee were bigger then a Foxe, or Catt, would you thinke such a one skill'd in the Art of praying? you would not; nay though hee should

should say, hee were equall a Wolfe, hee had not praised him much. But the perfection of praise were to compare a Dogge to a Lyon for size and strength. As when the Poet praises *Orions* Dogge, calls him Lyon-ramer, which is the perfection of a Dogges commendations. Again, should any man, desirous to praise *Milo* the *Cratoni-an*, or *Glaucus* the *Carystian*, or *Polydamas*, say, they were stronger then a woman, would you not thinke him worthy to be laught at for his silly comparison? or if he should say they exceeded other men, 'twere not praise enough. But how doth the excellent *Homer* magnifie *Glaucus*? He sayes, *Pollux had not might enough to encounter him hand to hand, nor Alcmena's warlike son*. Do you marke to what Gods he compares him, or rather preferres him before them: yet *Glaucus* tooke not resentments to be extoll'd above the stoutest Gods; nor did they take revenge either of him or the Poet. as irreligious in his prelations; But both were famous, and had in honour of the *Greekes*, *Glaucus* for his valour, the Poet for his numbers, especially for that passage in them. Wonder not, therefore, that I, intending to bring you into comparison, (which is essential to a Panegyrist) went by the highest patternes, led by the reasons of the worke. But since you inveigh against flattery, and professe your hatred of flatterers, I am obliged to make that one degree more of your praise. but by the way I will define and distinguish the businesse of a praiser, from the excesses of a flatterer. A flatterer, making his profit the end of his commendation, without any regard to truth, thinkes hee cannot be hyperbolicall in his praises, with which he mingles many untruths and falsehoods of his owne, not blushing to stile *Thersites* comelier then *Achilles*; or to call *Nestor* the youngest of all the Captaines that came to Troy; and so hee may gaine by his lying, hee will sweare that *Crasus* sonne is of quicker hearing then *Melampus*, and that *Iphneus* is quicker sighted then *Lynceus*. Whereas the other in praising, lyes not,

nor

nor inserts descriptions utterly disagreeing; but taking their naturall perfections though not great, amplifies them, and makes them larger: not fearing when he would decipher a horse naturally swift, and fleet, to say,

Hee could flye o're the toppes of unprest corne;

Againe he would not doubt to say,

The course of horses swift as winde.

And if he were to praise a fair house magnificently furnished, he would say,

Such is the Inside of the Olympicke Hall.

Which verse a flatterer for hope of reward, would applye to a swine-heardes Cottage: like *Cynethus*, flatterer to *Demetrius Poliorcetes*; who when he had spent all other waies of flattery, praised him for his pifficke; and sayd, hee cought very musically. Nor is it the only marke of difference betweene them, that flatterers strive to purchase favour with those they praise by lyes, and that the others praise truthe with advancement: but that wherein they most differ, is that the one without choice heap together what *Hyperboles* they can; the others use them, but selected, and confined to moderation. These few distinctions of many have I shovne you betweene flattery and just praise; that you may not confound, but divide them, and assigne them their severall limits, and measure. Now, then, if you please, apply both these rules to my descriptions of you, and see to which side they belong. Had the person, which I compared to the statue of *Venus* at *Cnidus*, been fowle, and deformed, I might deservedly have beene thought a deceiver, and more impudent then *Cynethus*: but being such a one as wee all know you to be, my boldnesse is not altogether unpardonable. But, perhaps, you will say, or rather have already sayd, that you allow mee to praile your beauty, but then it ought to have beene without envie, or comparison of a fraile woman with Goddesses. I, most excellent Lady (for now truth compels mee to speake) have not

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compared you to the originall Goddeses, but to their Coppies wrought by the best Artificers in stone, brasse, and Ivory. Nor can I thinke it irreligion for men to draw resemblances from the workmanship of men; unlesse you take her Statue made by *Phidias* for the true *Pallas*; or the *Venus* carved not long since at *Cnidus* by *Praxiteles* for the heavenly: which apprehensions of them were dishonourable, since I hold their true portraytures unexpressible by any humane imitation. But suppose I had compared you to them, I am not singular, or the first broacher of such similitudes; but have for my examples excellent Poets, especially your Co-citizen *Homer*, whom I will now raise from the dead in my defence, confident of your allowance of a name so Classick. Let mee aske him, then, or rather you, (who among your other prayes, are skill'd in all the best descriptions of his Poems) What thinke you of that passage, where speaking of the captived *Briseis*, he sayes, *Bright as Golden Venus she be- may'd Patroclus*? and a little after, as if his comparison of her to *Venus* were not enough, he sayes:

So spake the woman Goddess-like and wept.

As often as you meete with such expressions, doe you hate him, or throw away his *Iliads*, or do you allow the licentiousnesse of his resemblances? If you do not, so many past ages have; nor hath he hitherto found an accuser, or one that durst lash his Statue, or libell his obeliske, with the inscriptions of his censurable verses. If he, then, were licenced to compare a barbarous, weeping Lady to Glittering *Venus*, may not I (omitting your beauty, not to be spoken of with your patience in your hearing) compare a sprightfull, debonaire Lady, to the Images of the Gods, for those things which we mortalls partake in common with the? next, in his Character of *Agamemnon*, observe how sparing he hath bin of the Gods, whose scatter'd perfections he hath collected, & cast into one gallant description, where he sayes, *For his eyes and head hee was equall to Jupiter*, for

his

his courage to Mars, for his breast to Neptune; dividing his parts by severall resemblances with the most eminent Gods. In another place hee compares him to mortall-slaughtering Mars, and compares others to other Gods; Hee calls *Hector* the Godlike *Phrygian*, and *Achilles* frequently the God-like Greeke. But I returne to examples of the other sex, you know where hee sayes,

She is like golden Venus and Diana;

And

Such is Diana hunting.

Nor doth hee only compare them with Gods, but likens *Euphorbus* hayre to the Graces, though imbrued with blood. In a word, there are so many examples in *Homer*, that there is scarce any part of his Poem unadorned with similitudes taken from the Gods. Either, therefore, let such expressions bee blotted out, or grant mee liberty to make the like. Nay the use of allusions, and similitudes, is so uncontrollable, that *Homer* hath not doubted to bestow praises on Goddeses borrowed from meane and inferiour things; thus hee calls *Juno* eye eyed, and *Venus* in another place *Violet-fighted*; who is so smally vers'd in his poems as not to have read of the *rosy-finger'd Aurora*? 'Tis no offence, then, to say, one is shap'd like the Gods; but how many have assumed their compellations, and have stiled themselves, *Bacchus's* and, *Vulcans*, and *Jupiters*, and *Neptunes*, and *Mercuryes*: The wife of *Euagoras*, King of *Cyprus*, was called *Latona*; yet no Goddesse was offended, though able to transforme her, like *Niobe*, into marble. I forbear to speak of the *Aegyptians*, of all people the most scrupulously superstitious; yet the names of the Gods are in that plenty worne among them, that most of their compellations are fetcht from heaven. Be not you, therefore, troubled at my prayes. For if there be any offence against the Gods in my writings, you are not accountable, unlesse one may prove

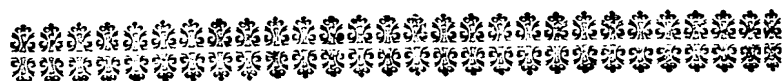
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guilty

guilty by hearing offences read. The Gods will punish mee, when they first punish *Homer*, and the other Poets, but they have not yet taken revenge of the best Philosopher, for saying man was the Image of the Gods. I have much more to say, but for *Polystratus* sake do here breake off, that he may the better report what I have said.

Polystratus. I know not, *Lycinus*, whether I be able: for you have spoken long, and beyond your Glasse. Yet I will trye the goodnesse of my memory. And that my relation to her may bee faithfull, I do here stoppe my eares; least the entrance of other things should confound your method, and I be exposed to the hisses of the Spectators.

Lycinus. 'Twill concerne you, *Polystratus*, to act me right: and so, having delivered you your part, I take my leave. When the Judges give up their Decision, I will appeare againe, and see what will bee the issue of this controversie.



Jupiter Tragædian, or a Discourse of Providence.

The Speakers, Mercury, Minerva, Jupiter, Juno, Neptune, Venus, the Colossus, Momus, Apollo, Hercules, Hermagoras, Timocles, Damis.

Mercury. **W**Hy thus musing, *Jupiter*, and holding private Dialogue with your selfe? You looke pale, and have got the face of a Philosopher. Unlocke your selfe, and make me Counsellor to your Dumps: perhaps my trifling assistance will not prove contemptible.

Minerva.

Minerva. Say, Jove, thou Sire of Gods, and things below,
I blew-eyed Pallas begge, reveale, and show,
What new disturbance doth thy minde surprize,
And from whence do thy sighs, and palenesse rise?

Jupiter. 'Tis beyond the power of language to name the thing so grievous, or the distemper, or calamity so Tragically, with which the nature of the Gods is not burdened.

Minerva. O *Phæbus*! with what Prologue hee begins to speake!

Jupiter. O yee wicked earth-sprung race of Mortalls, and thou more wicked *Prometheus*, what evils doe I suffer?

Minerva. What ayle you, Sir? Pray tell this assembly of your friends.

Jupiter. O my loud thunder, what dost thou profit mee?

Minerva. Moderate your rage, Sir, unlesse you intend to put us into Buskins too, and to answer you in lofty parts taken from *Euripides*.

Juno. Do you thinke wee know not the cause of your distemper, Sir?

Jupiter. Thou canst not know, scold never so loud.

Juno. Alasse, Sir, the roote of your commotion is love. Nor is it my custome to scold; though I have beene frequently injured in this kind. You have found some *Danae*, or *Semele*, or *Europa* who hath kindled this distemper in you, which you will quench by turning your selfe into a Bull, or Satyre, or showre of Gold, in which you will descend into the bosome of your Mistresse. For your sighs, and teares, and change of colour, are but so many signes, and confessions of your flames.

Jupiter. Happy thou, who thinkest my disturbance springs from such a Toy as Love.

Juno. What else can afflict *Jupiter*?

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Jupiter.

Jupiter. The state of the Gods is in extreme danger, *Juno*, and, according to the Proverbe, it stands upon the edge of a rasour whether we shall hereafter be worshipt, and receive sacrifice, or be utterly neglected, and held in contempt.

Juno. Hath the earth produced new Gyants? or have the old broke their chaines, and freed themselves from prison, and tooke fresh armes against us?

Jupiter. The Gods are safe from their invasion.

Juno. What else worthy our feares, can befall us? If your distemper arise not from hence, I see not why you should of a *Jupiter* become a *Polus*, or *Aristodemus*.

Jupiter. Yesterday, *Juno*, *Timocles* the Stoick, and *Damis* the Epicurean (upon what occasion I know not) disputed of Providence, in a great Assembly of knowing and understanding men; which much troubles mee. *Damis* maintained there were no Gods, who either disposed, or tooke care of humane Affaires; but the religious *Timocles* argued for us, till a presse of people rushing in, broke off the dispute without a decision: onely they agreed to meet againe, and finish the discussion. And this is the day on which the suspended hearers expect which will conquer, and speake most probable truth. Do you see our danger, and to what straights wee are reduced, when Heaven relies upon the proote of one single man? one of the two must happen; either we must be despised, and held onely empty names; or be honoured as before, if *Timocles* pre vaile.

Juno. Believe mee, these are no slight dangers, nor were you tempestuous in vaine, Husband.

Jupiter. You thought the cause of my distemper to be some *Danae*, or *Antiope*. What, then, shall wee doe? *Mercury*, *Juno*, and *Pallas*, contribute your advice.

Mercury. My counsell is to call a Parliament, and to referre the businesse to a publique consultation.

Juno. I concurre with *Mercury*.

Minerva.

Minerva. I hold it not fit you should trouble heaven, or show your selfe disquieted with the Accident; but privately project that *Timocles* may overcome, and *Damis* may depart exploded from the disputation.

Mercury. Such stratagems, *Jupiter*, will not bee concealed, the Philosophers disputing so publicly: besides, you will bee thought a tyrant, not to impart so weighty an Affaire, wherein all are interested.

Jupiter. Make proclamation, then, and summon all the Gods.

Mercury. I obey you. Hoe, O yee Gods, come to the Parliament: delay not, but assemble your selves to consult of affaires of state.

Jupiter. Do you make such slight, simple, and faint proclamation, *Mercury*, for a Parliament of this consequence?

Mercury. What should I say, *Jupiter*?

Jupiter. What should you say? I would have you make proclamation in verse, and in bigge voyced poetry, that the Assembly may bee the fuller.

Mercury. 'Tis fit for Epicke writers, and writers of *Rhapsodies*. I am not poetically given, and shall therefore spoyle the summons by over or under seete, and my verses will bee scorned as inspired by displeased Muses. Besides I see many laugh at *Apollo* for his halring oracles, though his obscurity secure him, and give not the hearers leisure to examine his numbers.

Jupiter. Joyne, therefore, as many of *Homers* verses together as he usually summons us in. You cannot but remember them.

Mercury. Not over readily. Yet I will try.

*Be then, no female absent, or male God,
No Goddesse of the Sea, or Nymph otb' Floud;
But all to Jupiters Great Councell come,
Who ere clayme Sacrifice, or Hecatomb.*

Come

*Come Namelesse too, and vulgar Deities,
Who feed on grosse clouds which from Altars rise*

Jupiter. Well done, *Mercury*; and like a perfect Herald. They are already assembled, assigne them their places, according to their dignities. Let the Golden sit first, next to them the Silver, then the Ivory, then the brasse, then the stone; and among these let those take place, who have beene carved by *Phidias*, or *Alcarnenes*, or *Myron*, or *Euphranor*, or the like rare Statuaries. As for this ignoble, uncarved rout, let them sit crouded together as far off, and keep silence, and serve to fill up the Assembly.

Mercury. It shall be done; and they shall sit as you decree, *Jupiter*. But I understand not whether a Deity of Gold, though ill carved, and of vulgar, and mishapen sculpture, shall take place by the talent, and weight, of *Myrons*, or *Polycleetus* brasse, of *Phidias*, and *Alcarnenes* stone Gods, or whether they shall sit by Imagery, and workmanship.

Jupiter. It ought to be so *Mercury*; but custome preferres the Gods of Gold.

Mercury. I am instructed. You would have them seated by their wealth, not by their excellencies, and values. Come, therefore, sit first yee Gods of Gold. You see, *Jupiter*, the highest rooms are taken up only by *Barbarians*. All the *Græcian*, polite, fayre shapen, well wrought Deities, are but of stone, or brasse; or if there be any more pretious, they are but of Ivory, slightly guilt, and colour'd over with Gold, wooden within, and lodging whole swarms, and commonwealths of flies. whereas *Goddesse Bendis*, and *Anubis*, and next to him *Attis*, and *Mithres*, are entirely of solid, massye, pretious Gold.

Neptune. With what Justice, *Mercury*, doe you place that ugly, Dogg faced *Ægyptian* before mee, who am *Neptune*?

Mercury. Because *Lysippus* hath formed you brasse,
Neptune,

Neptune, and poore; The *Corinthians* at that time having no Gold; But he is made of the wealthiest metall. You must, therefore, be a patient Spectator, and not take indignation, if one with such a golden snout be prefer'd before you.

Venus. Place me, then, *Mercury*, in the foremost row; for I am golden.

Mercury. Surely, *Venus*, I am much mistaken, then, and my sight failes mee, if you be not *Alabaster*, hewne from the Quarry of *Pentelus*, which *Praxiteles* thought good to worke into a *Venus*, and then bestow'd you on the *Cnidians*.

Venus. I have authentick *Homer* for my authority; who up and downe his Poëms alwayes calls mee golden *Venus*.

Mercury. So hee stiles *Apollo* rich, and wealthy; yet you shall see him presently sit among the last, robb'd of his Rayes, and Coronet by theeves; and the strings of his harp sacrilegiously stolne. Be content, therefore, lest you bethrust downe among the servants of the Assembly.

Colossus. Who dare stand in competition with mee, being the Sunne, and of such magnitude? whom though the *Rhodians* have not cast very ingeniously, nor to admiration, yet they have made sixteen golden Gods by my rude patterne. In reason, therefore, I ought to be held the wealthiest. As for my workmanship, and making, 'tis recompenced by my greatnesse.

Mercury. What shall I doe, *Jupiter*? this is a difficult case. If I consider his metall, 'tis brasse; But if I consider how many talents of brasse he weighs, 'twill rise to above five hundred medimnes, and exceed a Knights estate.

Jupiter. What makes He here, thus to upbraid the others, with their smalnesse, and disturbe their sittings? Neverthelesse, though, most excellent *Rhodian*, thou be more honourable then the Gods of gold, yet how canst thou take place, except all the others rise, and make thee roome to sit,

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whose each buttocke will take up the whole wooll-sacke. 'Twill be best, therefore, for thee to stand, and stoop down sometimes to our consultations.

Mercury. Here's another knot hard to be untied, *Bacchus*, and *Hercules*, both of Brasse, of the same worke, and made by *Lysippus*, of the same equall descent, being both sonnes to *Jupiter*. Which therefore shall sit first? for you see they both strive for place.

Jupiter. Wee loole time, *Mercury*, and should long since have begun the consultation. Let them, for the present, sit promiscuously, as every one pleaseth. This shall be the businesse of another meeting, where an Act shall passe in what order they shall take place.

Mercury. But doe you marke in what tumult the Commons are, and how they cry out for their daily shares, and distributions? Where is our *Nectar*? What's become of our *Ambrosia*? Where are our *Hecatombs*? restore our Sacrifices.

Jupiter. Silence them, *Mercury*; That laying aside their trifles, they may know wherefore they are Assembled.

Mercury. All do not understand *Greece*, *Jupiter*. Nor have I languages enough to speake to *Scythians*, *Persians*, *Thracians* and *Gawles*. I thinke it best, therefore, to enioyne them silence by beckening with my hand.

Jupiter. Doe soe.

Mercury. Harke, they are all as mute as *Pythagoreans*. Begin your speech; All their eyes are fixt upon you, expecting what you will say.

Jupiter. I will not conceale my distemper from thee, *Mercury*, being my sonne: Thou knowest what a confident and sterne voyced speaker I am.

Mercury. I do, and have trembled at your speeches, especially when you threatned to draw up from the deep, the earth, sea, Gods, and all by letting downe your golden chaine.

Jupiter. Yet partly with the Apprehension of the instant

stant dangers, partly with the greatnesse of the Assembly (which Thou seest is numerous, and solemne) I am confounded, and dasht, and my tongue is fetter'd and tyed. Besides, what is yet worse; I have forgot the preface, which I made to my speech, that I might gaine the more favourable entrance into their Attentions.

Mercury. You marre all, *Jupiter*, They will presently suspect your silence, and expect to heare some great mischief from your delay.

Jupiter. Shall I then, speake *Homers* proem to them?

Mercury. What is't?

Jupiter. Listen to mee yee Gods, and Goddesse.

Mercury. Eye you have cloyd us with such prefaces already: If you will take my counsell, perplex not your selfe with verse; but take one of *Demoisthenes* Orations against *Philip*, and alter it to your purpose, 'tis the practice of many moderne Orators.

Jupiter. Thou sayest well. 'Tis a Compendious way of Rhetoricke, and lyes open and prepared for those who are unprovided: Thus then I begin. I suppose, O yee men and Gods, it will bee in stead of great fortunes to you, to heare me declare the Cause, why I have call'd you together. 'Twill, therefore, become you to lend mee cheerfull attention. The present occasion, doth almost vocally instruct us to make prevention of our present dangers; with which wee all seeme too coldly affected. I will, therefore, borrowing no longer preface from *Demoisthenes*, clearly open to you the reasons, why in great perplexitie I have summoned this Parliament. Yesterday, you know, *Mnesitheus* the Pilot offer'd a Sacrifice for the preservation of his ship, almost wrackt neere the Promontory of *Caphareus*. And feasted as many of us in the *Piræum*, as he call'd to the Sacrifice. After the oblation, you all departed severall wayes, as your businesse led you. Onely I, towards evening return'd to the City to walke in the *Keramick*; considering with my selfe *Mnesitheus* thrift, who entertain'd sixteen

Gods with the sacrifice of one ancient, decayd, rheumatick Cock; and foure graines of musty, wither'd incense, which vanish in the kindling, and sent not up smoake enough to touch the tip of our noses, though he vowed whole Hecatombes, when his ship was ready to dash upon the rocks, and sinke. With these contemplations I was carried on to the painted gallery, where I saw a vast crowde of people, some standing within the Schoole, others without, others very earnest and loud, sitting upon benches. I guessing them, (as indeed they were) to be wrangling Philosophers, drew neere to heare what they said: And wrapping my selfe in a thick cloud, presently transformd my self into one of them; and stroaking my long beard perfectly resembled a Philosopher. Having made my passage with my elbow, I enter'd, unknowne who I was, where I found that Atheist *Damis*, the Epicurean, and the best of men *Timocles* the Stoick, hotly disputing. *Timocles* had quite lost his voyce with sweating and clamour. *Damis*, profutely laughing, ceast not to provoke him. Their vvhole disputation vvas concerning us, vvhom the wicked *Damis* affirmed to be void of providence, and not to regard the affaires of men; vvhich is to maintaine us not to be at all. And this he proved vwith great strength of Argument, and the applause of many. On the contrary, *Timocles*, vvell studied in our cause, encounter'd, abhorred, and repelled his proofes. Much extolling our providence, and shewing how wee rule, dispose, and give order to all things in the world. Nor did hee want some who prayesed him. Onely hee was tired, and spoke feebly, which turn'd all the eyes of the multitude upon *Damis*. But I apprehending our danger, caused night to close upon them, and dissolve the meeting: whereupon they divided, upon agreement the next day to give an issue to the disquisition. At their departure I mingled my selfe vwith the presse, and heard them magnifie *Damis*'s Arguments, and extoll them above measure. Some also there were vvhom I would not prejudge the

opposite

opposite side, but kept themselves in suspense, what *Timocles* would urge the next morning. These are the motives for which I call'd you together, which are not slight, O yee Gods, if you consider that all our honour, glory, and reverence, proceed from men. If they, then, be once perswaded, either that there are no Gods, or if there be, that they fall not under our providence, we shall no longer receive Sacrifices, gifts, or honour from the earth; But shall here sit neglected in heaven, famisht, and deprived of our Feasts, Holydaies, Games, Oblations, and night Solemnities. I hold it, therefore, fit that wee unanimously advise upon some remedy against those dangers; And how *Timocles* may prevaile, and appeare to be in the truth, and *Damis* may be exposed to the laughter of the Auditors. I am not confident that *Timocles* of himselfe can conquer, unlesse we lend him our assistance. Make legall proclamations therefore, *Mercury*, that vvhosoever will may stand up and speake.

Mercury. Harken All, with silence. If any of the perfect Gods have ought to say, hee is permitted to speake. How's this? Not one stand up? Or are you struck dumb with the feare of what you have heard?

Momus. Bee all as speechlesse as the earth, and sea. If you will give mee liberty of utterance, *Jupiter*, I have many things to say.

Jupiter. Speake boldly, *Momus*, thy freedome doth promise good counsell.

Momus. Afford mee your Attentions, then, All yee Gods. I have long expected that our affaires should be driven to those straights, and that many such Sophisters should spring up vvhom take the cause of their boldnesse from us. Nor ought wee in equity to be displeased with *Epicurus*, or his followers, and successors in that Sect, for their opinions of us. For what apprehension of us can they have, who see such a tumult, and disorder in things? good men despised, and afflicted with poverty, sicknesse, and thral-

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dome;

dome, corrupt, and wicked men held in veneration, overflowing with wealth, and bearing rule over the Vertuous? Some to scape punishment with sacrilege, others to bee crucified, and rackt for innocence? when they see such an unequall disposition of things, they may dispute whether there bee such things as Gods. Especially when they heare such ambiguous oracles as these: *Halys* past; *Thou an empire shalt dissolve*. Not exp laying whether his owne Empire, or the enemies. Againe,

Thou Salamis shalt womens sonnes destroy;

Which held both for *Persians* and *Greekes*, who, I beleeve, were womens sonnes. Againe, when they read those Poems, where wee are sayd to be enamour'd, and wounded and made servants, and imprisoned, and to hold factions, and a thousand such passages which are practiced among us, who all the while pretend to happinesse and immortality, how can they choose but laugh, and contemne us: yet wee are angry because some men are not stupid, but bring these things into disputation, and take our providence from us: whereas vvee guilty of such irregularities ought to be glad that vvee are sacrificed to at all. And here, *Jupiter*, (since vvee are alone, and no man present in this Assembly, but *Hercules* and *Bacchus*, and *Ganymed*, and *Æsculapius*, vvhoe are novv denizon'd Gods) answer mee truly, whether earthly affaires have at any time so enter'd into your care, as to examine vvhoe men are vvhicked, and vvhoe vertuous? Had not *Theseus* travelling from *Troazen* to *Athens* casually slaine the malefactors by the vway, for any hinderance from you, or your providence, *Sciron*, and *Pityocampes*, and *Cercyon*, and others, might have lived, and glutted themselves vvvith the slaughter of passengers. And had not *Euristheus*, a just and provident Prince, out of his love to mankind, enquired into their grievances, and redrest them by sending abroad *Hercules*, then his servant, an active, stout, and hardy man, *Hydra*, and the *Stymphalides*, the *Ibracian* horses, and contumelious drunken

Centaures

Centaures, had never enter'd into your consideration, *Jupiter*. To say truth, our vvhole employment is to sit, and observe vvhoe offers sacrifice, and perfumes our Altars. All other things are ruled by chance, and fall out by accident: We suffer, therefore, justly for the present, and are likely to suffer more hereafter, vvhoe men looking up to us shall find that 'tis but losse to sacrifice to us, or to send us up oblations. Shortly, therefore, you vvvill see the *Epicureans* laugh at us, such Philosophers as *Metrodorus*, and *Damis* prevaile, and our defenders overcome by them. 'Twill concerne us, therefore, to finish, and heale these grievances, both present, and precedent. As for *Momus* there is no feare that I shall be lesse honour'd, who was never yet a God of respect, when you flourish'd, and enjoyed your Sacrifices,

Jupiter. Wee must priviledge this fellows humour, O yee Gods, which is alwayes bitter, and Satyricall. 'Tis easie for every body, sayes the excellent *Demosthenes*, to find fault, complaine, and rayle; but to show a way how to settle the present distemper, is the work of a wise Counsellour: which I expect from you though he be silent.

Neptune. I, as you all know, live under water, and have my kingdome to my self, in the deep; vvhoe, as vvvell as I can, I protect passengers, transport shippes, and allay stormes: yet out of my regard to the publique cause, I hold it fit that *Damis*, before he enter into a second dispute, bee destroyed, either by a thunderbolt, or some other vway, least hee overcome; (for you say, *Jupiter*, hee is eminently perswasive) vvhoeby others may perceive, that vvee are able to punish those vvhoe urge impious Arguments against us.

Jupiter. Are you in jest, *Neptune*, or have you forgot, that such revenges are not in our power, but that the destinies decree who shall dye by lightning, who by the sword, who by a seaver, who by a consumption. Did I hold the scales, doe you thinke I would have suffer'd those

those sacrilegious thieves to have scapt from *Olympia* unthunderstruck, who cut off two of my lockes weighing sixe pound a piece. Or would you have connived at the fisherman of *Oreus*, who stole your *Trident* at *Gereſtus*? Besides, 'twill argue our passion, melancholy, and feare of *Damis* Syllogismes; as if wee slew him out of our distrust that he would vanquish *Timocles*: which were to get the better, only in an undefended cause.

Neptune. I thought I had contrived a compendious way to victory.

Jupiter. Your contrivance, *Neptune*, is as grosse as a *Tunnes*, to slay an adversary before his time, and to destroy him unconvinced, leaving the question controvertible, and undecided.

Neptune. Doe you project better, since my counsell is contemptible.

Apollo. Did the Law permit young, unbearded Gods, to give advice, perhaps I might say something usefull to the present businesse.

Momus. In deliberations of this weight, we are not to speake by age, but by the common Interest. For 'twere ridiculous if in extreame perills wee should stand upon niceties of Law. Besides, you *Apollo*, are a legitimate speaker, and have long since past your nonage, and beene enrolled of the twelve, and should have been of the board in *Saturnes* time. Let not your youth, therefore, bee your excuse, but speake your minde freely, nor bee abasht that you are a beardless speaker; your sonne *Æsculapius* having so long a one. Besides, 'twill now become you to give some prooffe of your wisdom, least you appeare to have sate all this while idle at *Helicon*, and to have Philosophized with the Muses.

Apollo. You are not to grant licences, *Momus*, but *Jupiter*. At whose command I may, perhaps, say something worthy the Muses, and my retirement at *Helicon*.

Jupiter. Speake my sonne, you have liberty.

Apollo.

Apollo. Doubtlesse *Timocles* is a vertuous man, a lover of the Gods, and exactly studyed in the Stoick Learning; which makes him so stored with pupils, by whom hee receives a large renew; so perswasive is he to his scholars in private. But in publique he is so timorous and of such a silly, and harsh delivery, that he still raises the derision of the auditory by his disconnections, and tautologies, and Nonplusses. And thus he is when he most labours to bee eloquent; Though otherwise he be of a sharp judgment, and subtile apprehension, as they report, who are verſt in the Stoick Arguments: which he through imbecility spoyles, and confounds in the exposition, and urging, not clearly expreſſing his drift, but proposing his meaning enigmatically, and giving darke answers to the opposite questions. Hence his hearers laugh at as much as they doe not understand. For nothing more advances a disputation, then to urge clearly; and to the capacity of the Auditors.

Momus. You doe well, *Apollo*, to praise perspicuity, though you little practice it in your Oracles, where you are dark, and knotty, and securely cast forth many things so ambiguous to your hearers, that they need another *Apollo* to expound them. But give your advice, how may wee cure the Imperfection of *Timocles* speech?

Apollo. By joyning a Coadjutor to him, *Momus*, who shall take his Arguments, and presse them with a better grace.

Momus. Counsel worthy your beard, and a schoole-master; To place a Co-disputant in such an assembly of Philosophers, to interpret to the Auditors whatsoever *Timocles* shall urge, and *Damis* to dispute single. Besides, should he use a Co-adjutor, privately to whisper his arguments into his eare, and he speak rhetorically more then he understandes, it must needs raise the laughter of the schooles: some other course therefore, is to be thought upon. In the mean time, you, methinkes, who take upon

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you

you to be a prophet, and have such an ample renew comming in by your predictions, that sometimes they have offer'd sowes of gold, should in this time of danger tell us by your Art which of the disputers will prevaile. For being a Presager, you cannot but know things future.

Apollo. How can I, *Momus*, having neither Tripod, nor perfume, nor presaging fountaine here, like that of *Castalia*?

Momus. See how you Wave my demand, and to what Straights you are driven.

Jupiter. Answer him, Sonne, and give not the railer occasion to detract or slander thee, as if thy skill lay in a Trivet, and Spring, and Incense, without which thy Art failes thee.

Apollo. I should better obey, Father, at *Delphos*, or *Colophon*? amidst my Oracles, as my custome is: yet unfurnisht as I am, I will endeavour to foretell you whole shall be the victory. But perhaps you will take exceptions unlesse I speake in verse.

Momus. No matter so you speake things which need not a Comment, or Interpreter. No sheep, or tortoyse is now boyled in *Lydia*; you know about what affaire you are consulted.

Jupiter. What gastly terrours precede Oracles? See, his colour changes, his eyes rowle, his haire bristles, his gate is frantick. All things testifie a divine possession, and are full of mystery and horreur.

Apollo. Unto Prophetick Phœbus lend your eares,

About a strife rais'd by loud Sophisters;

Who arm'd with fables, dart disputes, and Noyse:

And fill the Streets with Syllogismes, and voyce.

But when the Vultur in his crooked claws

Shall graspe the locust, and shewre telling dawes,

Have clackt their last, the Mules shall then prevaile;

But th' Ass shall his fleet colts with hornes assaile.

Jupiter.

Jupiter. Why do you laugh so profusely, *Momus*? our present affaires are above sport. Cease, Mischiefe, or thou wilt be choakt with laughter.

Momus. How can I choose *Jupiter*, at such a cleare, and intelligible Oracle?

Jupiter. It seemes you can interpret, then, what hee sayd.

Momus. 'Tis so plaine, that wee need not a *Themistocles*. For the Oracle sayes expressly that the utterer is a cheater, and that wee are pack Asses, and Mules for beleeving him, and have not so much wit as Grasshoppers.

Hercules. Pardon mee Father, *Jove*, if I, an assumed God, speake my opinion; When they are met for disputation; If *Timocles* have the better We will let the arguments goe on; But if it happen otherwise, I, if you please, will shake the Schoole, and cast it on *Damis*, that he shall never more impiously reproach us.

Momus. O *Hercules*, *Hercules*, how wildly, and *Bæotian* like hast thou spoken, to destroy so many innocents with one offendour; and demolish a schoole, with *Marathon*, *Miltiades*, and *Cynegirus*? After whose ruine, how shall the *Rhetoricians* make their speeches, being deprived of their greatest argument, and helpe? Besides, in your lifetime, perhaps you might have performed such an exploit. But since you were made a God you have learnt, I beleeve, that such accidents are reserved onely for the Fates, and exempted from our power.

Hercules. When I slew the Lyon, and Hydra, then was I but instrument to the Destinies?

Jupiter. 'Tis so.

Hercules. If one should now affront mee, or robbe my Temple, or demolish my Statue, might I not crush him; though the sisters had not anciently decreed so?

Jupiter. By no meanes.

Hercules. With your leave, then, *Jupiter*, be it spoken. (for I, as the Poet sayes, am a blunt fellow, and call a

(spade a spade) If our case be so, I will take farewell of my honours, smoke of incense, and blood of sacrifices here, and go down to hell, armed with my naked bow, where the shades will dread mee for the savages I have slayne.

Jupiter. So, here's a home witnesse, as they say. You have just taught *Damis* what to say. But what brasen faire-shapte, well carved, hasty messenger comes yonder, with an antique bend about his head? 'Tis thy brother, *Mercury*, The *Rhetorician* who stands in the paynted gallery, see how fullyed he is with being so often cast: what brings thee hither post, my sonne? Any newes from the Earth?

Hermagoras. Great newes, *Jupiter*, and well deserving of my dispatch.

Jupiter. Speak it, if it be any thing wee knew not before.

Hermagoras. As I was just now under the brasiers hands, who lodger'd my breast to my back, and carved a ridiculous corselet about my body, and with like art stamp't his Copper marke upon mee, I saw a tumultuous crowd of people thronging about. Two bawling ill lookt, contentious Sophisters, *Damis*, and —

Jupiter. No more, *Hermagoras*, of your tragicall newes: I know whom you mean. But tell mee how long have they been at skirmish?

Hermagoras. They do but yet hurle darts at a distance, and cast reproaches at one another.

Jupiter. All wee can now doe, yee Gods, is to bow downe our eares, and listen to them. Let the Porter Houtes therefore, remove the bolts, dispell the clouds, and set open the doores of Heaven. Good *Hercules*! what a multitude of hearers are met together? I doe not like *Timocles*, hee trembles, and is so daunted, that hee will betray our cause, and confesseth himselfe manifestly unable to encounter

Damis. Let us, therefore, the best we can assist him with

our

our prayers, and wishes, silently, and to our selves, least *Damis* heare us.

Timocles. Darest thou maintaine, thou sacrilegious *Damis*, that there are no Gods, nor any providence over men?

Damis. No. But first answer mee, why thou art perswaded there are.

Timocles. Nay first, answer mee, Thou lewd fellow.

Damis. Not till thou answer mee.

Jupiter. Thus farre our man hath the better, and hath given the lowder onset. To him *Timocles*, raile at him; For therein lyes thy strength; Though at Argumentation hee be able to stop thy mouth, and make thee as silent as a fish.

Timocles. By *Minerva* I will not give the first answer.

Damis. Well, *Timocles*, your oath shall prevaile. Propose your question, but without ill language, I pray.

Timocles. Tell mee then, Thou Miscreant, dost thou hold that the Gods have no providence?

Damis. I do.

Timocles. That's very fine indeed; do all things fall out, then, without providence?

Damis. Yes.

Timocles. And is the care of the Universe not order'd by the Gods?

Damis. Noe.

Timocles. Are things, then, carried by Accident and blind chance?

Damis. They are.

Timocles. Can you, good people, heare these things with patience and not stone this blasphemers?

Damis. Why doe you provoke the people against mee, *Timocles*? or what are you, that you should be thus tempestuous for the Gods? when they hearing mee formerly (if yet they can heare) were not all displeased, nor made mee a wretched example.

O o 3

Timocles.

Timocles. They doe heare thee, Nay they doe heare thee, *Damis*, and will punish thee hereafter.

Damis. When will they have leisure to punish mee, who, you say, are taken up with such serious employments, as the disposition and ordering of the numberlesse affaires of the world? so that they have not yet had time to revenge themselves on thee for thy perjuries, and other offences? Excuse mee if thy own provocations draw bad language from mee, who cannot see what greater proofe of their providence the Gods can shew, then to destroy such a sinner as thou art. But 'tis plain they are travelled from home over the sea to the devout *Aethiopians*. For they use frequently to goe thither for entertainment, and sometimes without invitation.

Timocles. What shall I say to so much impudence, *Damis*?

Damis. Marrye, that which I have long desired to heare, how you became perswaded that the Gods have a providence.

Timocles. I tooke my first perswasion from the order of things; observing the Sunne alwayes to move in the same Circle, as also the Moone, then the revolution of times, the springing of the Plants, the generation of beasts, and these so regularly disposed, as to be able to feed, move, apprehend, walke, build, contrive defences. All which seeme to mee as so many demonstrations of providence.

Damis. You run away with the question, *Timocles*, nor have you yet proved whether providence move those wheelles or noe. That such things are done, I grant, but whether ruled by the hand of providence I hold not necessary to be beleaved. 'Tis true there is an orderly rising, and course of things, but you call this order necessity. Then you grow Cholericke if you be not obey'd in your opinion, when you make an enumeration of things, and thinke your praises of them are so many demonstrations that all their revolutions and changes are the effects of providence. Hitherto, therefore, your answer hath bin frivolous, give a better.

Timocles.

Timocles. Methinkes they need not a higher proofe; yet I will produce others: Answer mee, then, Dost thou take *Homer* to bee the best Poet?

Damis. Yes.

Timocles. I build my faith, then, on his authority: he plainly mentioneth a providence of the Gods.

Damis. Most admired Sir, Wee all grant that *Homer* was an excellent Poet, but not that he or any other Poet is of authority sufficient in this case. For truth, I beleeve, was not their ayme, but the delight of their hearers. And, therefore, they sung in verse, and mixt fables with their numbers, having only pleasure for their end. But I would faine know by what place of *Homer* you were most perswaded. By that where speaking of *Jupiter*, he sayes, his daughter, and brother, and wife, took counsel to bind him, and had not *Thetis* out of compassion call'd in *Briareus* to his ayd, our great *Jupiter* had bin fettered, and hurried to prison? Out of his gratitude for which rescue, at *Thetis* suite, he deceived *Agamemnon*, and sent him a false dream, that many of the *Grecians* might be destroyed. Where observe that he was not able by a bolt of thunder to consume *Agamemnon*, unlesse he had shewn himself a deceiver too. Or perhaps, you are most swayed by the description, how *Diomedes* assisted by *Pallas* wounded *Venus*, and *Mars* himselfe. And how, a little after, the Gods held a conflict, and warre among themselves, males with females, where *Pallas* overcomes *Mars*, weakened, I suppose, by the wound hee received from *Diomed*: And gainst *Latona* usefull *Hermes* stands. Or perchance your perswasion is built on that passage of *Diana*, where shee complaines, and takes disdayne, that shee was not invited by *Oeneus* to his feast; and in revenge sent a vast Bore of an invincible strength to waite his country. Are these the authorities of *Homer*, on which you build your beleeve?

Jupiter. Harke what a humme the applauding multitude give *Damis*, whilst our man stands like one forsaken, dismaid,

dismaid, and trembling, and ready to cast away his shield, and prying after a passage to make an escape.

Timocles. What thinkest thou of the authority of *Euripides*, who brings in the Gods upon the stage, protecting vertuous, and valiant men, and subverting the wicked, and irreligious, such as thou?

Damis. If, *Timocles*, Thou most learned of Philosophers, you have drawne your perswasion from tragedies, one of those two must necessarily follow; either you must take *Pole*, or *Aristodemus*, or *Satyr* for the Gods, or for the Actours of the Gods; when you seethem clad in buskins, long robes, spangled clokes, rich manules, gloves, ventrals, glittering corslets, and other properties, with which they set off their tragedies, which were most absurd: since *Euripides* of himselfe, and unconstrain'd, freely delivers his opinion in his playes, where you may heare him clearly say,

*Seest thou the Ayre diffus'd in boundlesse spaces,
Encircling earth, and sea with moist imbraces,
Thinke this is Jupiter, thinke this is God.*

Againe:

*What Jupiter is Jupiter I know not,
But what goes in tradition. -----
and the like.*

Timocles. Are all people and nations deceived then, who hold there are Gods, and celebrate their Festivalls?

Damis. I thanke you, *Timocles*, for quoting the Nations. From whom any man may learne what small certainties may be had of the Gods, of whom there are so many doubts, and diversities of opinion. For the *Scythians* sacrifice to a Whinyard, the *Thracians* to *Zamolxis* a fugitive; who fled from *Samos* thither; the *Phrygians* to the Moone; the *Aethiopians* to the day; the *Cyllenians* to *Phales*; the *Assyrians* to a Dove; the *Persians* to Fire; and the

the *Egyptians* to water; which is their Deity. More peculiarly the *Memphites* have an Oxe for their God; the *Pelusiots* an Onion; some a Storke, or Crockodile; others a Dogge, or Catt, or Ape. Againe, in strectes, To some the right side is the Deity, to the opposite dwellers the left, to others halfe the head. Some adore an earthen cup, others a dish. Are not these Gods to be laught at, most holy *Timocles*?

Momus. Did I not tell you, yee Gods, that all this would be divulged, and be brought into discussion?

Jupiter. Thou didst, *Momus*, and didst deservedly chide us. It shall be, therefore, my businesse, if we scape this brunt, to contrive a reformation.

Timocles. Tell mee yet, thou enemy to the Gods, from whence proceed the Oracles, and predictions of things to come? not from them and their prelcience?

Damis. Speake no more of Oracles, good Sir, but let mee aske you upon what Oracle you most rely? upon that which *Apollo* gave to *Cræsus*? you know 'twas two edged, and faced like those double pictures of *Mercury*, which are both sides alike, which way soever you turne them. Nor revealed it whether *Cræsus* passing *Halis* should ruine his owne, or *Cyrus* Empire. Yet that ambiguous Oracle cost the wretched *Sardian* not a few talents.

Momus. This fellow is false upon the very objection, yee Gods, vvhich I most feared. Where is our divine fidler novv? Why do you not defend your selfe *Apollo*?

Jupiter. Thou massacrest us, *Momus*, with thy unseasonable reprehensions.

Timocles. Thou vver't best, then, thou Atheist, quite overthrow the religion, and altars of the Gods by thy impious discourtes.

Damis. I would not have altars pull'd downe, *Timocles*; since without any great inconvenience they may still send forth sweet smels, and perfumes. Yet I would be

glad to see *Diana's* Altar at *Taurica* utterly demolisht, if she delight in such Sacrifices on them.

Jupiter. What an uncontrollable mischiefe is fallen upon us? This fellow spares no God, but inveighs, and lets fly at all, whether guilty, or not.

Momus. You will find few of us innocent, *Jupiter*; And therefore you shall have him presently strike at the highest.

Timocles. O thou God-opposing *Damis*, dost thou not sometimes heare *Jupiter* thunder?

Damis. I heare thunder, *Timocles*; but whether *Jupiter* be the thunderer, you know better then I, who came lately from him. They who come from *Creet* say otherwise; where his sepulcher is to be seene with a pillar erected, shewing him long since dead, not thundring.

Momus. I long since foresaw he would make that objection. Why doe you loose colour, *Jupiter*, and gnash your teeth for fear. You are to take courage, and contemne such fellowes.

Jupiter. Contemne, say you, *Momus*? doe you not see what a ringe of Auditors he hath? And what perswasions of us they take in from *Damis*, who leades them captived by the eares?

Momus. But you, *Jupiter*, when you please, letting downe your golden chaine, can draw them all up with the earth, and sea.

Timocles. Tell mee, Infidell, were't thou ever at sea?

Damis. Often, *Timocles*.

Timocles. Were you not driven by the winde, falling on your tackling, and swelling your sailes, or by Rowers? and did not a pilot, standing at the helme, preserve the ship?

Damis. I grant it.

Timocles. A shippe, then, ungovern'd could not saile. And canst thou imagine the whole universe should move without a governour, or pilot?

Damis. Your illustration, *Timocles*, is discreet, and solid.

lid. But, then, the pilot of a ship alwayes contrives things necessary; and before hand prescribes their imployment to the saylers, and provides that the vessells carry nothing uselesse, or unfit, but be fraught with profitable burden. But your other pilot, who, you say, rules the greater shippe, and his co-governours order nothing regularly, as becomes them. But sometimes, as it falls out, the mast is fastned to the sterne; and the tackling to the fore-decke. Sometimes the Anchors are of gold, and the trimme of lead; the bottome under water is carved, and paynted, the deck and rayles are deform'd and rude. Againe, you may observe some of the saylers, sluggish and artlesse, and impotent at their businesse, rewarded with double or treble shares. Others able to steere, and to order the sayles, and skill'd in navigation, set to empty the sinkes. The like observation you may make of the passengers. Many times a slave sits uppermost, next the governour, and is lookt upon with reverence; or perhaps, some Catamite, Parricide, or Church robber, is advanced to the highest place of the shippe, and many vertuous men are thrust into an obscure, retired hole, and trampled by them: Consider, how *Socrates*, *Aristides*, and *Phocion*, sayled; how unsufficiently victualled, and unable to stretch their feete upon the bare boardes beyond the sinke. On the contrary, in what streames of pleasure did *Callias*, and *Midias*, and *Sardanapalus* swimme, and look downe upon their inferiours? This is the Government, *Timocles*, of your shippe, under which have happen'd a thousand wrackes. If there were a pilot who observed, or order'd things, first, he would not be ignorant, what passengers are vertuous, what wicked. Next, hee would assigne imployments answerable to every mans desert; and place the best men in the best place, neer himself, and the worst men in the worst below. Then, he would take into his counsel, and fellowship, the most excellent. The industrious Sayler should rule the sterne, or governe the sides, or com-

mand in chiete; The slothfull and carelesse should five times a day be beaten about the head with a rope. The instance, therefore, which, admired Sir, you have given of a shippe is through the badnesse of the pilot in danger to suffer wrack.

Momus. This succeeds according to the streame of *Damis*, who now with full sailes is carried on to victory.

Jupiter. 'Tis true, *Momus*; *Timocles* hath urged not one argument of weight, but all common and vulgar, and easie to be confuted.

Timocles. Since you thinke the example of the ship of small force, hear now a sacred anchor, as they say, a prooffe by no engine to be broken.

Jupiter. What more will he urge?

Timocles. I will now presse thee with a Syllogisme, see if thou be able to overthrow it. If there be Altars, there are Gods, but there be Altars, therefore there are Gods; Answer mee to this.

Damis. I will, as soone as I have laught my fill.

Timocles. Methinkes your laughter is very endlesse, pray thee tell mee why thou thinkest my argument ridiculous.

Damis. Because you discern not by what a slender thred your anchor, though sacred, hangs. For by inferring that there are Gods because there are Altars, you thinke you have woven an invincible Cable. Since, therefore, you professe your selfe unable to spring a prooffe helper, for this time let us depart.

Timocles. Thou confessest thy selfe vanquisht, then, by breaking off first?

Damis. I doe, *Timocles*. For you, like malefactors led to punishment, fly to Altars. By your sacred Anchor, therefore, I sweare to sacrifice upon your Altars against you, that we may no more dispute of them.

Timocles. Thou may'st flout mee, thou tombe-breaker, villayn, abominable slave, whipt rogue, scumme of men,

men; whose uncertaine father we know not, but know thy mother was a whore; who slewest thy brother, lyest with mens wives, corruptest young boyes; Thou luxurious, impudent fellow. Fly not till I beat thee; for I will mawle thee, Pagan as thou art, with this Brick-bat.

Jupiter. *Damis* goes away fleering, O yee Gods, the other followes rayling, and impatient of his jeeres, and ready to breake his head, with a potsheard; what shall wee doe?

Mercury. Methinkes the Comick poet sayes well; *mischiefes contemned loose their force*. What great danger can it be, then, if a few men goe home thus perswaded? there are more who hold the contrary both *Gracians*, of other nations, and the *Barbarians* in generall.

Jupiter. Yet I cannot but repeat, *Mercury*, that gallant saying of *Darius*, spoken of *Zopyrus*. *I had rather have such a one as Damis of my side, then conquer a thousand Babelons.*



The Cynicke.

The speakers Lycinus, and a Cynicke.

Lycinus. **H**OW comes it, Friend, that you have a long beard, and hair, but have no gowne, but goe ragged, and unshod, making a vagrant, inhumane, savage life your choice, and against all example abusing your body wander up and down, and lodge upon the bare ground, sullyng your coate, which is not of the finest webbe, nor over soft, or florid.

Cynicke. Yet I feele no want: whatsoever is of easie procurement, and possessest with least trouble sufficeth mee.

But pray tell mee, doe you thinke luxury a vice?

Lycinus. Yes.

Cynicke. And frugality a vertue?

Lycinus. Yes.

Cynicke. Why, then, seeing mee live thriftier then others, and others live more wastefully, do you accuse mee, and not them?

Lycinus. Because you seeme not to mee to live thriftier then others, but more distressed, or rather more perfectly needy, and poore; not at all differing from beggars, who begge their dayly sustinance.

Cynicke. Shall we, then, (since wee are enter'd into this discourse) define what want, and enough is?

Lycinus. If you please.

Cynicke. Is that sufficient for every man which satisfies his want, or do you require more?

Lycinus. Bee it so.

Cynicke. And is that poverty, when necessityes are supplied in a shorter proportion then is fit?

Lycinus. 'Tis.

Cynicke. I then lack nothing, whose necessityes are sufficiently satisfied.

Lycinus. How meane you?

Cynicke. Consider the end of all our provisions against poverty. Is not a house for shelter?

Lycinus. Yes.

Cynicke. For what use are cloathes? are they not for coverings?

Lycinus. Yes.

Cynicke. And why, for Gods sake, do wee need coverings? Is't not for welfare of the thing cover'd?

Lycinus. I thinke so.

Cynicke. What thinke you, then? are my feet worse then other mens?

Lycinus. I know not.

Cynicke. Thus, then, you may know, what is the businessse of feet?

Lycinus.

Lycinus. To go.

Cynicke. Do my feet, then, thinke you, carry mee worse then other mens?

Lycinus. Perhaps not.

Cynicke. But if they were better, or worse, could they not perform their office?

Lycinus. Proceed.

Cynicke. I show not worse affected in my feet, then, then other men?

Lycinus. You do not.

Cynicke. Is my body worse then other mens? If it be worse, then 'tis feebler; for the vertue of the body is strength; Is it feebler then?

Lycinus. Not in appearance.

Cynicke. Neither my feet, then, nor the rest of my body need a covering. If they did, they would be ill affected. For want is altogether ill, and where 'tis, makes things worse. But my body shewes not the worse fed, because I eat what ever comes to hand.

Lycinus. 'Tis clear.

Cynicke. Nor would it be vigorous, if 'twere ill nourisht. For bad dyet rots, and corrupts the body.

Lycinus. 'Tis right.

Cynicke. Tell mee, then, my case being thus, why you blame, and disparage my course of life, and call it miserable?

Lycinus. Because when nature, (whom you adore) and the Gods have set an earth before us, and enabled it to bring forth such plenty of good things, as that without envy there might be sufficient not only to supply wants, but for pleasure too, yet you, deprived of all, or most of these, enjoy no more then the beasts. You drinke water like a beast, and eat what you find like a dogge. Then your lodging is no better then that of dogges; for you lye upon the grasse like them. Then you wear a garment too totter'd for a begger. If, then, this contentment proceed from

from your wisdom, God hath done ill to make fat sheep, delightfull vines, and the other wonderfull varieties of nature, as oyle, honey, and the like, that we might have food of all sorts. As, also, pleasant drinke, money, soft beds, fair houses, and all things provided for our use. The works of art, also, are the works of the Gods. To live, then, deprived of all these, is to be miserable, though you were deprived by another, like prisoners. But his case is much more miserable, who deprives himself of all these good things, for 'tis an evident madness.

Cynicke. 'Tis something you say. But, then tell mee, if a rich man should cheerfully, courteously, & friendly make a feast, and entertaine guests of all sorts, some weake, and some strong, & should set before them dishes of all variety, and one of the invited should engrosse, and devoure all the meates both neere him, and remote, which were drest for the sickly, being himself sound, and having but one belly satisfyable with a little, should yet out-stay the rest, would you take this for a well-carriaged man?

Lycinus. By no means.

Cynicke. Or a temperate?

Lycinus. Neither.

Cynicke. What if another at the same table should neglect the variety, and choosing one dish neer him, sufficient to dine him, should civilly eat of it, and no other, without desire of the rest, would you not thinke this man more vertuous, and temperate then the other?

Lycinus. Doubtlesse.

Cynicke. Do you know what I am about to say?

Lycinus. What?

Cynicke. God is like that liberall inviter; And hath set before us entertainments of all sorts, and agreeable to all palates; some things for the healthy, some things for the sicke, some things for the strong, others for the weake. Not that all should enjoy all, but every one those things which are proper for him, as his need requires. But you

are

are like him, who through his insatiate appetite, and intemperance snatches all, when you ayme at universall fructi-
ons, and send your desires into all parts, nor content with the things next you, nor thinking the earth or sea sufficient for you, fetch pleasures from the farthest coasts, and preferre things forraigne before native, and costly before cheap; and things of difficult procurement before things of easy. In a word, desiring rather the evils of businesse, and trafficke, then the calmes of life. For all these pretious, and happy provisions, in which you rejoyce, are conveyed to you through many anguishes, and disquiets. Consider, I pray, your so much desired Gold, and Silver; Consider your magnificent houses; Consider your studied garments, Consider all things belonging to these, with how much negotiation, toyle, danger, blood, slaughter, and ruine of men, are they purchased? who not only suffer shipwracke in sayling for them, besides other calamities which they undergoe in their search, and pursuite, but imbarke themselves in frequent warres, and lay mutuall trappes, and ambushes, friendes against friendes, children against parents, and wives against husbandes. Thus for Gold, I suppose, *Eriphile* betray'd her husband. And when all is done, embroidery makes not garments warmer. Nor doe houses shelter because they are guilt. Nor doth the mettall of the bowle enrich the wine; nor doe beddes of Gold, or Ivory yeild the sweetest sleepes. But you shall many times see rich men want sleep in a bed of Ivory, and under an embroyder'd coverlet. Besides all your negotiations about meates nourish not better, but corrupt the body, and engender diseases. I omit to speake how many difficultyes men undergoe, and suffer, for the satisfaction of their lusts: which were easily cured, were luxury banisht; For which men thinke the common folly, and corruption, not sufficient, unlesse they pervert the naturall use of things; as when they convert their beddes into coaches.

Qq

Lycinus

Lycinus. Who do so?

Cynicke. You; who imploy men like your beastes, to carry you in your sedans, like litters on their shoulders; whilest you siting delicately aloft, doe reyne your Porters, like mules, and bid them turne what way you list. And they who doe thus most, are held most happy. Then, doe not they who use not fishes for food, but to extract rich colours from them, as purple dyers, unnaturally misemploy Gods creatures?

Lycinus. No; If they can dye, as well nourish.

Cynicke. But they were not ordained for that end. As one may force a cuppe to the imployment of a kettle, but it was not made for that imployment. Your miseries are so many, that I cannot stand to recount them all. And yet dare you blame mee for not being a partaker? I live like the well-behaved man, I speake of, content with the things next mee, and of easiest provision. Not at all allured, by your varities, and daynties. Yet though I need few things, and use as few, my life to you seemes brutish. By the same reason the Gods are in worse condition then beastes; for they lack nothing. But that you may know how much better 'tis to need few things then many consider that children lacke more things, then grown youthes, and women more then men; and the diseased more then the healthy. Briefly, the worse estate wants more then the better. Thus the Gods want nothing, and therefore they neereft approach them who want least. Can you imagine *Hercules* (the most valiant of men, and deservedly reckond among the Gods) was miserable when hee travell'd up and downe naked, clothed only with a skinne, and lackt none of those things? certainly hee could not be miserable, who deliver'd others from calamity; nor poor, who ruled over land and sea. For wherever hee made his assault, hee vanquish't; nor did hee ever meet with his equall, or superiour, till hee left the conversation of men. Can you thinke, then that

that such a one, who thus traverst the world, did want a rugge, or shooes? you cannot. But he was temperate, and stout, desired to live frugally; and to avoid pleasure. Was not his scholar *Theseus*, also, King of the *Athenians*, *Neptunes* sonne, and the bravest man of his time? yet he contemned shooes, and went barefoote, and cherisht a long beard, and hayre. Nor was it his only, but the practice of all the ancients, who were your betters; and would have brookt the present luxury no more then a Lyon will suffer himselfe to be shorne. Tenderneffe, and sleekneffe of flesh they thought only became women. They, as they were, still chose to appeare men; and held hair as much their ornament, as a mane a horses, or a beard a Lyons. To whom, as God hath given somethings for ornament, and beauty, soe he hath given beardes to men. The ancients, therefore, shall be my example and imitation. Nor doe I envy the men of these times for their felicity, full tables, and rich apparell; or because they polish, and smooth all parts of their body, not content with those secret parts as nature sent them. For my part, I wish my feet differ'd not from horses hooves, as they report of *Chiron*. Or that I wanted a coverlet no more then Lyons, or high fare no more then dogges. Or that any earth, or floor may suffice mee for a lodging; That I may thinke the world my house; That my diett may be that which is easiest purchast; That neither I nor any friend of mine may covet Silver, or Gold: the thirst whereof is the root of all evils, factions, warres, treasons, and slaughters. All which have the desire of more for their fountaine, and springe. Bee, therefore, the itch of abundance farre from mee; And when I have not sufficient, yet may I bee content. This is our doctrine, utterly different from the common received opinions of the most. Nor are you to marvaile, that wee differ from others in our manners, and course, who differ so much from us in their elections, and choices. Meane time I wonder at you, how you

you can thinke there is a certaine habit, and behaviour, proper for a fidler, trumpeter, and player, and do not perceive that there is a garbe, and dresse proper also for a vertuous man; but thinke he is to habitt himselfe like the most, though the most be vicious. If, then, good men are to be peculiar in their clothes, what attire is seemlier then that which is most disgracefull to the luxurious, and which they most eschew? 'Tis my bravery, therefore, to wear a slovenly, nasty, patcht coate, neglected hayre, and to go barefoote: whereas you in your bravery resemble *Cinædo's*, from whom you are not to be distinguish't, either in the colour, or delicacy of your garments, or the number of your suites, clokes, or shoos, or the curlings, and powdrings of your hayre. For the most courtly among you smell just like them. And what can hee doe like a man, who is perfumed like a *Pathicke*? Then, you are as impatient of labour as they, as easily melted with pleasures; you eate, sleep, and goe like them; or rather ye refuse to goe and are carryed, like burdens, some of you by men; others by beasts. My own feet carry mee where I list: who am patient of cold, and heat, and repine not at the seasons which the Gods send; or because they make mee miserable. But you, through too much felicity, are content with nothing, but alwayes complaine. You loath the things you have, and desire the things you have not. In winter you wish summer, in summer winter; In heat cold, and in cold heat; like displeased sick folkes who are alwayes whining; Onely they have their sicknesse for a cause, you your manners. Would you, then, have us change our course, and rectifie our life by yours, who so frequently erre in your counsels, and are so indiscreet in your actions, and do nothing with judgment, or discourse, but by custome and appetite? Certainly you differ nothing from men carried by a Torrent; For they are hurried where ever the floud pleaseth, and you where your Lusts. See that you are in his case, who (as they say) ascended the

back

back of a wild horse; The horse ran away with him, and hee being in full speed could not alight. And when one met him, and askt whither he rode so fast, hee said, whithersoever this horse pleaseth. Soe, should one aske you whither you are carryed, your answer will be, if you speake truth, wheresoever your affections please. Particularly, sometimes where your pleasure pleaseth; sometimes where your ambition; sometimes where your vainglory; sometimes where your covetousnesse of gaine; sometimes also your rage, sometimes your feare: still some passion or other transports you. You, then, are mounted on the back, not of one but of many wild horses by turnes; which hurry you upon steeps, and precipices; yet till you fall you perceive not your danger. Whereas, my patcht coat, which you deride, and my hayre, and rude accoutrements, have the power to create mee a quiet life; to do what I list, and to converse with whom I list. None of the ignorant, or unlearned will approach mee for my habits sake. Then effeminate men decline mee as farre off, onely the best wits, modestest men, and lovers of vertue resort to mee, in whose company I take delight. Their gages, who are call'd Great men, I regard not, but looke upon their guilt chaplets, and purple, as arguments of their pride, and laugh at the wearers. But that you may know how agreeable my habit is, not onely to good men, but to the Gods themselves, (and then laugh if you can) consider their Statues; whom do they most resemble, you or mee? goe over all the Temples also, both of the *Greekes*, and *Barbarians*, and consider whether their Gods have long hayre, and beards, like mee, or are like you, carved, and drawne, trimd, and shaven. You shall see most of them clothlesse, and naked like mee. How dare you, then, speake of my accoutrements, as reproachfull, when they become the Gods?

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Jupiter



Jupiter Confuted, or, a Discourse of
Destiny.

The Speakers, Cyniscus, and Jupiter.

Cyniscus. **F**OR my part, *Jupiter*, I will never trouble you with petty petitions for Riches, Gold, or Empire, which most men pray for, but are not easie for you to grant: which makes you deafe to their prayers. My desire is, that you would satisfie mee an ordinary request.

Jupiter. What is't, *Cyniscus*? Thou shalt not be denyed, since thou sayest thy petitions are modest.

Cyniscus. 'Tis, that you would answer mee to a slight question.

Jupiter. 'Tis a small request, and very grantable; Aske, therefore, what thou wilt.

Cyniscus. I pray marke, then, *Jupiter*. 'Tis like you have read *Homer's*, and *Hesiod's* Poems. Tell mee, is all true which they have spoken of Fate, and the Destinies, when they say, that the thred which they spinne at every man's nativity is unavoidable?

Jupiter. 'Tis all very true: Nothing is free from their decrees. And whatsoever is done is first roll'd upon their spindle: where, from the beginning, all things have their infallible events assigned them, which cannot but come to passe.

Cyniscus. When, *Homer*, then in another part of his Poem sayes,

*He entred Plutoe's Court though fates forbad:
and the like, we are to take him in jest?*

Jupiter.

Jupiter. Yes. For no such thing could be achieved against the Lawes of the destinies, or beyond their Line. All things sung by Poets inspired by the Muses are true. But where the inspiration forsakes them, and they are left to themselves, what ever they write is fabulous, and repugnant to their former raptures. Yet are they to be pardon'd, if they erre, after their dispossession of the God who spoke by them.

Cyniscus. Well be it so. Let mee aske you one question more. Are there not three Destinies, *Clotbo*, *Lachesis*, and *Atropos*?

Jupiter. There are.

Cyniscus. What are the so much celebrated Fate, and Fortune then? Have they a power equall to the Destinies, or above them? for I heare every body say nothing is more forcible then Chance and Fate.

Jupiter. 'Tis not lawfull for thee to know all things, *Cyniscus*. But why didst thou aske mee concerning the Destinies?

Cyniscus. First resolve mee, *Jupiter*, whetheryou be under their Empire, and empaled within their line?

Jupiter. Most necessarily, *Cyniscus*. Why dost thou smile?

Cyniscus. That passage of *Homer* is come to my mind, where, in a Parliament of the Gods, hee brings you in, uttering this threatning speech; That with your golden chaine you would draw up all things to you. For there you say, That you would let downe a chaine from Heaven, with which, should all the Gods with all their force strive to pull you downe, they were not able, but if you listed you could easily draw all them up with the earth, and sea. When I read this, I apprehended you of an admirable strength, and trembled at the Verses. But now I see both you, and your chaine, and great threats, by your confession, hang upon a slender Thred. Methinkes, therefore, *Clotbo* might with more reason pronounce your bragge, who seeth you
hang

hang aloft at her distaffe, like fishes at an Angle.

Jupiter. I understand not the drift of your questions.

Cyniscus. By the destinies, and Fate, then, I desire you will heare mee speake free truthe, without impatience, or choller. If the case stand so, that the destinies rule all, and that nothing which they have once decree'd can bee alter'd, why doe wee men sacrifice to you Gods, and offer up Heccatombes with our prayers that you would dropp benefits on us? I see no fruite of our devotions, if by our petitions we cannot divert evils, nor receive good from you.

Jupiter. I now know from whence you have borrowed your subtile inquiries; from those accursed Sophisters who say, we exercise no providence over men; and by such impious questions as these dissuade men from their sacrifices, and prayers, as from vanities: maintaining that wee take no care of your actions, nor indeed can doe any thing in earthly affaires. But they shall not long triumph in their discourses.

Cyniscus. I swear by *Clotho's* spindle, *Jupiter*, no persuasion taken from them hath bin the ground of my questions: But the progresse of our conference hath, I know not how, driven me to thinke sacrifices are needlesse. Let mee, therefore, without your disturbance, crave your resolution to one brief question more; and consider of your answer.

Jupiter. If thou bee at leisure to trifle, propose it.

Cyniscus. Doe all things happen, say you, by destinye?

Jupiter. I affirme it.

Cyniscus. And if't not in your power to change, and un-spinne their decrees?

Jupiter. By no meanes.

Cyniscus. May I, with your leave, from hence make inferences, and clear, or not clear, report what you say?

Jupiter.

Jupiter. 'Tis clear, that wee are not sacrificed to out of any necessity, but for hope of returns: so that men adore us either, to buy benefits of us, or out of a virtuous love to religion.

Cyniscus. And this you thinke sufficient, and affirme, that profit is not the cause of oblations, but the piety of some men, who honour what is best: But if a Sophister were present, he would aske, why you stile the Gods best, since they are but fellow servants with men, and subjects to the same mistresses, and Destinies. You will not say their condition is better, because they are immortal. For 'tis so much the worse. Since death, if nothing else shifts men into liberty. But your thraldome is endlesse, and your servitude is eternall, and drawne out into an everlasting thredde.

Jupiter. But this endlesse perpetuity, *Cyniscus*, is our happinesse, who live in a full fruition of all good things.

Cyniscus. You are not all happy alike, *Jupiter*, but your felicities are distinguished by their perturbations: you perchance are happy, being King of the Gods, and able, by the demission of a coard, to draw up earth, and sea. But *Vulcan*, meane time, is a lame, sullyed, mechanicall Smith: *Prometheus*, also, was once crucified. I speake not now of your father, who lyes shackled in Hell. They report of your loves, and wounds, and prentiships to men: Your brother hired by *Laomedon*; and *Apollo* by *Admetus*: Employments in my judgement not very happy. So that some of you seeme happy, and of prosperous estate, others not. I forbear to mention how you are robbed, like us, and suffer sacriledge, and the wealthyest of you in an instant beggars. Besides, many of you who are gold, and silver, and were decreed to it, are cast, and melted.

Jupiter. You may speake reproachfully of us, *Cyniscus*, and may hereafter repent it.

Cyniscus. Spare your threats, *Jupiter*; you know I can suffer nothing to which I am not predestinated by the

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Fates.

Fates. They who robbed your Temples are not yet punisht, but have most of them elapt you; being, I suppose, decreed not to be caught.

Jupiter. Did I not say thou wert one of those, who by their discourses overthrow providence?

Cyniscus. You are over causelessly suspicious, *Jupiter*, and take what ever I say for their doctrine. From whom can I learne these truths, but from you? I would gladly, therefore, aske you, what you meane by your providence. Is it one of the Destinies, or some Goddesse superiour to them as their Queene?

Jupiter. I told thee before, 'twas not fit for thee to know such things. And thou at first didst promise to aske but one Question; yet proceedest to trouble mee with frivolous doubts. I see the aime of thy discourse is to demonstrate that our providence is not busied in humane affaires.

Cyniscus. 'Tis not my aime. But you said a little before, there were Destinies, who govern'd all things. Unlesse you repent, and recant your words, and intend to erect your providence by the expulsion of Fate.

Jupiter. No such matter, Sir. Fate does all things by us.

Cyniscus. I understand you: you confesse your selves, then, the servants and ministers of the Fates; They decree, and order things, and you are their instruments, and Tooles.

Jupiter. How meane you?

Cyniscus. Just as a Hatchet assists a carpenter in his trade, and an Augwer cooperates; yet no man will say they are Artificers. Nor is a ship the worke of the Axe, or Augwer, but of the Ship-wright. So Fate is the Carpenter of all things, you are but the Wimbles, and Axes of the Destinies. In reason, therefore, men should sacrifice to Fate, and thence implore benefits; and not make their addresles to you, or strive to render you propitious by veneration, and honours. Nay, in strictnesse, they ought

not

not to adore fate. For, I suppose, 'tis not in the power of the Destinies to change or alter any decree they have once made. Nor will *Atropos* permit any to wrest her distaffe another way, or unwind what *Clotho* hath spunne.

Jupiter. So then, you maintaine, *Cyniscus*, that the sisters themselves are not to be adored by men, and cast all things into a confusion. Yet wee, if for nothing else, yet for our Oracles, and pre-interpretations of these Decrees, which the fates have made, deserve to be worshipt.

Cyniscus. The foreknowledge of future events, *Jupiter*, is utterly fruitlesse, if by observation they be impossible to be avoyded: unlesse you hold that one foretold he shall be slayne by the poynt of a spear, may defeat his death by shutting himself up, which is impossible. For his destiny will draw him forth to hunt, and expose him to a dart. So *Adrastus* spear being ayimed at a bore, shall misse, and slay *Cræsus* sonne, as if directed to him by the powerfull ordinance of the fates. That forewarning, also, given to *Laius* was ridiculous, which bidde him not beget a sonne against the allowance of the Gods; if he did, his child should slay him. For I hold such precautions no armour against necessary events. For after the oracle he begot a sonne who did slay him. I see no reason, therefore, why you should require to be payd for your predictions. I forbear to speake of the crosse, double sensed oracles, which you have utter'd to many; Not clearly expressing whether *Cræsus*, passing *Halys*, should ruine his owne, or *Cyrus* Empire. For the oracle carryes both constructions.

Jupiter. *Apollo*, *Cyniscus*, had a just cause of quarrell against *Cræsus*, for mingling the flesh of a Tortoyse with that of a sheepe in sacrifice to him.

Cyniscus. But it became not a God to quarrell. I therefore, rather think the *Lydian* was decreed to be deceived by the

oracle; and Fate long before had so spunne his thred, that he was not clearly to understand the prophecy. So that your predictions are but a part of Destiny.

Jupiter. Thou leavest us nothing to do then, but makest us Gods in vaine, neither busied in the ordering of humane affaires, nor worthy of sacrifices, like so many Awgers, and Axes. Then thou takest a priviledge to contemne us, becaule, being armed with thunder, I suffer thee thus to blaspheme us.

Cyniscus. Discharge your bolt, *Jupiter*; If I be predestined to be stricke with thunder, I will not accuse you for the blow, but *Clotho*, who wounded mee with your hand; nor will I charge your thunder with my stroke. But pray let mee enquire of you, and destiny, and do you answer for both to a question, which your threats have suggested to mee: why do you spare so many sacrilegious, theevish, blasphemous, oppressing, perjured men, and so often strike an innocent oake, or stone, or sayle of a shippe with lightning? Nay, many times, an innocent, religious travailer. Why are you silent, *Jupiter*? Is it not lawfull for mee to know this neither?

Jupiter. 'Tis not *Cyniscus*; yet thou art still curious, and comest prepared, (I know not how set on) to perplex mee with scruples.

Cyniscus. Nor is it permitted to enquire of you, and Providence, and Fate, why the excellent *Phocian*, and before him, *Aristides*, dyed in such extreame want, and necessity; and *Callias*, and *Alcibiades*, luxurious young men, flow'd with riches. *Midias*, also, the insolent, and *Charops* of *Æginar* a *Pathike*, who slew his mother with famine. Againe, why *Socrates* was delivered up to the eleven Judges, and not *Melitus*. Lastly, why effeminate *Sardanaphalus* was a King; and why so many honest, and vertuous *Persians* were crucified by him, because they distasted his Actions. I cannot now stand to go over all particulars, or recount how wicked men prosper, and a-

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bound with wealth; and how good men are carried, and tost with poverty, and afflicted with diseases, and a thousand mischietes.

Jupiter. You know not, *Cyniscus*, what punishments are reserved after this life for the wicked, or what felicityes for the Good.

Cyniscus. You meane Hell, *Titius's*, and *Tantalus's*. Things, whose clear knowledge I expect to have in the next world. Let mee be happye all the time I live here, and let sixteen vultures feed upon my liver after I am dead. But let mee not pine with thirst here, like *Tantalus*, and drinke with *Hero's*, in the Islands of the blessed when I am placed in the *Elizian* medowes hereafter.

Jupiter. Dost thou not beleeve, then, that there are such punishments, and rewards, and a court of justice, where every mans life shall be examined?

Cyniscus. I heare one *Minos*, a *Cretan*, is judge below in such causes: pray tell mee, is there any such officer there? The report goes he is your sonne.

Jupiter. What would'st thou know of him, *Cyniscus*?

Cyniscus. Whom doth he punish?

Jupiter. Malefactors, such as murtherers, and Church robbers.

Cyniscus. Whom doth he admitt among the *Heroes*?

Jupiter. Good men, and religious, who have lived a life of vertue.

Cyniscus. Why so, *Jupiter*?

Jupiter. Because the one deserves honour, the other torments.

Cyniscus. But if one commit an offence against his will, is he in justice to be punished too?

Jupiter. By no meanes.

Cyniscus. Nor if one do good against his will, is hee to bee thought worthy of honour?

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Jupiter.

Iupiter. 'Tis true.

Cyniscus. It belongs not, then, to *Minos* either to reward any man, or punish him:

Iupiter How not any man?

Cyniscus. Because wee men do nothing voluntarily, but as wee are moved by an inevitable necessity; supposing that to be true which you granted before, That Fate is the cause of all things. If, therefore, one man kill another, fate is the muttherer. If any man commit sacrilege, he was enforced by his destiny. If, therefore, *Minos* would order his sentences aright, he should punish fate for *Sisyphus*; and destiny for *Tantalus*. Since they could not offend who were meerly obedient, and passive.

Iupiter. I hold it not fit to answer thee to such questions. For thou art a bold fellow, and a Sophister. And so for the present I leave thee.

Cyniscus. I meant to aske you, where the destinies dwell, and how, being but three, they can exactly order such numberlesse affaires. For to mee their life, amidst such various employments, seemes laborious, and unfortunate; and they themselves, borne under no very propitious destiny. I, therefore, were I put to my election, would not change my life for theirs; but would rather choose to live yet poorer, then sit spinning at their distaffe, and observe the numerous businesses with which they are surrounded. But if you cannot well reply to these inquiries, *Iupiter*, I will content my self with your other answers; and the revelations which your conference hath made of fate, and providence, shall suffice. Perchance I am not decreed to hear the rest.

The



The Parasite.

The Speakers, Tychiades, and a Parasite.

Tychiades. **W**hat's the reason, *Simo*, since all other men, both free, and servants, are skill'd in some art, by which they are usefull to themselves and others, you, (for ought I see) betake your self to no employment, which may benefit either your self, or others?

Parasite. How meane you, *Tychiades*, I understand you not, speake clearer.

Tychiades. Are you skill'd in any profession, as musicke?

Parasite. By *Iupiter*, not I.

Tychiades. What then, Physicke?

Parasite. Neither.

Tychiades. Nor Geometry?

Parasite. Not at all.

Tychiades. What then, Rhetoricke? you are as great a stranger to Philosophy as vice is.

Parasite. A greater, if greater may be. Thinke not therefore, you upbraide one ignorant of his owne ill education. I confesse my self a sluggard, and am much worse then you take mee.

Tychiades. Perhaps you have learned none of these sciences by reason of their subtilty, and hardnesse. But what mechanicall art have you bin taught; Masonry, or Shoemaking? methinks you are not of that quality, as to be utterly without a trade.

Parasite. You say true, *Tychiades*. But I have learned no such occupation.

Tychiades

Tychiades. What other occupation, then?

Parasite. What? In my opinion a very generous one, which when you hear, I beleeve you will praise. I expresse it in practice, but not in language to you.

Tychiades. What is't?

Parasite. I have not exactly studied the descriptions of it. But that I am of a profession you may easily perceive, and trouble mee no farther, what 'tis you shall know some other time.

Tychiades. I am impatient of delay.

Parasite. 'Twill seem a paradoxt to you.

Tychiades. I long so much the more to know it?

Parasite. Hereafter, *Tychiades*.

Tychiades. Tell mee now, if you be not ashamed.

Parasite. 'Tis Parasitry.

Tychiades. Is any man so madde, *Simo*, to call this an art?

Parasite. I do. If, therefore, you thinke mee madde, because I have learned no other art, let my madnesse bee my excuse for this, and chide mee no farther. For they say, though madnesse be otherwise troublesome to the distemperd, yet 'tis the advocate of their errours, and takes their faults upon it selfe as the Author and cause.

Tychiades. But is Parasitry, say you, *Simo*, an Art then?

Parasite. A very science; And I am the first inventor.

Tychiades. So then you are a Parasite?

Parasite. You are pleased to abuse mee, *Tychiades*.

Tychiades. You blush not to call your self so.

Parasite. No. I should blush if I did not.

Tychiades. When wee would, then, tell those who know not who you are, wee shall say you are a Parasite?

Parasite. I had much rather you should call mee so, then *Phidias* the statuary. Nor do I joy lesse in my Art, then he in his *Jupiter*.

Tychiades

Tychiades. One thing will (in my apprehension) follow hereupon most ridiculous.

Parasite. What is't?

Tychiades. If in our superscriptions (as the manner is) wee direct our letters to *Simo* the Parasite.

Parasite. You shall more oblige mee, then if you endorsed them to *Dion* the Philosopher.

Tychiades. How will you relish the compellation? 'Tis below my care. But one absurd thing more is to be consider'd.

Parasite. What is't?

Tychiades. If wee should reckon this among other sciences. As if one should aske, What Art 'tis, and we should answer as wee doe of Grammer, or Physicke, 'tis Parasitry.

Parasite. I will maintain this, *Tychiades*, to be more an Art, then any other, if you will heare mee speake as I thinke; Though, as I sayd before, I have not studied my preparations.

Tychiades. Truth shall passe for premeditation.

Parasite. First, then, if please you, let us in generall define what art is; so shall wee in particular know whether this bee rightly one or no.

Tychiades. What is Art, then, doe you know?

Parasite. Very well.

Tychiades. If you know, define it:

Parasite. Art (as I remember it described by a certain wise man) is a System of precepts, got by practice, conducing to some end profitable to life.

Tychiades. You remember his definition right.

Parasite. If Parasitry, then, partake of all the parts of the definition, what is it but an Art?

Tychiades. If it doe, 'tis a very Art.

Parasite. Well, then. With application of Parasitry, to all the kindes of Art, let us examine whether it consent with that definition; or whether, like faulty pots struck

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it sound crazed. This, then, like all other Arts, ought to contain a System of precepts. The first is to find out, and choose one who is fit to feed a Parasite; and so to feed him as not to cast him off. For shall wee say that a Goldsmith by his art knowes how to distinguish what coynes are adulterate, and what not; and that a Parasite without art can distinguish what men are adulterate, and who are currant; especially since men, like coynes, cannot be known but by the touch? 'tis a thing which the wise Euripides complains of, saying,

*How wee may ill men know,
No marks of body show.*

So that more art is required in a Parasite, to discern and know by a kind of divination things to abstruse, and unevident. Is it not, thinke you, a great piece of precept, and institution, to know how to speak winning language, and by insinuation of behaviour to steal into the familiarity, and affection of his patron?

Tychiades. 'Tis.

Parasite. Then, doe you thinke 'tis not a worke of great discourse, and wisdom to depart from feasts with double shares, and prefer'd before those who have not the Art?

Tychiades. 'Tis.

Parasite. Then, can any man unskill'd know the virtues, and fautes of diet, and the curiosity of victuals? especially after that Oracle deliver'd by the most excellent Plato; *He that will make a feast, and is not a good Cooke, hath small judgment in entertainments.* Next, that Parasitry consists not in precept only, but in practice too, you may easily from hence learne. The precepts of other Arts lye dayes, and nights, and monthes, and yeares sometimes unpracticed, yet they, whose arts they are, loose not their habits. But if the rules of a Parasite be not kept in daily exercise, not only the art but the Artificer too is

lost

lost. Lastly, whether it have an end profitable to life, were madnesse to doubt; since I find nothing more conducive to life than to eat and drinke, without which 'twere not possible to live.

Tychiades. 'Tis very true.

Parasite. Parasitry, then is not such a thing as beauty, or, strength; which seem not to bee an Art, but some such like power.

Tychiades. You say true.

Parasite. 'Tis not then voyd of Art. If it were, it would not profit the owner. If you should commit your self in a shipp to the sea, in a Tempest, and knew not how to steere, could you bee safe?

Tychiades. No, certainly.

Parasite. What's the reason? is't not because you lack skill to preserve your selfe.

Tychiades. Yes.

Parasite. So, then, a Parasite, if he lack skill, cannot preserve himself by his parasitry.

Tychiades. 'Tis true.

Parasite. By Art, then, he is preserved; by want of Art, not?

Tychiades. I grant it.

Parasite. Parasitry then is an Art?

Tychiades. It seems so.

Parasite. I have often known expert Riders, and Charioteers cast from their box, bruised, and very much maimed; but none can tell of a wrackt Parasite. If, therefore, Parasitry be not artlesse, nor a bare faculty, but a System of precepts got by practice wee must acknowledge it to be an Art.

Tychiades. As farre as I conceive 'tis. But, then, you are to assigne some genuine definition of Parasitry.

Parasite. You say well. Methinkes the best definition of it is this. Parasitry is an Art of meates, and drinckes, and of the things to be done and sayd for them, whose end is pleasure.

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Tychiades.

Tychiades. In my opinion you have most excellently defined your Art. But, then, you are to consider whether a debate will not arise between you, and some Philosophers, about your end.

Parasite. 'Tis enough that Felicity, and Parasitry have the same end, as they manifestly have. For the wise *Hommer*, admiring a Parasites, as the only happy, and to be envied life, sayes,

*No greater happinesse can be desired,
Then when all people are with mirth inspired,
When tables swell with chear, and Bowles are crown'd,
With rich wines which go in Carowjes round.*

A little after, as if hee had not sufficiently exprest his admiration, he delivers his opinion more fully, saying excellently,

This seems to mee the top and height of Blisse.

Intimating thereby that he thought there was no happiness comparable to that of a Parasite. Nor is this sayd there by a vulgar person, but by the wisest in the Poem. For had *Ulysses* meant to preferre the Stoicke end, he had opportunity, when he fetcht *Phelocletes* from *Lamnos*, and when hee sackt *Troy*, and when hee stayd the *Greeks* from flight, and when he entred *Troy* having whipt himself, and going ragged, and torne like a Stoick. But he then mentioned no such end as best. Nor did he, when he lived an *Epicurean* with *Calipso*, where he spent his time in a voluptuous Idlenesse. and enjoy'd the loose embraces of *Atlas* daughter, preferre this as the happiest life, but the life of *Parasites*: who in those times were called *Feasters*. For what sayes hee? The verses deserve to be again quoted, nor can they be heard as they ought without repetition,

Let all the the Feasters sit in feast-like row,

And let the boards with chear, and Viands flow.

Epicurus, then, impudently enough tooke his end from Parasitry

Parasitry, and made it the same with his Felicity: which is a playne theft. For that pleasure belongs to us, not to *Epicurus*, you may thus learn. First, I hold pleasure to be a composed tranquillity of the body. Next, an even calmnesse, and want of tempest in the minde. Both which are attayned by a Parasite, neither by an *Epicurean*: who holding disputes of the figure of the Earth, of infinite worlds, of the bignesse of the Sunne, of distances, of the first principles, of the Gods, whether they be, or be not, and of the end it self, is in a perpetuall warre, and disagreement with others; and perplext, not only with humane, but with mundane subtilities also. Whereas a Parasite, content with the state of things, as they are, and beleiving they cannot be better, with all security, and quietnesse, unvext with such scruples, eates, and sleeps soundly, stretcht out both hands, and feet, like *Ulysses* sayling homewards. The *Epicurean*, then, hath no title to pleasure, not only for the forementioned reasons, but for those which follow. For what wise man soever he be, either he hath something to eat, or he hath not. If he have not, his life will be so farre from pleasant, that he cannot live at all. If he have, either 'tis his own, or anothers. If he have his diet from another, he is a Parasite, and not the man he boasts himself. If he have it from himself, he lives not pleasantly.

Tychiades. How not pleasantly?

Parasite. If he provide his own meales, *Tychiades*, many things must necessarily accompany such a life. For you are to consider, that he who intends to live a life of pleasure, must satisfy all his desires as they rise. What say you?

Tychiades. I thinke so.

Parasite. A matter, perhaps, to one of great possessions not over difficult; but to one of small, or none at all, impossible, so that a poor man cannot be wise, nor achieve his end, I mean pleasure. Nay this is an end, not to be at-

tained by a rich man, be he never so indulgent to his desires. Whats the reason? Because he who lives at his own charge, is lyable to many disquiets. Sometimes he is to beat his Cooke for the ill dressing of his meat. If he beat him not, he is to eat his meat ill-drest, and so miss his pleasure. Sometimes he is to quarrell with his Steward for the ill ordering of his household Accountes. Is not this true?

Tychiades. In all appearance to mee.

Parasite. The case, then, standing thus with the *Epicurean*, 'tis not possible, he should enjoy his end. Whereas the Parasite hath no Cooke to quarrell with, nor Farm, nor Steward, nor money to vex him. Yet hath all things, and is the only man who eates and drinks, disturbed with none of the incumbrances which trouble others. That Parasitry, then, is an Art hath bin sufficiently demonstrated by these, and former arguments. It now remains that I prove it to be the best Art; not simply, but first, that it excells all Arts in generall; next, in particular. In generall it excells them thus. The study of all other Arts carries with it labour, feares, and stripes; Things which never any but hated. Only the Art, which I profess, is learnt without toyle. For who ever went weeping from a feast, as wee see many School-boys? or who ever went to a Feast with a sad looke, likethose who go to schoole? A Parasite willingly frequents entertainments, and most coverteously pursues his Art. They who learne other sciences, hate their own studyes, and some turne Apostates. Then you are to consider, that in other Arts, parents reward those children, who excell, with the same honours as they dayly reward us Parasites. The boy, say they, writes a faire hand, give him his dinner. Hee writes ill, let him fast. Then the consequence of other Arts is not to beare pleasant fruites till they be thoroughly learned; A thing of much industry, and wearinesse, whereas Parasitry of all other professions reapes the harvest

vest of its Art in the Learning; And at once begins to be, and to be in its perfection. Againe, not some, but all other Arts were meerly invented for maintenance. Only a Parasites maintenance flowes to him at first. Doe you not see the husbandman plough his field, not for the meer til lage sake? And the Architect build a house, not that he may meerly build? But a Parasite drives at nothing else; That very thing which is his worke being the end for which his worke is due. Besides, none, I suppose, are ignorant, that they who are busied in other professions, live wretchedly, and keep only one, or at least two dayes in a month holy, as they are yeerly, or monthly appointed by their City; which they dedicate to refreshments. But the whole thirty dayes of the month are festivall to the Parasite, as so many holydayes of the Gods. Againe, they, who meane to excell in other professions, use a spare and slender diet, like sicke patients; since full tables are disadvantages to proficiency. Then all other Arts, are of no use to the professors without instruments; and tooles. No man can winde a Cornet without a Cornet; or sing to the Harp without a Harp; or show his horlemanshippe without a horse. But my Art is so perfect, and so cheap to the Artificer, that without other helps 'tis sufficient. And whereas wee pay for our learning of other Arts, for this wee are payd. Againe, other Arts have their Teachers: But Parasitry cannot be taught. But as *Socrates* sayes of Poetry, *It comes by Destiny, and Fate.* Then, consider, that other Arts loose their Employment, when weetravaille, or sayle, but this serves all places.

Tychiades. 'Tis very true.

Parasite. Then, *Tychiades*, all other Arts seem to borrow from this, but this from none.

Tychiades. But tell mee, is it not, thinke you, injustice to take anothers goods?

Parasite. Who doubts it?

Tychiades. How, then, can anothers meat render you Parasites innocent?

Parasite.

Parasite. I cannot answer you. But the groundes of other Arts are meane, and bale; But the ground of mine is generous, and noble. For you shall find the much celebrated name of friendshippe to be the foundation of Parasitry?

Tychiades. How do you meane?

Parasite. That no man invites an enemy, or stranger, or one of ordinary acquaintance to his table. But he must first be an intimate friend, that partakes of his meales, and board, and of the mysteriyes of this Art. I have often heard some say, what friend can hee be, who did never eat, or drinke with us? As if they held him only a faithfull friend with whom they had conversed in dyet. Now that this is the Queen of Arts, you may thus easily inform your self. Others labour, and sweat, and sit, and stand to their buisinesse, like so many slaves of their profession. A Parasite, having his Art in subjection, sits at table like a Prince, whose happinesse 'twere needlesse to recount; since, according to the wise *Homer*, hee neither plants, nor ploughes, but without sowing, or tillage, reapes all things. Then, 'tis permitted to an Oratour, or Geometrician, or Brasier to exercise his Art, though he be a Knave, or Fool. But no man can be a Parasite who is either.

Tychiades. Trust mee, you have made Parasitry such a treasure, that I could almost change my course, and turn Parasite.

Parasite. How it excells, then, all other professions in generall, I have sufficiently showne. Let us now see how it excells them in particular. To compare it with Mechanicall Arts were foolish, and a Diminution of its worthinesse. I am to show, therefore, how it excells the greatest and best sciences. 'Tis confest by all, that Rhetorick, and Philosophy are for their knowledg, and worth, most prefer'd. If, therefore, I show that parasitry excells them, 'twill be clear that it excells all other sciences as much as *Nauficaa* excell'd her handmaids.

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In generall, then, it farre surpasses both Rhetorick, and Philolophy. First for its certainty, and Independance. For Parasitry subsists of it self, they not. For all do not take Rhetorick to be one and the same thing; but some hold it to be an Art; some none; but an abuse of Art. Some maintain it to be one thing, some another. The like opinions passe of Philosophy. That of *Epicurus* is diverse from that of the Gate; and that of the Stoick from that of the *Academy*: Briefly, Philosophy is various, according to the variety of Philosophers, who were never yet reconciled in opinions, or appeared to be of one sect. From whence I playnly inferre, That originally that is not an Art which is not able to subsist. For why is Arithmetick every where one and the same? and why do twice two make four, both with us, and *Persians*, without any variation either among *Greeks*, or *Barbarians*? But we see great differences of Philosophy, without any agreement either in their principles or ends.

Tychiades. You say true: even they who affirm there is but one Philosophy, have made it diverse.

Parasite. In other professions he that with pardon passeth over some repugnances, as indifferent, and some variable principles, is not altogether to be blamed. But who will allow of Philosophy as necessary, which is as various and disagreeing to it self, as mis-tuned instruments. Philosophy then, cannot be one, because I see 'tis numberless: nor can it be many, because 'tis one. The like may be said of Rhetorick, of which diverse speake diversely, and hold a war of opinions; which is a clear proof, that if it were built on any sure principle, 'twould fall under comprehension. For to dispute which opinion were truest, and not acknowledg Rhetorick to be one, were to destroy its substance. 'Tis otherwise with Parasitry, which is one among *Greeks*, and *Barbarians*, and every where the same, and like it self. Nor can it be said that some are one way Parasites, some another. Nor are there sects among

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us, as there are Stoicks and *Epicureans* of opposite doctrines among Philosophers; but all are everywhere of one profession, and united in the agreement of our business, and end. So that in my judgment, by that which hath been said, there is no true wisdom but Parasitry.

Tychiades. 'Tis a plain demonstration. But how will you prove that Philosophy in other things is inferior to Parasitry.

Parasite. First, 'tis manifest, that never any Parasite studied Philosophy; but many Philosophers have studied Parasitry, and still do.

Tychiades. Can you name any?

Parasite. You know them well enough, *Tychiades*, but dissemble your knowledge, lest you should more contribute to their infamy, than reputation.

Tychiades. By *Jupiter*, not I, *Simo*; and therefore, I long much to hear some examples.

Parasite. Now I perceive you ignorant in their writings, who have recorded their lives, where you may fully know whom I mean.

Tychiades. By *Hercules*, I extremely desire to hear who they are.

Parasite. I'll tell you, then; and will select no vulgar instances but some of the highest mark, and whom you would least suspect. *Eschines* the Socratick, who wrote the long facetious Dialogues, came into *Sicily* with a purpose to be known by them to *Dionysius*: To whom having read his *Mitriades*, much to his reputation, he made his future abode in the Island, and became Parasite to the Tyrant; renouncing the disputations of *Socrates*. What thinke you of *Aristippus*, the *Cyrenæan*? Was he not one of the approved Philosophers?

Tychiades. Yes.

Parasite. He too, about that time, lived at *Syracuse*, Parasite to *Dionysius*; and was of all his other flatterers of greatest

greatest esteem with him; as being more naturally than others framed for the profession. So that *Dionysius* dayly sent his purveyours to him to be instructed, being one so able to manage, and order the Employment. Your most generous *Plato* came into *Sicily* with the like purpose, and was for a while Parasite to the Tyrant; but for want of a Genius to the art was cashier'd, and returned to *Athens*; where with much industry enabling himself, he sayled the second time into *Sicily*, where after some few dayes entertainments he was for his unskilfulness rejected. And the misfortune which befell *Plato* in *Sicily*, is like that which befell *Nicias*.

Tychiades. Who, *Simo*, reports this?

Parasite. Many. Among others *Aristoxenus* the Musitian; a man worthy of belief, who was also parasite to *Neleus*. You cannot but know that *Euripides*, during his life, was parasite to *Archelaus*, and *Anaxarchus* to *Alexander*. *Aristotle*, also, begun a Tract of parasitry, as he hath of other Sciences. That Philosophers, then, have studied parasitry, I have sufficiently proved. But no man can give instance of a parasite who studied Philosophy. If, therefore, it be felicity not to feel hunger, thirst, or cold, none are happy but parasites. For you may see many Philosophers halfe starved, and frozen, but not one parasite. Otherwise, he were not a parasite, but a fellow as wretched, and beggarly as a Philosopher.

Tychiades. 'Tis evident. But will you demonstrate that parasitry excels Philosophy, and Rhetorick in other things.

Parasite. The life of men (if I be not deceived) consists in the seasons of peace, and warre. Both which plainly discover what arts, and their professions are. First, then, (if you please) let us consider the times of warre, and see who are likely to be of most use to themselves, and the publique?

Tychiades. You commit men ordinarily disjoyned:

nor can I choose but laugh when I thinke how a philosopher will shew, brought into comparison with a parasite.

Parasite. To abate your wonder, and let you see that tis no matter of sport, I will draw you a cale. Newes is brought that the enemy is unexpectedly enter'd a country; which without suddain resistance, cannot be preserved from depopulation. The Generall calls all of fit age to a muster, and lets the rest depart. Among these are muster'd Philosophers, Rhetoricians, and parasites. Wee all strip our selves. For they who are to be armed are first to be seen naked. Consider us, then in particular, and take a view of our bodies, and you will see some of them lean, pale, and shrunk with poverty, like to many maimed Souldiers. And were it not ridiculous to say such men were able to endure a battle, or pitch field, or an assault, or Dust, or wounds, who need dyer, and refreshment? But take a survey of a Parasite, doth hee not carry the appearance of a strong body, and lusty colour, neither swarthy, nor pale, neither inclining to a woman, or a slave? Then, he is stout of courage, and terrible of aspect; the inseparable marks of our quality. 'I were against policy to send one of a timorous, effeminate look to the warres. One of us, then, either alive, or dead, would be an ornament to his armes. But why make I comparisons, having such clear examples? since to speak freely, few Rhetoricians, or Philosophers have in times of war ventured beyond their walls. If any have, I dare say, they forsook their ranks, and fled back again.

Tychiades Your promises are high, and not vulgar.

Parasite. Thus, then, I proceed. *Isocrates* the Rhetorician never went to warre, nor indeed ever pleaded in a Judiciall Court; dishearten'd, I beleeve, by his fears, and the unsuitnesse of his elocution, and voice. Did not *Demades*, and *Eschines*, and *Philocrates*, frighted with his proclamation of warre betray both their City, and themselves

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to *Phillip*, and ever after lived his agents at *Athens*, where every *Athenian* that followed their example in war was of their friendship? then, though *Hyperides*, and *Demosthenes*, and *Lycurgus*, were in shew valiant, and spake blustering Orations, and invectives against *Phillip*, what famous exploit did they perform in that expedition against him? *Hyperides*, and *Lycurgus* went not forth, nor durst peep out of their Gates; but like self-besiegers kept within the walls, and order'd the decrees, and counsell. Their great champion *Demosthenes*, indeed, who in his Orations had wont to say that *Phillippe* was the ruine of the *Macedonians*, and that they were not fit to be bought for slaves, adventured to march as farre as *Boeotia*. But before the Armies joyned, and came to battle, he threw away his shield, and fled. You cannot but have heard this from others, being a story so well known, not only to the *Athenians*, but to the *Thracians*, and *Sythians*, from whence the Coward was descended.

Tychiades. All this I know. But these were Oratours, whose profession was to make Speeches, not to fight. what say you of Philosophers? You cannot accuse them of cowardice too, like the others.

Parasite. They, *Tychiades*, though they dayly dispute of fortitude, and even weare out the name of valour, are more cowardly then Oratours. For, first, consider that no man can tell of a Philosopher slain in warre. Or of any that bore Armes, or, if they did, that did not runne away. *Antisthenes*, and *Diogenes*, and *Crates*, and *Zeno*, and *Plato*, and *Eschines*, and *Aristotle*, and the whole rout of them never saw a Camp. Only their sage *Socrates*, adventuring forth to a skirmish in the City, fled from *Parthenie* to the wrastling place of *Taureus*. Holding it much the better peece of wit, there sprucely to converse with young boyes, and inveigle them with sophismes, then to enter battle with a stout *Spartan*.

Tychiades. I have heard as much from others, who

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had no purpose to traduce or slander them; which makes mee thinke you belie them not in favour of your own profession. Proceed, therefore, to your description of a parasite in war; and shew what ancient Commanders have been parasites.

Parasite. No man is so unskill'd in *Homer*, or so unletter'd, as not to know that his bravest *Hero's* were parasites. *Nestor*, from whose tongue language flow'd like Honey, was the Kings parasite. Nor do we read that *Agamemnon* praised, or admired *Achilles* (though of a divine presence, and strength of Body) or *Diomedes*, or *Ajax*, like *Nestor*. Nor doth he wish he had ten *Ajax's*, or ten *Achilles's*. But he had long before sackt *Troy*, had he had ten such Souldiers as this aged parasite was. Which, also, confirms *Idomeneus*, though descended of *Jupiter*, to have been *Agamemnons* parasite.

Tychiades. This I know too. Yet I am not satisfied how these two worthies were *Agamemnons* parasites.

Parasite. Remember the verses in which he bespeaks *Idomeneus*.

Tychiades. Which are they?

Parasite. Thy bowle stands alwaies crown'd, like mine,
Ready to drown thy thirst with sprightly wine.

Where he sayes, his bowle stood alwaies crown'd, not as if *Idomeneus* Cuppe stood alwaies fill'd for him, fighting, or sleeping; but because he alwaies had the honour to dye with the King. Whereas the other Commanders had but their daies of invitation So *Ajax*, after his valiant duel with *Hector* was (sayes *Homer*) brought to the Divine *Agamemnon*, and by him honoured with a late supper. Whereas *Idomeneus*, and *Nestor*, (as he affirms) were of the Kings dayly table. Only *Nestor* seemes to me the more expert, and artificiall parasite, who begun not to practice his art towards *Agamemnon*, but long before towards *Cæneus*, and *Exadius*, and left not off till *Agamemnons* death.

Tychiades.

Tychiades. Truly, he was an Heroick Parasite. If you know any more such, produce them.

Parasite. What was *Patroclus*, but *Achilles* Parasite? A young Lord not inferiour to any other *Greek*, either for soul or body? Nay, as far as I can conjecture by his deeds, he was not inferiour to *Achilles* himself. For when *Hector* broke open their Gates, enter'd their workes, and fought in sight of their navy, he repell'd him, quencht *Protesilaus* shippe then burning, and having aboard it no Cowards, but the two sonnes of *Telamon*, *Ajax* expert at his spear, and *Teucer* at his bow. He slew also, many of the *Barbarians*; among which *Sarpedon*, the son of *Jupiter* fell by the hand of *Achilles* Parasite: And when he was himself slayn, he dyed not like others, or as *Hector* did, by the single hand of *Achilles*, and *Achilles* by the single shaft of *Paris*; but a God, and two men went to his slaughter. And at his expiration, no speeches came from him, like those of *Hector*, who fell down, and besought *Achilles* that his dead body might be restored to his friends, but such as became a Parasite.

Tychiades. What were they.

Parasite. Come twenty more such, with Darts cloud the Air;
And be the conquest of my hand and spear.

Tychiades. Enough. Now shew that *Patroclus* was not *Achilles* Friend, but Parasite.

Parasite. I will produce *Patroclus*, *Tychiades*, saying as much of himself.

Tychiades. You speake wonders.

Parasite. Listen to his own vvords.

•Let not, *Achilles*, my bones lye from thine,
As one house fed us, let one Tombe combine.

And again a little after,

Pelius thy Sire,

Fed me at's board, and call'd me still thy Squire;

That is, Parasite. For had he meant to call him Friend, he would never have call'd him Squire; for *Patroclus* was nobly

nobly descended. Thole, therefore, whom he calls Squires, were neither servants nor friends, but manifest Parasites. So he stiles *Meriones Idomeneus*, Squire; Which I suppose was the common name for Parasites. Where observe, that *Homer* vouchsafes not to equall *Idomeneus*, though *Jupiters* son, to *Mari*; but *Meriones*, his Parasite. Was not *Aristogiton* the popular, and poor, as *Thucydides* stiles him, Parasite to *Harmodius*? Nay was he not his favourite? For parasites are their favourites who feed them. This parasite, when a Tyranny was growing over the City of *Athens*, restored it to Liberty; and now (after his effeminacies) stands in a statue of Brasse, erected to him in the market place. Such famous examples have there been of parasites. By this time, then, you may imagine what kind of Souldier a parasite is in war. He never enters his files, but breakes his Fast first, like *ulisses*. And though he be to fight never so early in the morning, he will not fight empty. And the time which other Souldiers spend fearfully in putting on their Armes, one his Helmet, another his Breastplate, tremblingly suspicious of the misfortunes of warre, he cheerfully spends in eating, and marching with the foremost is presently ready for encounter: whilst his patron, who feeds him, closely followes at his back; whom, as *Ajax* did *Tenzer*, he covers with his shield, and warding off the enemies darts, beares himself naked to protect him; more careful to preserve him, then himself. Then, no Parasite falls in warre with the shame of the Generall, or Souldiers. Of so goodly a carcasie is he, and so like himself, sitting at a banquet; by vvhom, a dead Philosopher layd shevs vvitherd, nasty, a long bearded carcasie, slayn before the battle, a man of no strength: vvho vvould not despise that City vvvhich had such miserable Guards? vvho seeing such vvanne long hayred fellows lying, vvould not thinke the State, for vvant of better Souldiers, had let loose their prisons, and malefactors to the vvarre? Parasites, then,

then, in martiall expeditions excell Oratours, and Philosophers. In times of peace Parasitry, in my judgment, as much exceeds Philosophy, as peace exceeds war. First, then, (if please you) let us consider the places of peace.

Tychiades. I understand not your drift; but let us consider them.

Parasite. I may call Courts of Judicature, wrastling places, races, huntings, and banquets, places of peace.

Tychiades. You may.

Parasite. A parasite frequents not Courts of Judicature; places, in my opinion, fit only for Sycophants, where nothing is done by moderation, or rule. But he followes, and is the only man who adorns places of exercise, race, and entertainment. What Philosopher, or Oratour, stript for wrastling, can show a body to be compared with a parasite? or which of them seen in a race Would not be a reproach to the place? Not one of them in a desert can withstand a wild boar: whose assaults a parasite expects, and easily encounters, being used to contemn such beasts at entertainments. So that neither Stagge, nor bristled Boar affrights him; but if he whet his teeth at him, he whets his teeth at him again. He pursues a hare more then hounds do: At a feast who can enter the list with a parasite, for mirth and eating? who more cheers the Guests? He who sings and breakes jests, or he who sits demure, in a patcht gown, with a downcast looke, as if he were invited to a funerall, not a feast? Methinkes a Philosopher at a feast is just like a dogge in a stew. But, to omit such expressions, let us now passe on, and consider, and compare a parasites life. First, you may observe him to be a perfect contemner of Glory, and negligent of the things of opinion. But you shall scarce finde an Oratour, or Philosopher not given to fame, and disdain; And, which is yet worse, to mony. whereas a parasite is no more taken with Silver, then another man.

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with the pibles on the shoare; Nor doth Gold, in his account, differ at all from fire. But pleaders, and (what is yet more unworthy) they who professe wisdom, are so wretchedly affected with gayne, that some of the most famed Philosophers, (for I forbear to speake of Oratours) sell justice for reward; others take pay for teaching their Scholers Sophistry. Another is not ashamed to receive a pension from the King for his attendance; Another, though of decrepit age, travells and hires himself out like an *Indian*, or *Scythian* Captive; nor hold they gain to be a word of reproach. Nor are these their only faults, you may perceive them lyable to the most unruly passions too; as discontents, rages, envyings, and lusts of all sorts. Affections unknown to a parasite. Whole patience suffers him not to be angry; nor hath he an enemy to be angry with. If at any time he be provokt, his Choller is not troublesome, or mischievous, but rather stirres mirth, and delights the company. Of all men he is least troubled with sadness. For 'tis the benefit, and priviledge of his profession, to grieve at nothing. Besides, he hath neither wealth, nor house, nor servant, nor wife, nor children, whose losse may afflict him. Then, he neither covets reputation, nor riches, nor beauty.

Tychiades. But methinks, *Simo*, want of maintenance should grieve him.

Parasite. You are deceived, *Tychiades*, if you take him for a true parasite who at any time wants maintenance. As he is not valiant, who wants courage, nor he wise, who lacks wisdom; so 'tis with a Parasite. Of whom I now speak, as he is a parasite in deed, not in title, and name. If, then, a valiant man be not valiant, if he have not valour; nor a wise man, wise, if he have not wisdom, so a parasite is not a parasite, unlesse he have the Art of a Parasite. He then, that cannot suck maintenance from any other man, falls not under my discourse, of a parasite.

Tychiades. Will you never allow him, then, to want maintenance?

Parasite

Parasite. No. Which makes him not grieve for that, or any thing else. Whereas all Philosophers, and great Oratours are surrounded with feares. So that you may see most of them walk with staves; which they would not do, if they feared not other men weaponed. Then, they firmly bolt their doores, to prevent any night attempt. Whilest the parasite slightly shuts the doore of his cottage, meerly to keep out the wind. A night attempt no more frights him, then if there were no such matter. If he be to passe through a desert, he travells without a sword; so secure and fearlesse is he. But I have often seen Philosophers, upon no appearance of danger, make ready their bow, nor dare they go to a bathe, or invitation without a staffe. Then, no man can charge a parasite with adultery, force, rapine, or any other crime. For then he were not a parasite, but would much wrong himself: so that if he should be caught in adultery, he should with the offence purchase the name too. For as a malefactor leaves off to be a good man, and becomes a wicked; so an offending parasite leaves off to be what he was, and assumes the compellation of his offence. But we not only see many such offences committed by the Philosophers of our times, but have large monuments of their crimes recorded in their writings. *Socrates*, *Æschines*, *Hyperides*, *Demosthenes*, and most Oratours and Philosophers have had their Apologies. But never Parasite needed a defence, because no man can give an instance of an invective writ against him.

Tychiades. I confesse a Parasites life is much better then an Oratours, or Philosophers, but his death is worse.

Parasite. 'Tis much happier. For wee know that all, or most Philosophers have had unfortunate ends. Some found guilty, and sentenced for heynous offences, by poyson; others have wholly perisht by fire, others by the strangury; others have dyed banisht. But none can tell of a Parasite who dyed so, or who had not the happinesse

to dye eating, and drinking. Or if any have felt a violent death, 'twas a flight, not an execution.

Tychiades. You have sufficiently compared a Parasite with Philosophers. It now remains that you show of what use he is to his nourisher, and patron. For methinks rich men maintain you out of benevolence, and charity, not without your infamies who are so maintained,

Parasite. I thought you not so simple, *Tychiades*, as not to know, that a rich man, though he possesses Gyges wealth, dining alone is poor, and appearing in publique without his parasite is a beggar. And as a Souldier without his armes, or apparell without its scarlet, or a horse without his trappings is pricelesse; so a rich man without his parasite is held base, and contemptible; so that the parasite is a credit to the rich man, but not the rich man to the parasite. Nor is it (what ever you thinke) any disgrace for the worse to be parasite to the better. It behooves, then, every rich man to keep his parasite, both for the honour, and the safety which he receives from his attendance. For no man will easily offer to quarrell with him so guarded. Next, no man that keeps a parasite can well be poysoned. For who will make such an attempt upon him who hath such a taster? A rich man, then not only receives fame, but preservation from his parasite: who out of affection to his patron undergoes all his dangers, and chooseth not only to eat, but to dye with him.

Tychiades. Trust mee, *Simo*, you have not been defective, nor came you, (as you pretended) unprepared to the deciphering of your Art, of which you seem to be so practised a master. For the future, therefore, if you can deliver the name from disgrace, I will learn to be a parasite.

Parasite. To this my answer shall be (since you thinke I have otherwise said enough) a question; to which answer as well as you can. What did the Ancients call

στρω?

Tychiades. Food.

Parasite.

Parasite. And doth not, *στρω* signifie to be fed?
Tychiades. Yes.

Parasite. 'Tis plain, then, that to be a parasite (which is derived from *πρω* another, and *στρω* meate) is nothing but to be one fed by another.

Tychiades. Therein *Simo*, lyes the infamy, and scandall.

Parasite. Pray answer me once more: which of the two would you choose. To be the saylor, or passenger?

Tychiades. The passenger.

Parasite. The Racer, or the Better?

Tychiades. The Better.

Parasite. The Horse, or the Rider?

Tychiades. The Rider.

Parasite. The Arrow, or the Archer?

Tychiades. The Archer.

Parasite. And would you not rather choose to be fed, then to be the feeder?

Tychiades. I confesse my self convinced. Henceforth like school-boyes I vwill come to you mornings, and afternoons, to learne your Art. Which, being your first scholer, I hope you vwill teach me vvithout reservation or envy. For they say mothers love their first child best.



*The Lover of Lyes; or
the incredulous.*

The Speakers, Tychiades and Philocles.

Tychiades CAN you tell me the reason, *Philocles*, why most men desire to lye, and delight not only to speake fictions themselves, but give busie attention to others who do?

Philocles. There be many reasons, *Tychiades*, which compell some men to speake untruthes, because they see 'tis profitable.

Tychiades. This is nothing to the purpose. My question concern'd not them who lye for profit: for such deserve pardon; and some praise, who have thereby defeated their enemies, and used it as a preservative against dangers; like *Vlysses*, who by such slights secured his own life, and the return of his companions. But I now speake of those, who preferre the very lye before truth, and take pleasure to busie themselves in fables, without any necessary judgment. I would fain know what motives such men have to do so.

Philocles. Have you met with any born with such a naturall love to lying?

Tychiades. There are many such.

Philocles. What other motive can they have not to speak truth, but their madnesse? Else certainly, they would never preferre the worst thing before the best.

Tychiades. This is nothing; since I can show you many of great discretion, and wisdom in other things, who yet are Captives to this delusion, and love of lyes. Nor am I a little troubled to see men of excellent judgment in other

other things, take delight to deceive themselves, and others. You cannot but know those ancients better then I, *Herodotus*, *Ctesias the Cnidian*, and the Poets before them, *Homor* especially; All men of great name, whose writings are stored with fictions. So that they not only deceived their hearers then, but have conveyed their lyes to us also in a preserved succession of excellent Poetry, and verses. I cannot, therefore, but blush for them, as often as they speak of a Schisme in heaven, of *Prometheus* chains, the *Gyants* Insurrection, and the whole Tragedy of Hell. How *Jupiter*, also, for love became a Bull, or Swan; and how a woman was transform'd into a Fowl, or Bear. Besides their *Pegasus's*, *Chimera's*, *Gorgon's*, *Cyclop's*, and the like strange prodigious fables, fit only to recreate the mindes of children, who yet fear Goblins, and Fayries. But these are things tolerable in Poets. How ridiculous is it that whole Cityes, and Nations should unanimously agree in a publique lye? Thus the *Cretans* are not ashamed to show *Jupiters* Tombe. The *Athenians* say that *Eriethonius* grew from the earth; and that the first people of *Attica* sprung from thence, like Coleworts. Yet these speak much modestlyer then the *Thebans*, who derive themselves from a serpents teeth sown. Yet he who takes not such ridiculous fictions for true, but upon discreet examination thinks it proper only for a *Coræbus*, or *Margites*, to beleve that *Triptolemus* was caryed through the Air by winged Dragons; Or that *Pan* came assistant to the Greeks from *Arcadia* into *Marathon*; Or that *Orithyia* was ravish't by *Boreas*; is held irreligious, and foolish, for dissenting from such clear and evident truths. So powerfull is a received lye.

Philocles. Yet both Poets, *Tychiades*, and Cityes are thus excusable, that the one mingle fictions with their writings, the better to take their readers. The *Athenians*, *Thebans* and other countryes, make their beginnings more majestick, from such fabulous Originalls. Besides, should all

all fiction be banisht Greece, how many reporters would dye of famine? Since none there are patient to hear truth spoken gratis. In my judgment, therefore, they who delight in lyes, for no other reason but because they are lyes, are most deservedly to be laught at.

Tychiades. You say true. I now came from the learned *Eucrates*, where I heard many things fabulous, and incredible; or rather leaving them in the midst of their discourses, impatient of narrations so much beyond beliefe, like so many Hobgoblins they scared mee away with their prodigies, and wonders.

Philocles. *Eucrates*, *Tychiades*, is a man of credit, nor can beleeve that one of so deep a beard, of the age of threescore, and of such continued study in Philosophy, should endure to heare another faign in his presence, much lesse that he should offer to faign himself.

Tychiades. You know not, my friend, what lyes he told, how constantly he affirmed them, and mingled Oathes with his fictions, and produced his children for witnesses. So that I looking upon him, thought variously; sometimes that he was mad, and beside himself; sometimes that being a cheater he had long scape't my discovery; and had carryed about a contemptible Ape in a Lyons shape: so absurd were his discourses.

Philocles. In the name of *Vesta*, what were they, *Tychiades*? I long to know what cosnage he could disguise with so long a beard.

Tychiades. I usually, at other times, when I had leisure, *Tychiades*, visited him. But to day having occasion to speake with *Leontichus*, (who as you know, is my intimate friend) and being told by his boy that he was early in the morning gone to visit *Eucrates*, who lay sicke, as wel to meet *Leontichus*, as to see him, (of whose sickness I was till then ignorant) I went thither. Where I found not *Leontichus*, (who, as they said, was newly departed) but a crowd of others; Among whom was *Cleodemus* the

the Peripatetick, *Dinomachus* the Stoick, and *Ion*, you know him; he that is so admired for *Plato's* discourses, as if he only understood exactly his meaning, and were able to be his interpreter to others. You see what men I name to you; All Sages, famed for vertue, heads of their severall sectes; All venerable, and carrying an awfull terrour in their lookes. There was present, also, *Antigonus* the Physician, sent for, I suppose, out of necessity of the disease. Though *Eucrates* seemed to be much upon the recovery, and his sicknesse not dangerous. For the humour was againe fallen into his feet. As soon as *Eucrates* saw me, remitting his voice he feebly bad me sit down by him on the bed: whom, as I entred, I heard lowd, and shrill. I very carefull not to touch his feet, and using the accustomed complement, that I knew not of his sicknesse, but upon the first intimation came post, sat neer him. The discourse of the company was concerning his disease; of which they had in part already spoken; and were then going on, each severally to prescribe a severall medicine, and cure. Take up from the ground, said *Cleodemus*, with your left hand the tooth of a weefill, so kill'd as I said before, bind it in a Lyons skinne, newly flead, then wrap it about your legges, and your pain will presently cease. 'Tis not in a Lyons skinne, as I have heard, said *Dinomachus*, but in a Virgin Hindes skinne unbuckt; And so the receipt is more probable. For a Deer is swift, and most strong of feet. A Lyon, indeed, is strong, and his fatte, and right paw, and the stiffe haire of his beard are of great vertue, if one know how to apply them every one with his proper charm. But they promise small cure of the gowte. I, also, once thought, said *Cleodemus*, that a Stagges skinne was to be used for his fleetnesse, but since a certain wise *Lybian* hath me taught otherwise, and told me that Lyons are swifter then Buckes; For they, said he, catch these in hunting. The rest praised his reason, as well delivered by the *Lybian*. Then, said I, do you thinke such

diseases, as this, are cured by charmes: or that an inward malady is eased by an outward spell? Whereat they smiled, and seemed much to condemne my sillynesse as not knowing a thing so received, and not gainsaid, or disproved by any understanding man. *Antigonus* the Physician seemed pleased with my question; who, it seemes, was formerly neglected in his offers to cure *Eucrates* by the prescriptions of his Art; which enjoyn'd him to abstain from wine, to eat hearbes, and to studye more remissely. *Cleodemus*, in the mean time, smiling replied saying, do you thinke it incredible, *Tychiades*, that such spells should be of power to cure diseases? I do, said I. Nor am I of so grosse a sense, to beleieve that such outward receiptes, which have no affinity with the springs, and causes of the infirmity within, should worke, by charm, as you pretend, or by Imposture; or upon their bare application should instill cures. A thing not to be effected, though one should bind sixteen whole weefills in the *Nemean* Lyons skinne. I have often seen a Lyon halt, and go lame with pain in his whole skinne. You are a very punye, said *Dinomachus*, and have not learnt to know what power such spells have over diseases. Nor seem to me to understand the expulsion of periodical fevers, the charming of serpents, and asswaging of botches, and other things performed by every old woman. All which being frequently done, why should you thinke cures of this nature impossible? You pile too much, *Dinomachus*, said I, and according to the proverb; drive out one naile with another. Nor doth it appear, that the things you speak of, are by such power effected. If, therefore, you prove not to me first by reason, that 'tis naturally possible that a feaver, or blayn should be frighted with a divine name, or barbarous spell, and thereupon forsake the place swoln, you have but hitherto utter'd old wives tales. Thus saying, said *Dinomachus*, you seem not to beleieve there are Gods; since you thinke it beyond the

the power of their names to worke cures. Say not so, Good Sir, quoth I, for there may without impediment be Gods, and yet your prescriptions may bee deceitfull, and false. I adore the Gods, and behold their cures, and recoveryes of sick people by regular medicines, and Physick. *Æsculapius*, and his followers heal'd the diseased by wholesome prescriptions, not by the application, of Lyons and Weefills. Let him enjoy his opinion, said *Ion*. I will report to you a miraculous passage. When I was a Boy, about the age of fourteen years, one came and told my father, that *Midas*, his Vinedresser, a stout industrious servant, about the time of full market lay stung of a Serpent, which presently gangrene'd his legge. For as he was bending a vine, and winding it about a pole, the Snake crept to him, and biting him by the great toe, presently slipt away, and retired into a hole. Whereupon he cryed out, and was ready to expire with payne. In the close of the relation we saw *Midas* himself, brought by his fellow servants in a chaire, swoln all over, discoloured, in appearance rankled, and scarce able to breath. My father being much grieved, a certain friend of his, there present, said, Take courage, Sir, I will presently fetch a *Chaldean*, who shall cure him. Not to be tedious, the *Babylonian* came, restored *Midas*, and drew the venom from his body by a charm, and by the application of a stone, cut from the pillar of a decest Virgin, to his feet: and, which is yet more, *Midas* rising from the chaire, in which he was brought, went back into the field; so powerfull was the charm, and the stone taken from the tomb. Among his many other miracles, which he wrought, he went one morning early into a field, where having pronounced seven certain sacred names, taken out of an ancient book, and purged the place with brimstone, and taper, and walkt it thrice round: hee assembled to him all the Serpents of the country. So that drawn by force of the charm came many Snakes, Aspes, Vipers, Efts, Darters, Lizards, and Toades:

only one ancient Dragon was left behinde; who for age, I believe, and not being able to crawle, disobey'd the spell. Whereupon, All are not here, said the Magician; and presently selecting one of the youngest Serpents, sent him Embassadour to the Dragon. Who not long after came also. When they were all assembled, the *Babylonian* puffed upon them, and presently to our astonishment they were all burnt with his breath. Then said I, pray tell me *Ion*, did the young Serpent Embassadour lead the old, or did he support himself by a staffe? You are merry, said *Cleodemus*. I was once as great an Infidell in these things as you are now, and saw no reason to beleieve them; yet when I beheld the *Barbarian* stranger fly, (who as they report came from the North) I was convinced into a belief against my inclination. For what should I do, when I saw him carryed in the Aire, walking upon the water, and in a slow, and leisurely motion passe through the fire? But did you, said I, see a Northern man fly, or walke upon the water? Most certainly, replied he, shodde with pumpes, after the manner of his country. I forbear to speak of his smaller performances, his infusion of love, expulsion of devills, raising of the dead long buried, publique presentment of *Hecate*, and drawing downe the moon from heaven. I will only report to you what I saw him do for *Glaucias*, the son of *Anaxicles*. *Glaucias* no sooner began to inherit his dead fathers estate but he fell in love with *Chrysis*, *Demanetus* daughter. I was Tutor to his studies. Who, had not love diverted him, had by this time learnt all the *Peripateticke* Sciences, since being but eighteen yeares old he had already gone over the *Analytickes*, and past through *Aristotles* *Phylickes* to the end. Thus perplext with love, he revealed himself to me: Who being his Tutor, as it became me, brought this Northern Magician to him, hired for four Crownes in hand (which were to buy things for the sacrifice) and sixteen more when *Glaucias* enjoy'd *Chrysis*. He observing the moones increase, (the proper time for

such

(such enchantments) and having digged a hole in the house yard, about midnight, first call'd up to us *Anaxicles*, *Glaucias* father, dead seven monthes before. The old man stormed, and raged at his sonnes love, but in conclusion gave license to his affection: Next, he raised up *Hecate*, who brought *Cerberus* with her. Then he call'd down the Moon, a various spectacle, by reason of her diverse appearances, and changes. For first she resembled in countenance a woman; then she was transform'd into a beautiful Cow; then into a little dogge. After this fashioning a little *Cupid* of Clay, Go, said he, and fetch *Chrysis* hither. The Clay presently flew away, and shortly after she came, and knockt at the door, and at her first entrance embraced *Glaucias*, shew'd her self distractedly enamour'd, and accompanied him till we heard the Cockes crow. Then the Moon flew to heaven, *Hecate* sunke into the earth, the Apparitions vanished; and wee about day breake let *Chrysis* depart. Had you seen this, *Tychiades*, you would not long distrust the force of charmes. You say well, said I, I would, indeed, beleieve this, had I seen it. But am otherwise to be pardon'd, if at such visions I be not as quick-sighted as you. As for the *Chrysis*, you speake of, I know her to be an easy amorous woman. Nor do I perceive any need why you should imploy an earthen Embassadour to her, or trouble a Magician from the North, or the Moon, for the affection of one whom for twenty drachmes you may draw as far as the North pole; being a woman so readily prepared to meet your Incantations: Though she be thus unlike your apparitions. For they (as you report) at the sound of Brasse, or Iron vanish: But she no sooner heares Silver, but she runs to the sound. Besides, I cannot but wonder at the Magician, that being able to inforce love towards himself in the women of greatest wealth, and thereby draw whole talents from them, he should for the inconsiderable price of four Crownes procure affection for *Glaucias*. 'Tis folly in you, said *Ion*, to beleieve nothing.

I would faine ask you, what you think of them who have deliver'd Dæmoniackes from their possessions; and have evidently charm'd forth their Devills. I need not tell you how many the Syrian, who came from *Palestine*, a man skill'd in such Arts, hath restored after they have faln down *Lunatick*, stared with their eyes, and foamed at mouth, and hath sent them away, cured, and releast them, for great summes, of their distempers. For standing by them as they lye, he askes the evill spirit from whence he entred into the Body. The posselt person, mean time, is speechlesse, and the Devill replying, in Greek, or some barbarous language, tells from whence he is and how he entred the man; whereupon he by adjuration, and threats, if he offer to disobey, casts him out. I saw a Devill cast out black, and of the colour of soote. No marvaile. *Ion*, said I, that you saw such visions; *Plato* the father of your sect hath taught you to see *Idææ*, a spectacle too refined, and subtile, for our dull sense. Many others as well as you, *Ion*, said *Eucrates*, have met with Devills, some by night, others by day, I have, not once, but a thousand times seen such *SpeEtrums*; and was at first frighted with them, but custome hath at length made them not strange, or unfamiliar. Especially since an *Arabian* gave me a ring, made of the Iron taken from a crosse, and taught me an ambiguous, diverse sensed charme, unlesse you refuse to give credit to me, also, *Tychiades*. How can I choose, said I, but believe *Eucrates*, the son of *Dino*, especially being so wise a man, and having the freedom to speak what you please with authority in your owne house? Hear some passages of a statue of mine, then, said *Eucrates*; which nightly appears to all my family, both men, and maides; who can witness so much to you, as well as I. Of which of your Statues, said I? Did you not observe at your entrance, said he, a fair Statue standing in my hall, the work of *Demetrius*, the Statuarie. Do you mean the Quoiter, said I, who stands wryed in a Gesture ready to deliver, with his quoir

hand

hand reverst, and one knee bent, as if he meant to vary posture, and rise with his throw? Not him, said hee, the Quoiter you speak of is one of *Myrons* peeces. Nor do I mean the fair Statue next to him, filleted about the head with a bend; which is a peece of *Polycletus's*. You are also to passe over those which stand on the right hand as you enter, among whom are the Tyrant-slayers, carved by *Critias Nesiota*. Did you not marke the statue by the conveyance of water, with the bigge belly, bald, half naked, part of the haire of his beard pluckt of, of huge sinewes, and every way resembling a man? I mean *Pelichus*, he who is so like a *Corinthian* Captain. I saw such a one, said I, on the right hand of *Saturn*, having a wither'd wreath, and fillet on his head, and guilt Plates on his Breast. I, said *Eucrates*, caused them to be guilt, after he had in three dayes cured me of a desperate feaver. Was the famous *Pelichus*, then, a Physitian said I? He is now, and take heed how you scoffe at him, said *Eucrates*, least he shortly take revenge of you. I know the power of the Statue you laugh at; do you thinke he cannot as well inflict a feaver, as expell one? Be so powerfull a Statue, propitious, and mercifull to me, said I: pray, what else have your family seen him do? As soon as it begins to be night, said he, descending from his Pedestall, he walkes round the house; all my servants have often met him singing: he hurts none that give him way, but passeth by them without disturbance; he washeth himself much, and playes all night, as we guesse by the noyse of the water. Consider, said I, whether your Statue be *Pelichus*, or *Talus* the *Cretan*, who lived with *Minos*, whose brazen Statue was Centinell, and guardian of the Country. Were he not made of Copper, but wood, I should probably thinke he were not the workmanship of *Demetrius*, but one of *Dadalus* motions. For you say, he frequently walkes from his Basis. Beware, *Tychiades*, said he, you be not hereafter sorry for your floutes. I could tell you what he suffer'd who stole the

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the farthings, which we every new moon offer to him. The punishment of such a sacriledg must needs be direfull, said *Ion*. Pray what was it, *Eucrates*? I desire to hear, how incredulous soever *Tychiades* be. Many farthings, said hee, lay at his feet, and some other Silver coynes were fastened with wax to his knees, besides diverse Silver Plates, offer'd to him by the devotion, and gratitude of those whom he had recovered from feavers. A servant of mine, a *Lybian*, one of my Grooms, perceiving the Statue one night absent, adventured to steal his oblations. Observe how *Pelichus*, finding himself, at his return, robbed, revenged himself, and bewrayed the thief. Who all night walkt up and down the Hall in a Circle, unable, like one faln into a Labyrinth, to get out; till next morning he was apprehended with his stealths about him, and proportionably whipt. Nor did he live long after, but dyed miserably beaten every night, as he said, and confirm'd it with the markes seen in his body next day. Now, if please you, *Tychiades*, said *Eucrates*, laugh at *Pelichus*, and me, for a Doter of *Mino's* time. Certainly *Eucrates*, said I, as long as Brasse is Brasse, and your statue but the creature of *Demetrius*, the *Alopecian*, who carved not Gods, but men, I shall not fear the Image of your *Pelichus*, nor much care for the threats of the originall were he alive. Here *Antigonus*, the Physitian, seconding him said, I, *Eucrates*, have also a brazen *Hippocrates*, about a cubit long, which, as soon as the Candles are put out, walkes circularly through all the house, making a noyse, overturning boxes, compounding medicines, and flinging open doors: especially if we omit to pay him his yearly sacrifice. Doth *Hippocrates* the Physitian, then, require to be sacrificed to, said I, and take it ill if he be not feasted with oblations at his set times? Methinkes 'twere honour enough to power wine to him, or crown him with Garlands. Hear another passage, said *Eucrates*, which I with many other witnesses saw about five years past. One harvest

time,

time, having dispatcht my reapers about noon into the field, I solitarily retired my self into a wood, to weigh, and consider of some things. Where, at my first entrance, I heard the howling of dogges, which I imagined to be my sonne *Mnason*, going then abroad, as his manner is, with his companions to sport themselves, and hunt. But 'twas otherwise. For presently after followed an Earthquake, and a hideous bellowing like thunder. After this I saw a woman comming towards me of horrible aspect, and neer half a furlong tall, having in her left hand a Torch, in her right a Sword, at least twenty cubits long. She had downward feet like a Serpent, upwards in the horror of her countenance, and visage, she resembled a Gorgon; having Snakes for hair, which partly twind about her neck, others hung loose on her shoulders. See, my good friends, said *Eucrates*, how I yet tremble to tell the story; and withall show'd us the hairs on his armes stiffe, and erected with feare. *Ion*, all the while and *Dinomachus*, and *Cleodemus*, ancient men, gave him serious attention as if drawn by the nose; and exprest a silent adoration of the incredible *Colossus*-half-furlong-woman, and gyant-like Hobgoblin. But I consider'd with my self, that such men as they, who read wisdom to young scholers, and were generally admired, differd only from children in their gray haies, and long beards, and were in all things else more easy to be deceived then they. Here *Dinomachus* put in, and said; pray tell me, *Eucrates*, of what size, and bignesse were her hounds? Bigger then *Indian* Elephants, replied he, and alike black, their skinn as rough, squalide, and fowle. I, when I saw them, stood still, and withall turnd the seale of the ring which the *Arabian* gave mee to the inside of my finger. Whereupon *Hecate* striking the the ground with her serpentine feet, made a great Cleft, which reacht to hell, into which she sunk by degrees. I assuming courage, and taking hold of a neighbouring tree, least astonisht with the darknesse I should

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chance to fall in headlong, lookt in, and saw all the things of Hell; The burning lake of *Phlegeton*, *Cerberus*, and Ghosts; some of which I knew, especially my father, whom I saw in the very garments wee buried him. Pray, *Eucrates*, said *Ion*, what did the soules departed do? What should they do, answer'd he, but converse in companies, and societies with their friends, and *Allyes*, in the Daffodill mead: Henceforth, then, said *Ion*, let the followers of *Epicurus* urge arguments against *Plato*, and his discourses of the soul. But did you not see *Socrates*, and *Plato*, among the dead? *Socrates*, replied he, I saw, but not more clearly then to guesse at him by his baldness and strutting belly. *Plato* I knew not, nor is't fit I speak more then truth to my friendes. After I had taken an exact and universall survey of things, the vault closed, and some of my servants, of which my man *Pyrrhias* here was one, came thither to seek me before 'twas quite shut. Speake, *Pyrrhias*, do I say true? Most true, by *Jupiter*, Sir, said the fellow; for I my self heard the barking of the dogges through the cave, and saw the flashes of the Torch. Here I smiled to hear the howling; and flames put in by the witnesse. You have seen nothing strange, said *Cleodemus*, or what hath not been seen by others. For I, in my sicknesse, not long since, saw the like apparition. At which time *Antigonus*, here, visited me, and gave me seven dayes Physick for a feaver, more hot, and violent then fire. One day all left the room, shut the door, and stay'd without, by your prescription, *Antigonus*; if perchance solitarinesse might entice me into a slumber. But I, lying awake, saw a goodly youth approach me, clothed in white: who after he had raysed me, lead me through such another cleft down to hell, as I presently perceived, when I beheld *Tantalus*, *Tityus*, and *Sisyphus*. What need I report to you the rest? Briefly, I was brought to a Tribunal, where were present *Æacus*, *Charon*, the *Destinies*, and *Furies*. Where, also, one sate as King, vvho seemed to be *Pluto*, by his reading

of a Catalogue of their names who were to dye, and had already out-lived their limited time. The young man brought me, and presented me to him. But *Pluto* much displeased, said to him, his thred is not yet quite spunne, let him, therefore, depart again. And fetch *Demylus* the Brasier, vvho hath exceeded his distaffe. Whereupon I joyfully return'd, releast of my feaver, and told all my neighbours, that *Demylus* was shortly to dye. Who then, also, lay sick, as 'twas reported. And shortly after wee heard the Cryes of them that lamented his death. What miracle is this? Said *Antigonus*. I knew one, vvho after he had been buried twenty dayes, rose again. For I gave him Physick before his death, and after his resurrection. Methinkes, said I, in twenty dayes his body should putrifie, or perishi with famine. Unlesse you administered to an *Epimenides*. As we thus discoursed, came in *Eucrates* sonnes from exercise. One a grown youth, the other about the age of fifteen. Who having saluted us sate down upon the bed by their father; and a chair was brought for me. Here *Eucrates* taking fresh hint from the presence of his sonnes, said, so may I have Comfort of these two, (and laid his hands on them) as that which I shall now tell you, *Tychiades*, is true. 'Tis well known how dearly I loved my vvife, the mother of these, of happy memory: vvvhich I exprest both in my carriage to her vvvhile she lived, & after her death. For I burnt vvith her her vvhole vvardrobe, & the garments she most delighted in vvhen she lived. The seventh day after her funerall, I lay in this bed, as I do novv, having abated my sorrovv. And silently reading to my self *Plato's* little tract of the soul, *Demenete* entred, and sate down by me, as *Eucratides* (pointing to his younger son) doth now. The boy childishly trembled, and vvaxt pale at the narration. I proceeded *Eucrates*, as soon as I beheld her, imbraced her and sobbingly shed teares. She permitted me not to vveep, but blamed me, that after all my other expressions of affection to her,

I had not burnt one of her guilt pantofles; which, she said, was fallen down behind a chest: which, we not finding, cast only the other into the funerall pile. As we thus talkt, an unhappy dogge, which I loved, lying upon the bed, barked, at which sound she vanished. Afterwards wee found the slipper under the Chest, and burnt it. Can you still doubt, *Tychiades*, of truthe so manifest, and every day apparent? By *Jove*, said I, they deserve to be clapt with a guilt Sandall, like children, who do not beleve you, or impudently question the truth. Here *Arignotus*, the *Pythagorean*, entered, a man of long hair, and venerable aspect. You know he is famous for his wisdom, and surnamed the Sacred. I was something relieved with his sight, and, according to the proverb, thought I had now got an Axe against lyes. For certainly, said I to my self, this wise man will stoppe their mouthes from reporting any more such prodigies. In a word, I thought fortune had unexpectedly sent some God to my succour. He sitting down in a place which *Cleodemus* resigned to him, first, enquired of *Eucrates* his disease, and being informed how he did, asked us what we discoursed of: for as I entered, said he, methought I heard you busied in an excellent subject. We were perswading this man of Adamant, said *Eucrates*, pointing at me, to beleve there were Devills. And that the shades, and soules of men departed, did wander up and down the earth, and appear to whom they pleased. I could not choose but blush, and fix my looke to the ground, out of reverence to *Arignotus*. Perchance, *Eucrates*, said he, *Tychiades* holds that their Soules only do walk who dyed violently, namely such as were strangled, beheaded, crucified, or the like; and that those who dye naturally walke not. If this be his opinion, he is not to be blamed. No such matter, replied *Dinomachus*, he neither holdes that there are such things, or that they were ever seen. How say you, Sir, said *Arignotus*, looking frowningly upon me, do you deny such apparitions as are visible to

all?

all? You must pardon my Infidelity, said I, who never saw any. If I had, I should beleve, as You do. It ever you go to *Corinth*, said he, ask for the house of *Eubatides*; and when 'tis shown you, by the *Craneum*, enter, and tell *Tibius* the Porter, you desire to see the place from whence *Arignotus* the *Pythagorean* conjured away the Devill, and rendred the house habitable. May wee request the whole story? Replied *Eucrates*. The house, said he, being haunted, was of a long time undwelt in. If any did adventure to inhabite it, they were scared, and persecuted away by a horrid, and dismall Apparition; So that it began to fall to ruine, and the rooffe to droppe; nor had any man the courage to enter into it. When I heard hereof, carrying with me certain *Egyptian* bookes (of which I have store upon such Arguments) I went to the house about the first sleep, much dissuaded, and almost violently restrayned by mine Host, after he knew vvither I meant to go; verily supposing I vvould come to my destruction. Notvvithstanding, I taking a Taper vvith me entered the house alone, and placing the linke in the great hall, and my self on the floor, read silently to my self. In comes the Devill, thinking he vvould deal vvith some vulgar fellow, and hoping to fright me like others. A rough, thaggy fiend, and blacker then darknesse it self. At his first appearance he tryed, by making an orbicular assault, to vanquish me, and sometimes turn'd himself into a Dogge, then into a Bull, lastly into a Lyon. But I having a direfull Spell in readinesse, vvich I pronounced in the *Egyptick* tongue, charm'd him back into a darke corner of the house. And having vvell observed the place vvhere he sunk, I left speaking. In the morning, after every bodyes despair, vvho thought to find me slayn, like others, I, against the expectation, came forth and vvvent to *Eubatides*; And told him the glad nevves, that he might safely inhabit his house, vvich vvould be novv purged and freed from Divells. Withall taking him, and many others (vvho followed out of curiosity, along vvith me to the

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place

place where I saw the fiend vanish, I commanded it to be digged with pickaxes, and spades. We had not digged above a yard deep, but we found a dead man, consumed, and nothing left to represent him but the Skeleton. Which we took up and buried. And from that time the house ceased to be molested with visions. When *Arignotus* had finished his narration, being a man of prodigious wisdom, and generally revered, there were not any of the company who did not condemn me of stupidity for being incredulous. Nevertheless, I, neither daunted with his beard, nor their opinion of him, said, can such a man as you, *Arignotus*, from whom alone I hoped to hear the truth, be fraught also with fumes and Phantasmes? You have verified the proverb, *I have found coales for treasure*. If, said, *Arignotus*, you neither believe me, nor *Dinomachus*, nor *Cleodemus*, nor *Eucrates*, whom can you produce more Authentick to disprove us? A man much admired, said I, *Democritus* the *Abderite*. Who was so easily persuaded of such fictions, that shutting himself up in a monument without the City, he there lived, wrote, and composed nights, and dayes. And when certain boyes, desirous to scare, and fright him, arrayed themselves like Ghosts in blacke Garments, and wearing counterfeit vizards on their heads, surrounded him, and frequently skipt about him, he neither feared their disguises, nor at all regarded them, but wrote on, and bid them cease to play the fooles. So firmly did he believe, that Soules were nothing after their departure from the body. Certainly, replied *Eucrates*, *Democritus* was the veryer fool to thinke so. I will, therefore, report one story more, in which I my self was an Actor, and took it not up upon relation. Perchance when you hear it, *Tychiades*, the truth of the narration, will convince you. When I lived in *Egypt*, yet a boy, sent thither by my father, to learn their Arts, I had a desire to saile to *Coptus*, and from thence to hear the famous *Memnon* sound at the rising of the sun.

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Whom I heard, not as others ordinarily do, yeeld an insignificant sound; But *Memnon* himself utter'd Oracles to me, and open'd his mouth in seven verses. Which, but that I should digresse, I would repeat to you. As we were at Sea, there sayled in company with us a certain holy Priest of *Memphis*, admired for his wisdom, and skill'd in all the learning of the *Egyptians*. He was said to have lived three and twenty years in a cave under ground, and there to have learnt Magick of *Isis*. You mean my Tutor *Pancrates*, replied *Arignotus*, he is a religious man, shaven, goes in linnen, is very learned, speaks Greek purely, is tall of stature, hath a bow nose, full lippes, and small legges. The very same answer'd *Eucrates*. At first I knew not who he was. But when I saw him, after our arrivall in the port, among many other miracles which he wrought, ride upon Crocodiles, approach such cruell beasts, and they to reverence him, and wagge their tayles, I guessed him to be some sacred person. And by degrees insinuated my self into his acquaintance, and friendship. So that at length he revealed all his secrets, and mysteries to me. To be short, he persuaded me to leave all my servants at *Memphis*, and to accompany him alone; who promised we should not want attendants. And from that time thus we lived. When we came into an Inne, he taking the bolt of the door, or a broom, or bar, and cloathing it, spoke a charm to it, and enabled it to go, and in all things to resemble a man. The thing going forth, would draw water, provide, and dresse our supper, and diligently wait, and attend upon us. After his businesse was done, he pronounced another charm, and turn'd the broom into a broom again, and the pestle into a pestle. This was an Art which, though I labour'd much, I could not learn of him. For this was a mystery which he denyed me, though in all things else he were open. One day, hiding my self in a darke corner, I overheard his charm, which was but three syllables. He having appointed the bolt

bolt its businesse, went into the market. The next day, he having some other employment in the market, I taking the pebble, and apparelling it, in like manner pronounced the syllables, and bid it fetch me some water. When it had brought me a balon full, 'tis enough, said I, fetch no more, but be a pebble, again. But it was so far from obeying me, that it ceast not to fetch water till it had overflown the room. I, much troubled at the accident, and fearing least if *Panocrates* should return (as he did) he would be much displeased, took an Axe, and cut the pebble in two. Then both partes taking severall buckets fetcht water. And in stead of one, I had two servants. In the mean time *Panocrates* came in, and perceiving what had happen'd, transform'd them into wood again, as they were before I utter'd the spell. Shortly after he secretly left me, and vanishing went I know not wither. And can you now, said *Dinomachus*, make a man of a bolt? I have but one half of the Art replied he, nor am I able to return him into his former shape. If, therefore, I once make him a water bearer; we shall be driven from the house by a deluge. Will you old men, said I, never leave to speake monstrous fictions? If for no other reason, yet for these young boyes sakes, forbear your improbable, and terrible narrations till some other time, least they be insensibly fil'd with uncouth affrightments, & fables. Accustome them not to hear things which will make impressions, and trouble them all their life; make them start at every sound, and fill them with diverse superstitions. You do well, said *Eucrates*, to put me in minde of superstition. Pray what think you of Oracles, *Tychiades*, & Predictions, & Prophecies, utter'd by people inspired, and heard from Curtaines, or delivered in verse by a Virgin, which foretells things to come? Cannot these things fall under your belief neither? I forbear to tell you that I have a sacred ring whose scale beares the image of *Apollo*, and that the God himself frequently talkes with me; least you should thinke I faine this of my self, out of arrogance.

arrogance, I will only tell you what I saw and heard from *Amphilochus* at *Mallus*, who entertained me with a long discourse, and consulted the Oracle concerning my affaires. Next I will report to you what I saw at *Pergamus*, & heard at *Patara*. When I sail'd homeward from *Egypt*, being inform'd that there was an open, infallible Oracle at *Mallus*, which verbatim gave clear answers to every mans inquiryes, written in a note, and deliver'd to his Priest, I thought I should do well, as I say'd by, to try the Oracle, and consult the God concerning my future fortunes. I by this entrance perceiving that *Eucrates* was likely to lengthen his story, and that he had begun no very compendious discourse of Oracles, and not holding it fit to contradict them longer, leaving him sailing from *Egypt* to *Mallus* (for I saw them discontented with my presence, as an opposer of their fictions) I will take my leave, said I, and go seek *Leontichus*. For I have urgent occasion to meet with him. You, who thinke humane passages not sufficient, have the liberty to call the Gods into your fabulous discourses. And having so said, I departed. They, glad of their freedom, in likelihood entertained, and feasted themselves with impostures. I, cloy'd with what I heard, am come to you, *Philocles*, just like those who having drunk new wine, and swoln their belly, have need to vomit: I would give any money for a potion of oblivion to make me forget, and to wash away the mischievous remembrance of what I heard. Who still, methinkes, see monsters, Devils and *Hecates*.

Philocles. I, also, suffer'd in your relations, *Tychiades*. For they say, that they not only grow distracted, and fear the water, who are bitten by mad dogges, but if the man bitten bite another, 'tis equall to the bite of a dogge, and begets the like distemper. so you having been bitten by *Eucrates* fictions, have bitten me also, and filled my fancy with Devills.

Tychiades. However let us take courage, since we

have an excellent Antidote to cure us, truth, and right reason. Which if we make our rule, we shall be troubled with no such empty, and vain falsehoods.

A defence of dancing.

The Speakers. Lycinus, and Crato.

Lycinus. Since, *Crato*, by the bitterness of your invective, I guesse you have long studied to disparage both dances, and the Art of dancing, and us who delight in such shoves, as if we misbusied our selves in a vain, womanish exercise, know the greatness of your error, and how much you have deceived your self, to blame one of the most excellent recreations of life. Though you are to be pardon'd, if having originally been bred to a sower life, and taught to hold nothing commendable, which is not severe, your want of experience have cast you upon such Detractions.

Crato. For you, most delicate *Lycinus*, being such a man as you are, well bred; and indifferently instructed in Philosophy, to forsake the best studies, and the conversation of the Ancients, to sit listening to fiddlers, and to see an effeminate fellow loosely clad, charm you with bawdy songes, and act the loves of such ancient strumpets as the lustfull *Phadra*, *Parthenope*, and *Rhodope*, and all this perform'd with Knick-Knacks, obscene gestures, and sounds of the feet, are doubtlesse, most ridiculous pastimes, and little beleeming one of your free education. Wherefore hearing how you imployed your time in such spectacles, I not only blusht for you, but was much grieved, that having studied *Plato*, *Chrysippus*, and *Aristotle*, you should sit and suffer, like them whose eares are tickled with a feather. There being otherwise numberlesse entertainments,

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As vertuous Sights, rare Musicians, and artificiall Singers to the Harp, in grave Tragedyes, and merry Comedyes, which deserve to be stiled exercises. You had need, therefore, gentle Sir, frame a large Apology to the learned, if you mean not to be utterly expell'd, and banisht from the flock of the vertuous. Your best course, therefore, in my opinion, will be to cure all by a deniall, and not at all to confesse your self guilty of such a crime. And for the future take heed least, unknown to us, of the man you were, you be transformed into some *Lyde*, or *Bacche*. And so not only raise an imputation on your self, but on us also, if like *Ulysses*, wee draw you not from the enchanted cup, and reduce you to your former studies, before you be insensibly ensnared by the *Syrens* of the Theater. For they laid Siege only to the ear, and might be sayl'd by by the help of wax: but you seem wholly captived by your eyes.

Lycinus. Trust me, *Crato*, you have let loose your fierce dogge upon me. But your example of the *Lote-eaters*, and instance of the *Syrens*, carry no resemblance to my case: since they, who tasted the *Lote*, and heard the *Syrens*, perisht, as the reward of their Luxury, and Attention. Whereas I, besides the wonderfull pleasure I have conceived, have hence raised excellent advantage. For I am neither fallen into the oblivion of my household affaires, or into an ignorance of the things concerning my self, but to speake without dissimulation, have returned from the Theater much wiser, and sharper sighted in the businesse of life. More fitly, therefore, might you have alleadged out of *Homer*, that he who saw the charming spectacle sayled away delighted, and the more amply instructed.

Crato. Good *Hercules*! What a lost man are you, *Lycinus*, Who in stead of being ashamed, can boast of your follies? So desperate is your case, that you afford us not any hope of a cure, thus to praise exercises so

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fowle, and detestable-

Lycinus. Pray tell me, *Crato*, have you frequently seen dancing, and the passages of the Theater, which you thus accuse? Or unaccustomed to such spectacles, do you hold them thus detestable, and unworthy? If you have been a Spectatour, you are as faulty as I: if you have not, take heed your reprehension show not unreasonable, and overbold, thus to blame what you know not.

Crato. 'Twould fairly have become, indeed, my long beard, and white head to sit among a crowd of women, and frantick Spectatours, and there to clappe, and hurle absurd praises, to a wretched fellow, who weepes without cause.

Lycinus. You are to be excused, *Crato*. Yet if you will for once obey my perswasion, and for meer triall sake afford your presence, and submit your eyes, I am certain you will not afterwards refrain to take up the first, & most commodious place in the Theater, from whence you may both exactly see, and hear all.

Crato. May cleanliesse forsake me, when I do so; And may my limbes be for ever rough, and my chinne unsmooth, as I pittie you perfectly gone in a distraction.

Lycinus. Sparing your blasphemies, then, wil't please you to hear me say something of dancing, and of the commodities which attend it? How it not only delights, but profits the beholders? how greatly it teacheth, and instructs, & fashions the mind of the Spectatours, entertaining them with excellent presentments, & exercising them with the best lectures, and at once expressing a common amiableness of the soule, and body? Now that all this is performed with Musick, and number, is not the disparagement but praise of dancing.

Crato. I have not much leisure to heare a mad man speake in praise of his distemper: yet if you will needs vent your toyes, I am prepared to yeeld you friendly atten-

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tion, and to lend my eares, and shall be able without wax to endure your triflings. Here, then, I become silent, speake your pleasure, as if no man heard you.

Lycinus. 'Twas the thing I should have craved of you, *Crato*. For you shall shortly perceive whether what I shall say appear to you trifling. First, then, you plainly seem to mee not to know, that dancing is no new invention, or of yesterdaies, or the other dayes growth, or born among our fore-fathers, or their Ancestours. But they who most truly derive dancing, say it sprung with the first beginning of the universe; and had a birth equally as ancient as love. Since the regular motion of the starres, and the combination of the fixt with the planets, their muscalle consort, and well ordered harmony, are but so many examples of the originall of dancing. Which increasing by degrees, and alwaies gaining new accesses for the best, hath at length arrived to its perfection, and is become a various, harmonious, and muscalle vertue. The Goddesse *Cybele*, as they report, first delighted with the Art, enjoyned the *Coribantes* in *Phrygia*, and the *Curetes* in *Creet*, to use dancing. From whose practice of it she received no small benefit. For they, dancing round him, saved her sonne *Jupiter*, who cannot but ascribe his preservation to them, by whose measures he escapt his fathers teeth. The manner of their dancing was in Armour, with Swords clast against Bucklers; at once expressing a divinely inspired, & warlike measure. In time, the noblest *Cretans* studiously adding themselves to this exercise, became most excellent dancers, as well private men, as Princes, and such as bore sway. *Homer*, therefore, intending not to disparage but to commend *Meriones*, called him *Dancer*: Who was so famous and generally renowned for this quality, that he was thereby not only known to the *Greekes*, but to the *Trojans* his enemies too. Who observed, I suppose, a kind of beauty in his fights, and muscalle Gesture, which he

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tooke

tooke in from dancing. The verses speake thus of him;

*Soon had my Spear peirc't thee, Meriones,
Although a Dancer—*

Though he were not, in truth, vanquish't, but by his Skill in dancing, I suppose, easily avoided the darts hurl'd at him. Though I might make instance in diverse other *Hero's* who busied themselves in this quality, & made their exercise an Art; Yet I will content my self with *Neoptolemus*, *Achilles* sonne: Who so excell'd in this Science, that he added thereto the noblest kind, from him called the *Pyrrhichian Dance*. *Achilles*, also, himself, hearing thus much of his sonne, was more joy'd, I beleive, then with his excellent shape, or strength of bodye. Nay the City of *Troy* remain'd unconquer'd, till by his skill in dancing 'twas ruined, and laid leuell with the ground. The *Lacedemonians*, also, who were alwaies held the stoutest *Grecians*, having learnt from *Castor*, and *Pollux* to *Caryatize* (which is a kind of Dance, taught at first by the *Caryans*, a people of *Laconia*,) performed all their Achievements afterwards in musick, and made war by the sound of the pipe, and the orderly treadings and measures of the foot, so that the fife still gave the signall to the battle; which made them so universally victorious, musick and numbers still directing their Marches. You may observe their young men no lesse addicted to dancing, then to bear Armes. For having at Armes end a while strugled, and mutually given, and received blowes, after a short respite, their encounters end in a dance. Where a minstrell set in the middest, playes, and keepes time with his foot; whilest they regularly following one another, and ordering their motions by his tunes, cast themselves into figures of all sorts; sometimes war-like; sometimes amorous; most suitable to *Bacchus*, and *Venus*. Nay the Song which they sing in dancing

weares

weares the name of *Venus*, and *Cupid*; As if they joyned with them in their sporting and dancing. And another song they have (for they sing too) which comprehendes how to dance, and runs thus.

*Farre, Boyes, be hence unskillfull feet:
Let every step in numbers meet.*

That is, dance better. The like custome have they who danc't the Bracelet. A kind of dance common to young men, and virgins. In which one so succeeded another, as to resemble a Bracelet. For a young man led, and exprest all the youthfull motions which he was to practice afterwards in the war; A Virgin blushingly followed, and so exprest the motions of a woman, that from both sprung a Bracelet, compounded of modesty, and valour. Like to these is the dance call'd the Bare feet. As for the dance, which *Homer*, in his shield, makes for *Ariadne*, and that other dance contrived by *Dædalus* for her, I passe over as well known to you. As, also, the two leaders of the dance, which the Poet there calls dancers on their heads; besides what he there sayes;

The Youthes in Dancing rowl'd

As if dancing were the greatest ornament, *Vulcan* had inserted into the shield. Nor is it strange that the *Corcyrans* should so much delight in dancing, being a people so delicate, and so abounding with all plenty. That, therefore, which *Homer* makes *Ulysses* most admire amongst them was the nimbleness of their feet. In *Thes-saly* the exercise of dancing hath so prevailed, that they stile their Princes, and Generalls the Leaders of the dance. As appears by the Inscription of their Statues, which they erect to the best deservers. The City, sayes one, prefer'd him as the fore-dancer. The people, sayes, another, dedicate these Statues to *Ilion* for dancing the battle well. I spare to tell you, that you shall scarce find any ancient, religious

religious solemnity without dancing. A custom, doubtlesse, instituted by *Orpheus*, *Museus*, and other excellent Dancers of that time: who, as a thing most becoming, decreed; that none should be initiated to such rites but with measure, and dancing. And to prove this true, they, who were initiated, were bound not to reveale their rites to those that were not. From whence they who divulge mysteries, as all know, are proverbially said to undance them. At *Delos* no sacrifices were offer'd without dancing, and musick. Where a Quire of boyes, entring with a flute and harp, danced, and they, who among them were judged the most skillfull, followed. From whence the tunes which were composed for such Quires were call'd dance-tunes, and were set for the Violl. But why insist I upon the *Gracians*; since the *Indians*, every morning when they rise, pray to the Sunne, not as we do, who hold the kissing of our hand to be a compleat devotion, but turning themselves towards the East, salute the Sunne with a Dance; silently ordering their postures, and motions, in imitation of his. And this among the *Indians* is prayer, devotion, and sacrifice, with which twice a day, mornings, and evenings, they keep the Sun propitious. Then, the *Æthiopians* alwaies go to war dancing. Nor will a Moore offer to pluck an arrow from his head (which serves them in stead of quivers stuck round with shafts like so many rayes) till he have first danced, and by such agitation threatned, and terrified his enemy. Nor were it amisse, having past through *India* and *Æthiopia*, to draw our discourse down to their neighbouring *Ægypt*. Where the ancient fiction which goes of *Proteus*, methinkes, signifyes him to be only a certain Dancer, and Mimick; who could transform, and change himself into all shapes; sometimes acting the fluidnesse of water, sometimes the sharpnesse of fire, occasioned by the quicknesse of its aspiring motion; sometimes the fiercenesse of a Lyon, and fury of a

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Libbard, and waving of an Oake; and what ever he listed. From whence the fable, wresting his naturall parts something padoxically, fain'd him to be really changed into the things he acted. The like abilities are found in the Dancers of our time: whom you may in an instant see suddainly metamorphosed, and turn'd into a *Proteus*. we may, also, conjecture that *Empusa*, who turn'd herself into a thousand shapes, was such another woman, derived to us in a fiction. After these examples 'twere Injustice to forget the dance practiced by the *Salii* (the name of a certain Priesthood taken from dancing) in honour of *Mars*, the most war-like God; in which they mingled gravity with religion. Nor is the *Bithynian* fable altogether unsuitable to the *Italian* custome, which reports that *Priapus*, a military God, one of the *Titans*, I believe, or *Idæan* Dactyls, learnt this exercise with his Armes. For *Mars* receiving him from *Juno* yet a boy, boysterous, and beyond measure manly, taught him not to bear Armes before he had made him a perfect Dancer. For which the reward assigned by *Juno*, was, that he should ever after have the rithe of his spoyles taken in war. I presume you expect not I should tell you of the *Bacchanalls*, or feasts of *Bacchus*; whose celebration was nothing but dancing. Now of the noblest sort of Dances, there are three kindes, the Cordacke or Comicall, Sicinnidde or Satyricall, & Harmonious or Tragicall, which were invented by the Satyres, the followers of *Bacchus*, from whom they take their names. And *Bacchus* himself using this Art subdued the *Tuscanes*, *Indians*, and *Lydians*, and danced down war-like Nations with Javelines wrapt in Ivey. Wherefore take heed, admired Sir, least you prove impious thus to accuse so Divine, and Mysterious an exercise, practiced by such illustrious Gods, and performed in their honour and which carryes with it so much pleasure joyn'd with so much usefull discipline. I cannot but wonder, that being so great a

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lover of *Homer*, and *Hesiod*, as you are (for I once more betake my self to the Poets) you dare controule them, who above all things praise dancing. For *Homer* having muster'd together the things most delightfull, and desirable, sleep, love, singing, and dancing, stiles this last onely praise worthy; ascribing, indeed, sweetnesse to singing, both which are found in dancing; namely Harmony of voice, and commendable measure, which you thus study to carpe at. Again in another place of his poem he sayes;

*To some Fove gives of war-like actions choice,
Dancing to some, to some a charming voice.*

For, certainly, a good voice, joyn'd with dancing, is very charming, and the most excellent gift of the Gods. Again *Homer*, having divided all things into war, and peace, opposeth this as the more commendable to the passages of warre. And as for *Hesiod*, who went not by hear-say, but early in the morning saw the Muses dance, in the beginning of his Poem sets this as their greatest praise, that in soft measures they danced round about a flowrye fountain, and encircled their fathers Altar. Yet you, Gentle Sir, almost making war with the Gods, calumniate dancing. Though *Socrates*, of all men the wisest, (if we may beleve *Apollo*, who stiled him so) not only praised dancing, but vouchsafed to learn it, ascribing much to the Elegancy, and Grace, and Muscally Treadings, and amiable behaviour of such a mover. Nor blush'd he, though old, to reckon dancing among his serious imployments. In which, you may guesse, he spent no small studye, who refused not to learn Arts yet meaner, nor disdayned to frequent the scooles of the Minstrells, and to attend the Lectures of *Aspasia*, a known Whore. Yet he beheld this Art onely in its first rising, before 'twas grown up to such height of perfection. Did he see those who in our time have

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advanc'd it to this great pitch, I assure my self, forsaking all other studyes he would wholly apply his minde to this spectacle, and would teach his Schollers nothing else. In praising Comedy, and Tragedy, you seem to me to forget that in either a peculiar kind of dancing is observed; the grave in Tragedy, in Comedy the Cordack, and sometimes also the Sicinnidd. But because at first you prefer'd Tragedy, and Comedy, and vagrant fiddlers, and singing to the harpe, before dancing; calling them truly exercises, and therefore commendable: let us, I pray, compare them severally with Dancing. Where, if please you, we will pass over the Pipe, and Harpe, as parts and instruments of Dancing, and consider Tragedy as it is, first, according to its propertyes, and dresse. What a deformed, and frightfull sight is it to see a man raised to a prodigious length, stalking upon exalted buskins, his face disguised with a grimme vizard, widely gaping, as if he meant to devoure the Spectatours? I forbear to speake of his stuff Breasts, and fore-Bellyes, which make an adventitious, and artificiall corpulency, least his unnaturall length should carry disproportion to his slenderesse. As, also, his clamour from within, when he breakes open, and unlockes himself, and when he howles lambicks, and most ridiculously singes his own sufferings, and renders himself by his very tone odious. For as for the rest, they are inventions of ancient Poets. Yet as long as he personates only some *Andromache*, & *Hecuba*, his singing is tolerable. But for a *Hercules* to enter dolefully singing, and to forget himself, and neither to regard his Lyons skinne, nor clubbe, must needs, to any judging man, appear a Solcecisme. And whereas you dislike that in dancing men should act women, is a reprehension which holds for Tragedyes, and Comedyes too; in which are more womens parts, then mens. Besides, as part of the delight, Comedy challengeth to it self the most ridiculous parts, as Parasites, Fiddlers, and Cookes. But the propertyes

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of a Dancer are so comely, and decent, that I need not describe them, being visible to all but the blind. The person gracefully adorn'd, and agreeable to his part; not gaping like the others, but decently closed, under which many sing their own Tunes: For anciently the Dancers sung too, till 'twas found, that Motion, and shortnesse of Breath troubled the Voice; whereupon 'twas better contrived, that they should be sung to. The Argument of both are alike. Nor do Dances differ from Tragedies, but that These have more variety, and are more variously studied, and admit more severall Changes. The reason why there are no Dancing-matches I take to be, because the Judges held it to be a thing too reverend, and solemn to be brought into Decision. Though there be a famous City in *Italy*, descended of the *Negroponts*, where Honorary Prizes are assigned to this Exercise. And here I desire to be excused for my omissions of many things not toucht, and that you will not impute them to my ignorance, or want of Learning. For 'tis not unknown to me, that many have heretofore written of Dancing, and have spent most of their industry, and Style, in decyphering the severall kinds of Dances; their Names, Distinctions, and who were their Inventors: wherein they thought they made shew of various learning. But I, holding such ostentations superfluous, and unseasonable, and unsuitable to my person, shall passe them over in silence. Withall, I shall desire you to remember, and think, that I intend not to derive the Pedigree of Dances of all sorts, nor make it the aime of my discourse to reckon up the names of all Dances, but of those few of the Nobler sort, before mentioned. For the present then, the Summe of my defence is to praise the manner of dancing now in fashion; and to shew what pleasure, and profit it comprehends, and from what an ancient beginning it hath aspired to its present Elegancy, or Veneration rather. For those Dancings of the first Ages were, as it were, the roots, and foundati-

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ons of Dancing, whose Flower, and grown Fruit now ripened into a perfection, is the Argument of my Defence: omitting to speak of Capring, or Crane-dancings, or the like, as impertinent to this discourse. Nor have I, out of oversight, past by the *Phrygian* manner of Dancing, which was a drunken, and feastly kind of Revelling, performed in Wine, by a Rowt of Clowns, who danced like Women to a Pipe, using violent and boisterous Leapings, yet in use among Country people: but because it hath no agreement with the dancing I now treat of. Though *Plato* in his Laws commends some of these kinds, but rejects others; distinguishing them by their pleasure, and profit, and banishing the more uncomely, prefers, and admires the rest. And thus much be spoken of Dancing it self. For to extend my discourse, to all that might be said, were troublesome. I will now unfold to you how a Dancer ought to be qualified, how practised, what to learn, and by what waies to attain his Art, that you may perceive this not to be one of the facile, and easily learn'd Arts, but to be attained in perfection by the help of all the other Sciences; not Musick only, but Arithmetick, and Geometry, and especially your Philosophy, both naturall, and morall. As for Logick, it hath been held vain and uselesse to it: but Rhetorick it requires, and partakes, as far as 'tis demonstrative of manners, and affections, which are the subjects of Oratours too. Nor is it a stranger to Painting, and Sculpture; but imitates their Graces so exactly, as not to come short of *Phidias*, or *Apelles* himself. But above all it aims to have the two Muses, *Mnemosyne*, and her daughter *Polyhymnia* propitious, and exactly to remember all things: for as *Calchas* in *Homer*, it behoves a Dancer to know

Things present, past, and future.—

and not to be ignorant of any thing, but to have a memory open, and at command. In a word, 'tis an imitating

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and demonstrating Science; an Interpreter of conceiptes, and clearer of Ambiguities. And what *Thucydides* said in praise of *Pericles*, is the thing most praise worthy in a Dancer; which is, to know what is fit, and to expresse it. By expression I here mean a clearnesse of behaviour. So that the whole businesse of a Dancer consists in the knowledge of ancient history, the ready remembrance of it, and expressing of it with decency. Taking, therefore, his beginning from the *Chaos*, and birth of the world, he must carry his knowledge as farre as the age of the *Egyptian Cleopatra*: within which space of times we circumscribe the various learning of a Dancer. Especially, let him learn by the way the division of Heaven, the originall of *Venus*, the *Titans* war, *Jupiters* birth, *Cybel's* plot, and substitution of a stone, *Saturnes* Imprisonment, the lottery of the three Brothers, as also the *Gyants* invasion, the stealth of fire, the formation of man, *Prometheus* punishment, the power of love, of each sort; Then the floating of *Delos*, the travelling of *Ladona*, *Pythons* Slaughter, *Tityus* Treason, and the middle of the Earth found out by the flight of Eagles. Adde to this *Deucalion* and the Universall wrack of that Age, and the lone Arke which received and preserved all mankind, & how Men were repayr'd from stones. Next the dismembring of *Iachus*, *Funo's* cheate, *Semele's* conflagration and *Bacchus* double birth; & whatsoever is reported of *Minerva*, *Vulcan*, and *Erichthonius*; The strife about *Attica*, and first sentence in *Areopagus*; In a word, the whole *Attick* fable. Let him also exactly know the Errantry of *Ceres*, and finding of her daughter, and hospitality of *Celeus*, & husbandry of *Triptolemus*, & plantation of vines by *Icarus*, and the disaster of *Erigone*; and whatsoever goes in story of *Boreas*, and *Orithyia*, and *Theseus*, and *Aegeus*. Adde to this *Medea's* Entertainment, and Flight afterwards to the *Persians*; as also *Erechtheus*, and *Pandion's* Daughters, and what they both suffer'd, and did in
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Thrace. Then let him know *Acamas*, and *Phyllis*, and *Hellens* first Rape, and the expedition of the Twinnes against the City; *Hippolytus* mischance, and the return of the *Herculeans*; all which he may read in the *Attick* Records, which being *Athenian* passages, I have briefly, for examples sake, run over. Next, let him learn the story of *Megara*, *Nisus*, and *Scylla*, and the purple Hair, and *Mino's* departure, and his ingratitude towards his Affister. To which let him adde the Atchievements wrought at *Cytheron*, and *Thebes*, the calamities of the people, *Cadmus* Banishment, and sign taken from the lying down of a Cow; the Serpents teeth sown, and springing up again; as also *Cadmus* transformation into a Serpent; the erection of Walls by Musick, the Builders madnesse, his wife *Niobes* insolent pride, and stupefaction through Griefe. As, also, the story of *Pentheus*, *Aetæon*, *Oedipus*, and *Hercules*, together with his Labours, and slaughter of his Children. Nor is *Corinth* lesse fraught with stories of *Glauce*, and *Creon*; and before these *Bellerophon*, and *Stebæa*; and the Combate between *Neptune* and the Sun; as also the Madnesse of *Athamas*, and airy flight of *Nepheles* children upon a Rammie; and the Receipt of *Ino*, and *Melicerta*. To which may be added the Reports which go of the *Pelopida*, and *Mycæne*, and more ancient then these of *Inachus* and *Io*, and her keeper *Argus*; of *Atreus* also, and *Thyestes*, and *Ærope*, and the Golden Fleece, and *Pelops* Wedding, and *Agamemnon's* slaughter, and *Clytemnestra's* punishment: and more ancient yet then these; the expedition of the Seven Generals, and the receipt of *Adrastus* fugitive Sons in Law, and the Oracle which was deliver'd of them; besides the deniall of Buriall to the slain, and the destruction of *Antigone*, and *Menæceus* thereupon; the stories also which are recorded in *Nemæa* of *Hyppisyle*, and *Archemorus*, are monuments most necessarily to be known of a Dancer. Who before that is also to know what is said of *Danae's* Virginity, the birth of *Perseus*, and
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his enterprize against the *Gorgons*; to which he is to joyn the *Æthiopick* Reports which go of *Cassiopea*, and *Andromeda*, and *Cepheus*, whom the Superstition of Antiquity have placed among the Stars. Nor ought he to be ignorant in the ancient passages of *Ægyptus*, and *Danaus*, and the Treasons of that Wedding. Nor will *Lacedæmon* afford a few such examples, of *Hyacinthus*, and *Zephyrus* Rivall to *Apollo*; and the slaughter of the Boy by a Quoit, and the Flower which sprung from his bloud, and the mournfull Inscription written in it; as, also, the restoring of *Tyndarus* from the dead, and *Jupiter's* displeasure therefore against *Æsculapius*. Besides, the entertainment of *Paris*, and transportation of *Helen*, after the decision of the Apple. And to this *Spartan* History he is to annex the *Trojan*, no lesse copious, and full of parts; from whence, according as every one fell, may be drawn Arguments for the Stage. All which he is upon occasion to remember; especially, what hapned after *Helens* Transportation, till the return of the *Grecian* Captains. *Æneas's* wandrings, also, and *Dido's* Love. Nor will the reports which passe of *Orestes* be impertinent, and of his adventures in *Scythia*. And before that, the stories which go of *Achilles*, answerable to his *Trojan*; his disguise of a Girl in *Scyrus*; *Ulysses's* detection, and desertion of *Phidætetes*; In a word, all *Ulysses's* Travels, the stories of *Circe*, and *Telegonus*, and *Æolus's* Empire over the Winds, and other passages along to the revenge taken of the Suitors: And before that his circumvention of *Palamedes*, *Nauplius's* Rage, *Ajax's* Phrenzy, and the shipwrack of the other *Ajax* against Rocks. *Elis* also hath many patterns for Dancers; as *Oenomaus*, *Myrtilus*, *Saturn*, *Jupiter*, and the chiefe Wrestlers in the *Olympick* Games. Nor is *Arcadia* lesse replenisht with stories, of *Daphne's* flight, *Callisto's* conversion into a Bear, the *Centaures* drunkenness, *Pan's* Parents, *Alpheus's* Love, and *Hyppalus's* Peregrination. And if we will send our discourse into *Creet*, dancing may from thence fetch nume-

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rous examples, taken from *Europa*, *Pasiphae*, and both their Bulls; the Labyrinth, also, *Ariadne*, *Phædra*, *Minotaur*, *Dædalus*, *Icarus*, *Glaucus*, the Prophecy of *Polyides*; *Talo*, also, and the Brazen wall of the City. If you look into *Ætolia*, many instances may from thence, also, be taken for dancing; from *Althæa*, *Meleager*, *Atalanta*, *Valus*, the Combate between the River and *Hercules*, the Birth of the *Sirens*, the Retribution of the *Echinades*, and habitation of *Alcmaeon* after his Madnesse; *Nessus*, also, and *Deianira's* Jealousie; to which is to be added the Funerall pile in *Oeta*. *Thrace*, also, hath many examples requisite to a dancer; as *Orpheus*, and his dismembring; his vocall Head swimming along with his Harp: *Hæmus*, also, and *Rhodore*, and the punishment of *Lycurgus*. But *Thesalia* is yet more copious in instances, of *Pelias*, *Jason*, *Alceste*, the Fleet of fifty Ships, the *Argo*, and its speaking Keel; the passages of *Lemnos*, also concerning *Æeta*, *Medea's* dream, and dilaniation of *Abysrtus*, and what befell her in sailing: To which are to be added *Protesilaus*, and *Laodamia*. If you will once more passe into *Asia*, you shall meet with as plentifull arguments, where *Samus* will presently accost you, and the calamity of *Polycrates*, and his daughters voyage into *Persia*; besides the more ancient passages of *Tantalus's* Babling, and his Feasting of the Gods. The eating of *Peleus's* flesh, supplied with an Ivory shoulder. In *Italy* you meet with *Eridanus*, and *Phæton*, and his sisters bewailing themselves into Poplars, and weeping Amber. A Dancer is to know all the story of the *Hesperides*, and the Dragon-keeper of the Golden fruit; of *Geryon*, also, and his conveyance of the Oxen from *Erythia*. Nor is he to be ignorant of all the Fabulous Transmutations which have been made of things into Trees, or Beasts, or Fowls, or Women turn'd into Men; I mean *Cæneus*, and the Prophet *Tiresias*, and the like: and in *Phœnicia* *Myrrha*, and the divided sorrow of the *Assyrians*. Nor shall he only know these, but the more

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modern passages, attempted by *Antipater*, and *Seleucus*, after the *Macedonian* Empire, for the love of *Stratonice*. He shall, also, know the most secret Mysteries of the *Egyptians*; That he may the more Symbollically act them; I mean *Epaphus*, and *Osiris*, and the transformation of the Gods into beasts; especially what ever is reported of their loves, and of *Jupiter* himself, and his various shift of disguises. He shall, also, be skill'd in all the passages of Hell; in their tortures, and their severall causes, and in the undivided friendship of *Theseus*, and *Perithous*, even in that infernall place. And to comprize all in a word, he shall be ignorant of nothing deliver'd either by *Homer*, or *Hesiod*, or the most excellent Poets, especially the Tragick. And thus have I recounted a few examples of many, or rather infinite, and rudely hudled them up in a Masse. The rest I leave to be sung by Poets, and to be acted by Dancers, and to be pursued by you according to these patterns and instances. All which a Dancer must have in readinesse, and prepared to be brought forth, and represented upon occasion. Now because he is to be a Mimick, and to expresse by motions what is sung in verse, 'tis necessary, like Oratours, he should practice perspicuity, that every part which he acts, may carry its own light, and not require an Interpreter. And as the *Pythian* Oracle said, he that sees a Dance, must understand the Dancer though dumbe, and hear him though silent. As it befell *Demetrius*, the Cynick Philosopher; who, like you, spoke much in disparagement of Dancing; stiling a Dancer, the idle imployment of a pipe, and fiddle, and noyse; who added nothing to a Maske, but an absurd, vain, and senselesse motion; and that it was the part of a Jugler, not of a Dancer, to be drest in filke clothes, guilt vizards, and to move to a pipe, and lascivious tune, and wanton voice. A skillfull dancer, therefore, as the story goes, in *Nero's* time, and not un-

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learn'd, but well vers'd in history, and the Art of gesture, desired *Demetrius*, with the most becoming intreaties he could, suppose, to see him dance, and then to reprehend him. He promised also to act before him without either Pipe, or Tune, and did so: For having imposed silence to the Minstrels, and Fiddlers, and Consort, he by himself danced the Adultery of *Mars* and *Venus*, the Sun betraying them, and *Vulcan* plotting and catching them in a wire Net. Then every God, who was severally Spectator, then *Venus* blushing, and *Mars* beseeching; In a word, he acted the whole Fable so well, that *Demetrius*, much pleased with the spectacle, as the greatest praise could be bestow'd upon him, cryed out, and in a loud voice said, I hear, my Friend, what you act, Nor do I only see them, but methinks you speak with your Hands. And because my Discourse is fallen upon *Nero's* times, I will report to you a passage of a Stranger concerning the same Dancer, who gave the greatest praise of his dancing that could be. This Barbarian Prince, being come from *Pontus* to *Rome*, about some business with *Nero*, among other entertainments saw this Dancer personate so lively, that though he knew nothing of what was sung (being half a *Grecian*) yet he understood all. Being to return to his Country after this entertainment of *Nero's*, and bid ask what he would, and it should be granted, Give me the Dancer, said he, and you shall much please me. *Nero* asking him of what use he could be to him, My neighbour Barbarians, said he, are of a different language, nor is it easie for me to find Interpreters for them. This Fellow, therefore, as often as I have need, shall expound to me by Gestures; such praise gain'd his Imitations, and Dancing, being significant and clear. The chiefe businesse, and aime of Dancing, then, is, as I said, Personation; which is to be perform'd by the rules of Rhetoricians, especially of those who busie themselves in Declamations. In which, the thing most praiseworthy is

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to resemble their subjects, and not to let the things said disagree from the Princes, or Tyrant-slayers, or Beggars, or Husbandmen spoken of, but to give every one his propriety, and distinction. I will report to you the saying of another Barbarian to this purpose: who seeing five Arguments provided, (for the Presentment consisted of so many parts) and seeing but one Dancer, askt who should act, and personate the rest; and being told that one would undergoe the whole performance, I was deceived in you, my Friend, said he, who have but one Body, and many Soules. Thus the Barbarian. Nor do the *Italians*, without reason built upon his performances, call a Dancer a *Pantomime*, or generall Actor. The Poets excellent exhortation therefore, which sayes,

*When thou in Cities Stay dost make,
The mind of a pourcontrell take,*

is very necessary for a Dancer, who must vary with his Argument, and transforme himself into every part he represents. Especially Dancing undertakes to act, and personate behaviours, and passions of all sorts; sometimes bringing a Lover on the Stage, sometimes a cholerick man, sometimes a man distracted, sometimes one lost in sorrow, and all this gracefully. And what is most strange, upon one and the same day, it presents at one time *Athamas* frantick, at another, *Ino* trembling; at another *Atreus*, presently after *Thyestes*, then *Ægysthus*, or *Ærope*, and all this by one man. In other shewes, and sights, severall things are severally represented; as the Pipe, or Harp, or melody of the voice, or action of a Tragedy, or merry performance of a Comedy. But a Dancer doth expresse all these; in whose presentations you may behold variously compounded, and mixt, the Wayte, and Flute, creakings of the Feet, shrilnesse of the Cymball, tunable voice of an Actor, and consort of a Quire. Besides, in other performances, one part of the man is only imploy'd:

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where some parts concern only the Soul, others the Body. But in Dancing both are mixt, where what is done exhibits the mind with the exercise, and activity of the Body. But the thing most regardfull is the discretion, and decorum there observed. *Lesbonax*, therefore, the *Mitylenian*, an honest and vertuous man, used to call Dancers, Handy-wisemen; and went frequently to see them, as if he return'd better from the Theater: whose Tutor *Timoocrates*, seeing once by chance, not of set purpose, a Dancer performe his parts, cryed out, What rare sights have I lost through a Philosophicall modesty? Now if it be true, what *Plato* delivers of the Soul, A Dancer most excellently represents the 3 parts of it: The Irascible, when he acts an angry man; the Concupiscible, when he presents a Lover; and the Rationall, when he puts a bridle to every affection. For Reason is mingled, and scatter'd with all parts of Dancing, as Feeling is with the other Senses. Now what doth this wisdom of the mind, made visible by the gracefulness of Dancing, but verifie *Aristotle's* saying, who praising Beauty, calls it the third part of *Virtue*. And as for the silence sometimes used by dancers, I have heard some in a youthfull *Hyperbole* praise it as a piece of the *Pythagorean* discipline. And whereas other Studies carry with them either pleasure only, or profit, dancing only hath both, and renders profit the more profitable coming drest in pleasure. For how much a more delightfull Spectacle is this, then to see Young men cuff, and flow with Bloud, and wrestle in the dust, when they might much safer, and comelier, and with more pleasure be seen in a dance. The decent motions, therefore, of dancing, gracefull postures, turnings, treadings, and caprings, are both delightfull to the spectators, and healthfull to the Actors. For I must think that the best and most proportionable exercise, which both supple the body, and renders it flexible, and pliant, and bending to all postures, and strengthens it too. How can dancing

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then, choose, but be the most accomplisht exercise, which thus whets the soul, exerciseth the body, delights the beholders, and instructs them in much antiquity, and equally by Flutes, and Cymballs, and the gracefullnesse of the limbes, diffuseth its charmes to the eyes, and eares? If, therefore, you affect the harmony of the voice where can you meet a fuller, or more melodious consort? If you delight in ayres of the Cornet, or Flute, Dancing will abundantly supply you. I spare to tell you, that by such spectacles, and by frequenting the Theater, you will be better'd in your manners, by learning to hate fowle deedes presented, and to bewaile those who are innocently unfortunate; And seeing the whole behaviour of the Spectators disciplined. But that which I most extoll in Dancers is their Art, both to show strength, and softnesse; Nor is it to me lesse then a Paradox, for the same person, in the same performance, to expresse the boystrousnesse of *Hercules*, and the delicacy of *Venus*. But I will now proceed to show how a good Dancer must be qualified both in his minde and body. Though I have already reckon'd most of the endowments of his soul, who must have a fast memory, piercing wit, sharpe understanding, able to distinguish times well; he must also be a Critick of Poems, and songes, able to discern Ditties well composed, and to reject the ill. A draught of his body, I will give you by *Polycletus* rules. Which must not be over tall, nor too low, or dwarfish, but of a moderate size; neither over fleshy, which is prodigious, nor over lean, like a Sceleton, or a Anatomy. To this purpose, I will report to you some shewtes of dislike utter'd by a people, who are no dull oblersers. The Cityzens of *Antioch* are most ingenious, and much addicted to dancing; and so given to marke what is said, or done, that no passage escapes them. Seeing, upon a time, a litle, short Dancer enter, and act *Hector*, they cryed out with one

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voice, This is *Astynax*, but where's *Hector*? Another time a fellow of an overgrown length preparing to dance *Capaneus*, and to scale the walls of *Thebes*, they told him he might mount the wall without a ladder. Another time, a very big, and corpulent dancer, endeavouring to vault high, We had need, said they, to underprop the Stage. To a very lean Dancer, they cryed out, God strengthen you; as if he had been in a Consumption. I have alleadged these Examples, not to stir your laughter, but that you may know, that whole nations have so applyed their studies to dancing, as to be able to distinguish the right performance from the absurd. A Dancer, then, must be of an active, pliant, and compacted body; able upon occasion to make quick Turnes, and, if need be, to stop strongly. And that Dancing is no stranger to the warlick gestures of the hands, but partakes the vertues in combating of *Mercury*, *Pollux*, and *Hercules*, you may perceive by severall presentments. *Herodotus* holds, that the Representations which are taken in by the Sight, are much more authentick then those which are taken in by the Ear. Dancing satisfies both senses, and conveies such strong impressions, that a certain Lover passing through the Theater was cured, by seeing the ill successes of Love; and though he came possess'd with a deep melancholly, departed cheerfull, as if he had drunk some potion of Oblivion; or, according to the Poet, Some draught of *Nepenthe* against Sadness. Now the sign of proper Action, and that the Presentment is universally understood, are the tears shed by the Spectators, as often as any calamitous, or tragicall passage is brought upon the Stage. The Bacchanall manner of dancing, exercised especially in *Ionia*, and *Pontus*, being also Satyrick, doth so inchant the people, that at certain times appointed, they neglect all other businesse, and sit whole daies to see the *Titans*, *Corybantes*, *Satyrs*, and Clowns acted, which are danced by the most noble, and greatest personages of every

every City, who think it no dishonour, but rather value themselves more for such performances, then for their Births, Attendances, and Dignities of their Ancestours. And thus having deciphered the vertues of Dancers, give me leave to decipher the vices too. Those of the Body I have shown already. Those of the Mind you may thus observe. There are many, who out of ignorance (for 'tis not possible that all should be wise) commit great Solécismes in Dancing: such, I mean, whose actions are irregular, and not to the Tune, as they say, when the Foot sayes one thing, and the Instrument another. Others keep proportion to the Musick, but their Presentments, as I have often seen, are disproportioned to the right time. For you shall have one, who endeavouring to act *Jupiter's* Birth, and *Saturn* eating his Children, danceth *Thyestes* sufferings, for the affinity of the Fables. Again, another being to act *Semele* burnt with Lightning, likens *Glauce* to her, born long after. Yet is not Dancing to be scorn'd, because there are such Dancers; nor is the exercise to be hated, but such Actors to be held unskillfull, and they to be praised, who, according to the right rules of their Art regularly make their performances. In a word, a Dancer must be every way exact, do all things with order, decency, measure, like himself, beyond detraction, blame, and imperfections; have thoughts of the best composition, an Education quick, a deep Apprehension, and especially humane: whose applause must necessarily follow his performances, when every Spectator beholds himself acted; and sees in the Dancer, as in a Glass, whatever he useth to do, or suffer. For then men cannot containe for pleasure, but poure themselves forth in tumultuous praises, when every one sees the Images of his mind presented, and owns them. For the *Delphick* Counsell, *Know thy self*, is by such spectacles so artificially instill'd into them, that they depart from the Theater taught what to choose, and what to shunne, and in-

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structed in those things which before they knew not. For as in speech so in Dancing, over-affectation is the fault of many, who strive to exceed the bounds of imitation, and strain beyond *Decorum*. As when some great passage is to be presented, to show it over great; or if some soft passage, to present it too womanish; or to stretch some manly Atchievement to savagenesse, and bestiality. As I once saw a Dancer, formerly much approved, and in his other performances discreet, and worthy to be admired, I know not by what mischance disgrace himself by over-action. For being to dance *Ajax* after his vanquishment distracted, he failed so grossely, that some thought he acted not a madnesse, but was himself distemper'd. For he rent the garment of one of those who stamp in Iron shooes; and snatching a Corner from one of the Fiddlers, struck *Ulysses*, who stood by, insulting for his victory, such a blow on the head, that if his Helmet had not saved him, and borne off the violence of the stroke, the wretched party had perisht, and fallen prostrate at his feet. Though the whole Theater of Spectators, as mad as *Ajax*, stamp, shewted, and shooke their cloathes. For the Routs, and Idiots, who knew not *Decorum*, nor were able to distinguish false action from right, took this as a great expression of fury. And the better bred, and more understanding, though they blusht at what was done, yet show'd not any dislike as much as by their silence; but colour'd the Dancers folly with their commendations. Though they plainly saw not the madnesse of *Ajax*, but of the representer acted. Not herewith content the Gentleman plaid a prank much more ridiculous. For descending into the pit he sate down between two who had been Consuls, much affraid least he should have mistaken, and beaten one of them for a sheep: which passage some extolled, others derided; others suspected his over Imitati-

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on had cast him into a true Madnesse. Others report, that after he came to himselfe, he was so ashamed of his action, that upon the true apprehension of his distemper, he fell sick for grief, and plainly profest it. For those of his Faction requesting him to act *Ajax* over again to them, When I come next upon the Stage, said he; In the meantime 'tis enough for me to have once play'd the Madman. But his chiefe discontent sprung from an Antagonist, or Anti-Actor, who represented *Ajax* Raging, so gracefully, and discreetly, that he was much extolled, keeping himself within the limits of dancing, and not breaking forth into any unproper action. These few examples, and exercises of dancing, of many, have I, my Friend, recounted to you, that you should not too much relent my thirst, and desire to frequent them. If, therefore, you will vouchsafe to partake of the Spectacle, I assure my self you will be inveigled, and become in love with Dancing. Nor shall I need to apply that saying of *Circe* to you,

I wonder by my Cup you'r not encharm'd;

for you will be enchanted; not to have the head of an Ass, or heart of a Swine, but your understanding will be much more confirm'd, and you for pleasure will leave little of the Porion undrunk. For what *Homer* sayes of *Mercury's* Golden Rod, that he thereby charmes up the Eyes of whom he lifts, and reawakens them from sleep, is truly verified of Dancing, which wakes, and unlocks the eyes of the Beholders, and rouzes up their minds to all the passages of Life.

Crato. You have perswaded me, *Lycinus*, and have at once open'd my eares, and eyes. And, therefore, remember when hereafter you go to the Theater, to take me along with you, that you only may not return from thence the wiser.

The

The Sale of Philosophers.

The Speakers, *Jupiter*, *Mercury*, a Merchant, *Pythagoras*, *Diogenes*, *Democritus*, *Heraclitus*, *Socrates*, *Chrysippus*, the Philosopher.

Jupiter. **M**ake you ready the Scaffolds, and provide a place for the Commers; stand you behind to produce the Lives, but first adorn them, that they may look well favour'd, and allure Chapmen. Do you, *Mercury*, make Proclamation, and, in the name of good luck, summon Buyers to appear here in the Market. We will that you proclaime Philosophers of all sorts, and of all sects. If there be any who cannot pay ready money, he shall be trusted till the next year upon security.

Mercury. See, they are already assembled, so that you need loose no time, or delay them.

Jupiter. Proceed we, then, to Sale.

Mercury. Whom shall I first produce?

Jupiter. That Hairy *Ionian*, with the grave, and reverend look.

Mercury. You, *Pythagorean*, descend, and present your self to the Assembly.

Jupiter. Now make proclamation.

Mercury. I sell a rare, and venerable Mortall; who will buy him? who desires to be something more then a man? Or to know the Harmony of the Universe? or to live often?

Merchant. He hath a promising countenance; Which way lies his knowledg?

Mercury. In Arithmetick, Astronomy, Interpretation of Prodigies, Geometry, Musick, Jugling; He is an excellent Soothsayer too.

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Merchant.

Merchant. May I ask him some questions?

Mercury. A Gods name.

Merchant. What Country man are you?

Pythagoras. A Samian.

Merchant. Where bred?

Pythag. In *Ægypt*, among the Wise men there.

Merchant. Suppose I should buy you, what will you teach me?

Pythag. Nothing but to forget.

Merchant. How?

Pythag. First by cleansing your Soul, and scouring off the dross of it.

Merchant. Suppose I be already refin'd, how will you instruct me then?

Pythag. First you are to undergo a long and speechlesse Silence; and in five years to say nothing.

Merchant. Pray, my Friend, be Tutor to *Cæsus* son; For I mean to speak, not to be a Statue. And what shall I learn after this five years Dumbnesse?

Pythag. Musick, and Geometry.

Merchant. This is pleasant Education, first to be a Fidler, then a Wise man.

Pythag. Next, you shall learn to number.

Merchant. That I can do already.

Pythag. How?

Merchant. One, two, three, four.

Pythag. Perceive you that what you think Four is Ten, and a perfect Triangle, and the number we swear by?

Merchant. I never heard more Divine or sacred discourses.

Pythag. Next, my Friend, you shall be taught the nature of the Earth, Air, Water, and Fire, and what is the force of each, what the forme, and how they are transmuted.

Merchant. Have Fire, Air, and Water a Form then?

Pythagoras.

Pythagoras. A very visible one. For you see their motion is not formelesse, or deformed. To this you shall know that God is nothing but Number, and Harmony.

Merchant. You speak Wonders.

Pythag. Nay, more then this, you who seem one thing, shall know your self another, and another after that.

Merchant. Say you, then, that I am another, and not my self, who now talk with you?

Pythag. Now you are, indeed, the man you are; but have heretofore appeared in another body, and under another name, and will in time undergo other changes.

Merchant. By your saying, then, I shall be immortall, and passe through severall shapes? But enough of this. Of what Diet are you?

Pythag. I eat no Flesh, but all things else, except Beans.

Merch. Why loath you Beans?

Pythag. I loath them not, but hold them sacred and mysterious. For first they are wholly generative: and if you blanch them green, they resemble the procreative parts of a man. If boyled you lay them certain nights in the Moon shine, they will turn to Bloud; and what is yet more, 'tis the custom of the *Athenians* to choose their Magistrates by Beans.

Merchant. Discreetly, & Religiously spoken. Pray strip your self, for I much desire to see you naked. O *Hercules*! he hath a Golden Thigh. Sure he is some God, no Man: I'll buy him at any rate. What's the price of him?

Mercury. Ten Drachms.

Merchant. I accept him at the price.

Jupiter. Register the Buyer's name, and country.

Mercury. He seems to be an *Italian*, of the Coasts about *Croton*, and *Tarentum*, and that part of *Greece*. Besides, not one, but almost three hundred do buy him among them.

Jupiter. Let them take him away, and produce another.

Mercury. That slovenly fellow of *Pontus*, do you mean?

Jupiter. The same.

Mercury. You Fellow, with the Scrip over your shoulder, stand forth, and walke round the Assembly. O yes, I sell a stout, vertuous, well-bred, free mortall: Who buyes him?

Merch. Do you sell a Free-man, Cryer?

Mercury. Yes.

Merchant. Are you not affraid he should accuse you of Man-stealth, and summon you before the *Areopagus*?

Mercury. He cares not to be sold, but thinks himself nevertheless free.

Merchant. To what imployment may a man put such a slovenly ill-lookt fellow, unlesse he should make him a Delver, or Water-bearer?

Mercury. That's not all, set him to keep your house, you will need no Dogs. His name is Dogge.

Merchant. What's his Countrey, or Profession?

Mercury. You were best to ask him.

Merchant. I fear his crabbed, grimme looks, least he should bark, if I should draw neer, and bite me. Do you not see how he lifts his Staffe, and bends his Brows, and how threatningly, and Cholerick he looks?

Mercury. Fear him not, he is very tame.

Merchant. Of what Countrey are you, my Friend?

Diogenes. Of all Countreys.

Merchant. How?

Diogenes. Thou beholdest a Citizen of the World.

Merchant. Whom do you emulate?

Diogenes. *Hercules*.

Merchant. You are club'd, indeed, like him; but why wear you not a Lyon's skin too?

Diogenes. This ragged Coat is my Lyon's skin; in which I make war, like him, against pleasures, not forced but voluntarily, of which I purpose to purge Mankind.

Merchant.

Merchant. An Heroick enterprize. But by what Science may we style you, or what Art do you professe?

Diogenes. I am a maker of men free, and a Physitian of their passions. Briefly I desire to be a Professor of truth, and liberty.

Merchant. Well, Sir, if I should buy you, what will you teach me?

Diogenes. First, I will take you and strippe you of pleasure, and confine you to poverty, and apparrell you in a patcht Coat. Next, I will enjoyn you to labour, and toyle, to sleep on the ground, to drinke water, and to eat what comes next. If you have any wealth, by my directions you shall cast it into the sea. You shall take no thought for Wife, Children, or Country, but esteem them Toyes. Leaving the house you were born to, you shall inhabit either some Cave, forsaken turret, or Tub. A Scrip you shall have fill'd with Lupines, and endorfd bookes. Thus furnisht, you shall call your self much happier then the greatest King. If you be beaten, or rackt, you shall pretend no torment.

Merchant. Shall I not, say you, when I am whipt feel pain? I wear no Tortoyse, or Lobster shell.

Diogenes. You shall imitate that saying of *Euripides* a little altered.

Merchant. What is't?

Diogenes. *Although thou feele the payn,
Thy tongue shall not complayn*

But the things which you are chiefly to learn, are to be impudent, bold, to barke without distinction at all, both Kinges, and private men. A way to make them regard, and admire you, for a valiant man. Let your speech be Barbarous, and your Elocution rude, and Artlesse, like a dogge. Let your look be forced and your Gate be agreeable to your look. In a word, let your whole behaviour be beastly and savage. Be Modesty, Gentlenesse, and moderation

moderation far from you, and all blushing quite blotted out of your face. You are to frequent, also, populous places, and there to walk alone, and unaccompanied, and neither to salute acquaintance, or stranger; for that were to destroy your Empire. Then, you are undauntedly to do that in publick, which no man else would do in private, and to performe the Acts of *Venus* after the most ridiculous manner. In a word, out of resolution you are to eat a raw Pourcontrell, or Cuttle-fish, and so to dye.

Merchant. These are most beastly, and unmanly Instructions.

Digenes. But easie, Sir, and obvious to be attain'd to. For hereby you will neither need Education, or Studies, or such like trifles, but will arrive at Glory a more compendious way. Though you be an Idiot, or Tanner, or Salter, or Mason, or Banker, yet these are no hindrances, why you should not be admired, if you have impudence, and boldnesse, and can artificially rayle.

Merchant. Ineed you not for such imployments. You may, perhaps, in time, make a Sayler, or Gardiner, if the Seller here will part with you for at most two pence.

Mercury. Take him, for we would fain be rid of him, he keeps such a noise, and clamour, snarles at us all, and talkes so scurvily.

Jupiter. Call for the next; that *Cyrenian*, in purple, with a Chaplet on his head.

Mercury. O yes, draw you all neer. Here I present you with a costly purchase, and fit for the rich; a delightfull, thrice happy mortall. Who loves pleasure? come and buy a most luxurious Philosopher.

Merchant. Stand out, you, and tell what you can do: for I will buy you, if you be good for any thing.

Mercury. Pray, Sir, trouble him not with questions; he is drunk you see, and cannot answer you, his tongue trips.

Merchant. What man in his right wits would buy such a debaucht, intemperate fellow? how he smels of perfumes?

fumes? and how reelingly, and unballast, he moves? do you therefore, *Mercury*, report his qualities, and what he can do sober.

Mercury. Briefly then, he is a Joviall companion at meales, a good Reveller, and fit for an amorous, prodigall Master. He is well studied in Banquets, and a very skillful Purveyor; In a word, he is a very Sophist of Luxury. He was bred at *Athens*, served certain Tyrants of *Sicily*, by whom he was much favour'd; his chief end and choice is to despise all things, to enjoy all things, and to seek pleasures wheresoever they may be found.

Merch. Pray look about for some rich, and wealthy Chapman, I am not fit to buy such a Joviall Attendant.

Mercury. 'Tis to be feared, *Jupiter*, this fellow will not be bought.

Jupiter. Remove him, then, and produce others: the two yonder, the *Abderite*, who laughs, and the *Ephesian* who weeps; for they will sell together.

Mercury. Stand forth in the midst. O yes, I sell a most rare pair of mortals, and cry a couple of the wisest of all Philosophers.

Merchant. O *Jupiter*, how unlike they are! One alwaies laughs, the other seems to lament some body, and incessantly weeps. Why do you laugh so, my Friend?

Democritus. Because all your businesse, and selves seem to me things to be laugh't at.

Merchant. How? do you laugh at us, and slight our affaires, as things of nought?

Democritus. Even so. They have nothing considerable in them, but all things are vanity, an endlesse heap of Atomes.

Merchant. 'Tis not so; you are rather a vain man, and unexperienced. O Contumely! wilt thou not cease to flee? And why weep you, good Friend? For I hold it much better to talk with you.

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Heracitus. I, stranger, hold all humane affaires wretched, and deplorable; wholly lyable to Fate, which makes mee thus pittie, and bewayle them. The things present do not much touch mee; but the calamities which are to happen hereafter; I mean the conflagration and ruine of the universe, are things I thus lament; As also, to consider that nothing is certaine, or fixt, but all things are wrapt up in a confusion; the same thing pleaseth and offends, knowledge and ignorance, great and small, high and low, wheele in a circle, and shift order in the May-games of time.

Merch. What is time?

Herac. A Boy playing at dice, throwing severall chances.

Merch. What are Men?

Herac. Mortall Gods.

Merch. What are Gods?

Herac. Immortall men.

Merchant. You speake riddles, my friend, and build Labyrinths; and, like *Apollo*, speake nothing clearly.

Herac. I am not to humour you.

Merchant. Nor will any man in his wits buy such a fellow.

Herac. My custome is to bid all men from their infancie to weep, as well those that buy mee, as those that buy me not.

Merchant. This is an humour next to madnesse; Ile buy neither of these.

Mercury. These will lye upon our hands too.

Jupiter. Crye another, then.

Mercury. The smooth-tongu'd Athenian yonder?

Jupiter. Yes.

Mercury. Come hither, you. I crye a vertuous and discreet Mortall; A most sacred Philosopher; who buyes him?

Merchant.

Merchant. Say, where most lies your Learning, Friend?
Socrates. I teach young Boyes, and am a Philosopher of Love.

Merchant. What shall I give for thee? for I want a Schoolmaster to a handsome Son I have.

Socrates. Who is fitter then I to converse with a fair Boy? who am not a lover of their bodies, but hold their souls only beautifull. And though they lye with me under the same Rugge, yet you shall not hear them complain of my misusage.

Merchant. 'Tis incredible, being a Buggerer, as you are, you should only affect their soul; especially having them in your power, under the same Coverlet.

Socrates. I swear by a Dog, and Plane-tree, 'tis so as I tell you.

Merchant. O *Hercules*! what a disparagement is this to the Gods?

Socrates. Why, is not a Dog, think you, a God? what think you of *Anubis* in *Aegypt*, and of the Dog star in Heaven, and *Cerberus* in Hell?

Merchant. You say true, I mistook indeed. Pray what is your profession?

Socrates. I build to my selfe a City, observe a strange Policy, and prescribe my own Laws.

Merchant. I would fain hear one of your Institutions.

Socrates. Hear, then, one of the greatest concerning Wedlock. I would have no man have his Wife to himself, but in common with any that should desire her.

Merchant. Would you have the Lawes concerning Adultery repealed, then?

Socrates. Yes, and all such petty Statutes.

Merchant. How would you dispose of amiable boyes?

Socrates. They should be for rewards to the vertuous, who had atchieved any famous, and youthfull Exploit.

Merchant. How bountifull you are! And pray what is the summe of your wisdom?

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Socrates.

Socrates. Idea's, and patterns of things. For of all these things which you see, as the Earth, things in the Earth, heaven, and Sea, there are certain invisible Images, and Idea's out of the world.

Merchant. Where do they reside?

Socrates. No where. For if they were any where, they were not.

Merchant. I see no such Idea's as you speak of.

Socrates. No marvell; the eye of your mind is blind. I plainly see the Images of all things, you unappearing; my self elsewhere, and, in a word, all things double.

Merchant. Well, Sir, since you are so wise, and quick-sighted, I'll buy you. What will you take for him, Cryer?

Mercury. Two Talents.

Merchant. I'll give what ere you ask. To morrow the money shall be paid in.

Mercury. What may I call your name?

Merchant. Dion of Syracuse.

Mercury. Send you a good penny-worth. *Epicurus*, I call you next: Who will buy this Philosopher? He was Schollar to that Laugher, and Drunkard whom I cryed before; only he excells them in one thing, that is, he is much more an Atheist. In all things else he is a pleasant, Joviall companion.

Merchant. What's his price?

Mercury. Two Drachmes.

Merchant. There they are; but pray tell me first what Diet he is of?

Mercury. He loves Sweet-meats, and Preserves, especially dried Figs.

Merchant. These are of easy provision. I will buy him Figs by the Freyle.

Jupiter. Call forth another; that rough skinn'd, sower lookt Stoick.

Mercury. You say well: The whole multitude expect him. O yes, I sell Vertue it selfe; a most accomplisht

plisht mortall. Who desires to know all things alone?

Merchant. How say you?

Mercury. Marry that this Philosopher is only wise, only beautifull, only just, valiant, a King, *Rhetorician*, rich, a Law-giver, and all things alle.

Merchant. Pray Sir, is he a Cook too?

Mercury. And a Tanner, and Mason, and what you will.

Merchant. 'Tis very likely. Come hither, friend, and tell me your Buyer who you are. But first, whither it grieve you not to be sold, and made a servant.

Chrysippus. Not at all; for these are things not in our power; And whatsoever is not in our power, is to be held indifferent.

Merchant. I understand you not.

Chrysippus. How? Do you not understand that some of these things are proegmenicall, others not proegmenicall?

Merchant. Nor yet do I conceive you.

Chrysippus. No marvell; you are not accustomed to our Termes. Nor have you a capable fancy. But a student, who hath learned the Theory of Logick, knowes not only such words, but what accidents are, and præter-accidents, and how they differ.

Merchant. For Philosophy sake without envy, tell me what is accident, and præter-accident. For I am confounded with your quaint Termes.

Chrysippus. Without reservation, then, if one belame, and through lameness stumble against a stone, and unexpectedly receive a hurt, his lameness was accidentall to him, his hurt præter-accidentall.

Merchant. Miraculously acute! What else do you chiefly profess to know?

Chrysippus. Nets of speech, by which I entangle, and ensnare those I talke with; make them hold their peace, by putting a bridle to their mouth. The name of the power by which I do this, is celebrated Syllogisme.

Merchant. By *Hercules*, It must be of a strong and restless vertue.

Chrysippus. Pray marke. Have you a good childe?

Merchant. Why aske you?

Chrysippus. Suppose a Crocodile should catch this childe, finding him walking neer the river, and should afterwards promise to restore him, upon condition you tell him true what he hath resolved with himself concerning his restitution, what would you say he had resolved upon?

Merchant. You propose a question hard to be answered. For I doubt whether I should say, that I should receive him againe. But for *Joves* sake answer you, and save the child before he be devour'd.

Chrysippus. Fear not. I'll teach you things yet more wonderfull.

Merchant. What are they?

Chrysippus. The Concluder, the Commander, but above all the *Eleetra*, and *Cryptick* question, or concealment.

Merch. What is the *Cryptick* or *Eleetra*, you speake of?

Chrysippus. *Eleetra* was *Agamemnons* Daughter, who at the same time knew a thing, and knew it not. For *Orestes* standing by her unknown, she knew *Orestes* to be her Brother, but knew not him to be *Orestes*. Next hear what the admired *Cryptick* question is. For let me aske you; do you know your own father?

Merchant. Yes.

Chrysippus. Suppose, then, I should bring one veyld into your company, and should aske whether you knew him, what would you say?

Merchant. That I knew him not.

Chrysippus. But 'tis your father. If, therefore, you know not who 'tis, you know not your father.

Merchant. I, but, Sir, as soon as I undisguise him, I shall know the truth. But what end propose you to your

your wisdom? And by what meanes will you arrive to the height of vertue?

Chrysippus. First I busie my self about the chiefest things in nature. As riches, health, and the like; but first much labour is necessarily to be undergone. The sight to be accustomed to small prints, comments to be compiled, Solæcismes, and absurd speeches to be noted. In a word, no man can be wise till he have drunke *Hellebore* thrice.

Merchant. Your studies are very generous, and manly. But to be a Banker, or Usurer (for such a one you are) must a man drinke *Hellebore*, and be perfectly vertuous?

Chrysip. He must. For 'tis fit only for a wise man to let out money, whose propertie only is to make Syllogismes. For to let out mony, and to compute the usury, have neer affinity with making of Syllogismes. So that as the one agrees only to a vertuous man, so doth the other, who is not to take single increase like other men, but use upon use. For do you not know that there is a first, and second use, and one the off-spring of the other? You may perceive it in this Syllogisme;

He that receives the first use is to
receive the second,

But he hath received the first use, *ergo*
He is to receive the second.

Merchant. Holds this, I pray, for the rewards too, which you take for reading wisdom to your Schollers? Methinkes vertuous men should ayme at no reward but vertue.

Chrysippus. You are my Scholler. I receive pay not for my own, but the givers sake. For if he be liberall and frugall, I by exercising my frugality exercise his liberality.

Merchant. On the contrary, suppose the Scholler thrifty, and your selfe a prodigall.

Chrysip. You flout me, Sir; but take heed lest I retort an invincible Syllogisme.

Merch.

Merchant. What perill accompanies your dart?

Chrysippus. Doubt, and silence, and overthrow of your understanding; and, what is yet more, if I please, I will presently demonstrate you to be a stone.

Merchant. How! A Stone. You seem not, Sir, to be a *Perseus*.

Crysippus. Thus. Is a stone a body?

Merchant. Yes.

Chrysippus. And is an animal a body?

Merchant. Yes.

Chrysippus. And are you an animal?

Merchant. I think I am.

Chrysippus. Why, then, being a body, you are a stone?

Merch. Not so, Sir. But for *Joves* sake restore me, and make me a man again.

Chrysippus. 'Tis not difficult. Be, therefore, a man again. For tell me, is every body an animal?

Merchant. No.

Chrysippus. Is a stone an animal?

Merchant. No.

Chrysippus. But you are a body.

Merchant. 'Tis true.

Chrysippus. And as you are a body, so you are an animal too.

Merchant. I grant it.

Chrysippus. Therefore being an animal you are no stone.

Merch. Trust me, Sir, you did almost benumme me like *Niobe*; and I felt my limbes growing stiffe. I'll buy you. What shall I pay for him?

Mercury. Ten pound.

Merchant. There 'tis.

Mercury. Do you alone buy him?

Merchant. No; but all these you see.

Mercury. They are a strong shouldred number, and fit for the concluding Science.

Jupiter

Jupiter. Waste not Time; but call another.

Mercury. You famous, rich Peripatetick, I summon you; stand forth, most worthy to be sold; who alone knowest all things.

Merchant. Whose this

Mercury. A temperate, modest, orderly carriaged, and what is yet more, a double Philosopher.

Merch. How double?

Mercury. He seemes one thing without, and is another within. If therefore, you buy him, remember you call him Inside, and Outside.

Merch. Which way lyes his knowledge most?

Mercury. He holds there are three sorts of good, one of the soule, another of the body, a third extrinsecall to both.

Merch. He hath the learning of a man. How do you value him?

Mercury. At twenty pounds.

Merch. 'Tis too dear.

Mercury. Not so, Sir; he seems to have money of his owne, so that you will not repent your bargaine. Besides, you will ere long learn of him how long a gnat lives; at what depth the Sunne shines into the sea; and what soul Oysters have.

Merchant. By *Hercules*, most exquisite knowledge.

Mercury. you shall hear farre greater subtilities then these, concerning nativities, and generations, and the forming of *Embryos* in the wombe. how a man is visible, and an asse not, nor able to build, or sayle.

Merch. You report most venerable, and usefull Sciences. There's twenty pound for him.

Mercury. Take him. Is there any yet left? O, you *Sceptick*, *Pyrromick*, stand forth, you are next to be cryed. The multitude departs apace, and the market is reduced to a few; who'll buy this Philosopher?

Merch. I will. But first tell me, what thou knowest?

E e c

Philosoph.

Philosopher. Nothing.

Merchant. How so?

Philosoph. Because nothing seemes to me to have a being.

Merch. Have you no being then?

Philosoph. 'Tis more then I know.

Merchant. And hast thou no being?

Philosopher. I know this much lesse.

Merch. O Ignorant! But what meanest thou by these scales?

Philosoph. I weigh Arguments in them, and reduce them to an equality; and when I see them exactly equall and of like weight, I know not which is the truer.

Merch. What canst thou do else?

Philosoph. All things but pursue a fugitive servant.

Merch. Why is this impossible?

Philosoph. Because I cannot apprehend him.

Merchant. Likely enough. Being so lazy, and slow-paced as thou seemest to be. But what is the end of thy knowledge?

Philosoph. Ignorance; and neither to hear nor see.

Merch. Art thou then deafe, and blinde?

Philosoph. More, I want both reason, and sense, and differ not at all from a worme.

Merch. Well, I'll buy thee. How doe you sell him?

Mercury. For an Attick pound.

Merch. There 'tis. What say you, friend, have I bought you?

Philosoph. 'Tis uncertain.

Merch. I have bought thee, and payd the money.

Philosoph. I do thinke; and consider of it.

Merch. Follow me, therefore, as a servant.

Philosoph. Who knowes whether you say true?

Merch. The Cryer here, and my money, and the standers by.

Philosoph. Are there any standers by.

Merch.

Merchant. I your master putting you into bridewell, will perswade you by a worse argument that there are.

Philosoph. I doubt that.

Merch. By fove Ile make it appeare.

Mercury. Cease your contradictions, and follow him that hath bought you. To morrow good people, if you come, I vvill cry Ideot, Mechanick, and vulgar Mortalls.



The Fishermen, or Philosophers revived.

Socrates. **T**Hrowv, throwv shovvres of stones at this mischievous fellovv, pelt him vvith Clods, and Brick-bars, knock the detraçtour dovvn vvith Clubs, see hee scape not. Throwv, *Plato*, and you, *Echrysippus*, and you. Let's all take Armes against him.

Let Scrip aid Scrip, and Staffe lend help to Staffe, For he is a common enemy, and there is not one of us which he hath not injured. Now, if ever, *Diogenes*, use thy Cudgell, and cease not. Let the rayler feele his reward. How now? What weary, *Aristippus*? It ought not to be;

Be wise, and call your sharpest fury up.

Aristotle, quickly come hither; so, so the wild beast is taken. Have we caught you, Mischief? We'l make you presently know, what kind of men you have abused. How shall wee deal with him? Lets contrive various death for him able to satisfye us all, for he hath deserved to be slayn of us seven times a peece.

Plato. My doom is that we crucify him, but whippe him first, then plucke out his eyes, and cut out his tongue. What's yours, *Empedocles*?

Empedocles. That we cast him into the Cavernes of *Æt-na*, there to learn that his betters are not to be jeered.

E e e 2

Plato

Plato. Twere better wee dismembred him like a *Pentheus*, or *Orpheus*, found piece-meale in some rocky place, that every passenger may carry away a limbe.

Lucian. Hold, and spare me, I beseech you.

Socrates. You must not scape so. You know what *Homer* sayes:

'Twixt Men and Lyons no sure league can be.

Lucian. I also can beseech you out of *Homer*, since 'tis likely you reverence his verses, and will not scorn my collections:

*Save mee I'me innocent, and for your hire
Take Gold, and Silver, which you wise desire.*

Plato. We want not a reply for you out of *Homer*, hearken, therefore.

*No offer shall thus liberty perswade
Though cloth'd in Gold, since thou art Captive made:*

Lucian. O Calamity! *Homer* my greatest hope fayles me. *Euripides* then must be my refuge; and may perhaps preserve me.

*A Suppliant to kill,
Hath been unlawfull still.*

Plato. But doth not *Euripides* say too,

*No punishment's unfit
For them who Crimes commit.*

Lucian

Lucian. So, then, with this sentence you meane to slay mee.

Plato. By *Jupiter* yes, for he sayes in another place,

*He his owne fate doth draw
Whose free tongue keeps no law.*

Lucian. Well, since you are resolved to kill mee, and since there is no way to escape you, pray tell mee who you are, and what haynous injury you have suffer'd from mee, so intollerably to provoke you, and thus to apprehend mee for my death?

Plato. Aske thy selfe, mischiefe, what harme thou hast done us, and thy trimme workes, in which thou hast injuriously defamed Philosophy her selfe, and heapt disgraces on us, by offering wise men, nay, which is yet more, men free borne, as it were in publique market to sale. Moved therefore with indignation, wee have risen from the dead against thee, and as many as thou seest here, *Chrysippus*, *Epicurus*, *Plato* My selfe, *Aristotle* there, and silent *Pythagoras*, *Diogenes* also; and as many of us as thou hast libell'd, have for a while left the inferiour world.

Lucianus. I am relieved. Nor will you slay mee, when you know what my conversation among you hath been. Cast away your stones, therefore, or rather keep them for deservers.

Plato. Trifler, to day thou perishest; 'tis decreed, thou shalt expiate thy offences with a stone garment.

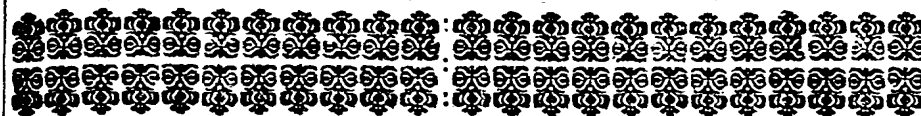
Lucian. But I am one, wise Sirs, whom of all men you ought to praise, bred among you, well instructed, of your opinion. And (if I may speake without being burdensome) an advancer of your studies. Consider well therefore, whom you slay, if you slay mee, who have undergone so many toyles in your behalfe. Consider also whether by this course you shall not show your selves

selves like the Philosophers of these times, ungratefull, Cholerick, and senselesse towards your benefactour.

Plato. O Impudence! are we to repay your detractions with gratitude? Do you think you talke with bond-men indeed? or that we are to requite raylings and intemperance of speech with favours?

Lucian. Where or when have I injured you? who have constantly admired Philosophy, and alwayes extoll'd your selves, and convert with the workes you left behind you From whence have I taken all my discourses but from you, which like a bee having gather'd from your flowers, I have made publique to men? Who both praise, and acknowledg every mans flower, and perceive whence, and from whom, and how I gather'd it, and speake with emulation of my Collections; but more truly through them admire you, and your gardens, which have brought forth such various, and many shapt productions. Which if one know how to mingle, and interweave, and proportion, so as one shall not disagree from another, can it be possible thus taught he should detract from you? Or disparage those good men of which he strives to be thought one? Unlesse like *Thamys*, or *Eurytus*, he be of such an ill nature, that he dare challenge the Muses, of whom he learnt to sing, or *Apollo*, who taught him to shoot?

FINIS



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FINIS.



CERTAIN SELECT
DIALOGUES
OF
LUCIAN:
TOGETHER WITH HIS
TRUE HISTORY,
Translated from the GREEK into
ENGLISH.

By Mr. FRANCIS HICKES.

Whereunto is added the life of LUCIAN,
Gathered out of his own Writings, with brief
Notes and Illustrations upon each Dialogue and BOOK,
by T. H. Mr. of Arts of *Christ-Church* in *Oxford*.



Printed for Richard Davis, Bookseller in *Oxford*, 1663.



To the Right Worshipful

D^r. DUPP A,

Dean of CHRIST-CHURCH, and
Vice-Chancellor of the famous Univer-
sity of OXFORD.

SIR,

Pardon, I beseech You, this bold
presumption, which proceeds I
confess from somewhat more
than that common duty where-
with all of Us gladly reverence
and respect You; not that I arrogate unto
my self any interest before others, but confess
my self so far indebted to your favours, that
my thankfulness cannot willingly omit the
occasion of expressing it self, although but
in a mean and homely manner, unto one, to
whom I not only acknowledge, but glory
that I owe my self. This hath emboldned
me to the Dedication of these few Dialogues,
A 2 which

The Epistle Dedicatory.

which will I hope, at some of your times of recreation, obtain a favourable admittance, partly for the general esteem of the Author; with whom I know, your younger studies have been conversant, and somewhat for the Translators sake, one not altogether unknown unto you, that to my knowledge truly honoured you, and whom you may better know in this, than many that were well acquainted with him in his life time; in both which respects these Dialogues humbly implore your patronage, as one most able both to judge and defend them; which if you will vouchsafe, and suffer this poor orphan to pass under the shadow of Your favourable protection, I shall account that small pains I have taken in publishing it happily employed, the ashes of my dear deceased Father highly honoured, and my self (if it be possible) more obliged to a perpetual acknowledgement of Your favours, and profession of my self for ever to remain

Yours in all dutiful observance

T H. H I C K E S.



To the Honest and Judicious Reader;

FOR unto any prejudice I scorn either Epistle or Apology; yet such men will be meddling; and though they disdain perhaps to read, will notwithstanding be sure to judge, and let them: 'tis a fair way of proceeding, as they think, but brings with it the comfort of being common, nor may I expect to escape their good word, though I direct nothing to them: but unto you I stand bound to give an account of what I have done, and of the reason that incited me unto it. In brief then, that principal motive that caused me to publish this Translation, was, to perform herein the pious duty of a surviving son unto the dear memory of a deceased father; who as he was a true lover of Schollers, and Learning, (especially of this kind) will I doubt not find favourable entertainment amongst those that are conversant in these studies, and bear affection to the Greek tongue. He was indeed no profest Scholler, nor took any more then one degree in this famous University, having

To the Reader.

having been sometimes of Oriell Colledge; but yet although he were taken off by a country retirement, he never lost the true taste and relish that distinguishes men of his education, but rather made continual improvement of that nutriment which he had received in his younger dayes, from the breasts of this his honoured mother. His study or rather his recreation, was chiefly in the Greek tongue; and of his knowledge herein he hath left unto the world sufficient testimonies, of which these present Dialogues are a part; and these with divers other things of his performance, being at this time in my custody, I supposed I could not do him more right, nor his friends and mine better satisfaction (whose desires herein challenge a second motive) than to give them free liberty, and suffer him by this means to propagate his own memory, which may chance to last longer in this small monument of his own raising (or in some larger hereafter) than in the hardest marble posterity can erect him. What I have added here, is not worth speaking of, much less the censuring; Only let me say thus much, to defend my own innocence from the black-mouth'd oblique of such as can speak no other colour, that in the Authors life I have not gone about (far be your charities from such a thought) to acquit him from any of those villanies and blasphemous impieties wherewith he hath been truly charged; but so far to vindicate these innoxious works of his, as reason and your own selves must

To the Reader.

must needs (I know) allow of, in the rest I have only endeavoured to make the Translator understood, as he the Author; wherein I have not thought it much, though perhaps some may, to descend to the satisfaction even of the meanest capacities (for to this end was it translated, that all might understand it) otherwise, the English, would be to many, almost as much Greek as the Original; and herein if I have done ought amiss, when I know it, I shall both acknowledge it, and desire your pardon, hoping in the mean space that your ingenuous candor will lay the fault where it is due, that is on me, not the Translator; nor cause the work to suffer, if I have anywhere failed. This I hope will be sufficient to satisfy you to whom I write, unto whom I submit both my self and this, and so rest, a true lover of your persons and honourer of your virtues.

T. H.

Λυκίανος εἰς τὸν αὐτὸν βιβλόν.

Λυκίανος τὸν δ' ἔγραψεν * παλαιότε, μωρότε εἰδώς :
Μωρὸν γὰρ αἰθρώποις καὶ τὰ δεικνύντα σοφῶς.
* Οὐδὲν ἐν αἰθρώποισι διακεκρυμένον ἔστι νόημα :
* Ἄλλ' ὃ σὺ θαυμάζεις, πῶθ' ἐπέεσσιν ἄλλως.

LUCIAN upon his Book.

LUCIAN well skill'd in old toys this hath writ :
For all's but folly that men think is wit ;
No settled judgement dross in men appear ;
But thou admirest that which others jeer.

* Παλαι-
ότε πολ-
ύτε μω-
ρός. Ho-
mer. Odyss.
lib. 7. v.
165.

T. H.



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THE



THE L I F E OF L U C I A N THE SAMOSATENIAN.

WHEREIN,

He is in some sort Vindicated from
certain gross Aspersions, heretofore
cast upon him.

Here is a twofold end of studying men.
One to attain the knowledge of our
selves; for as the eye (a) sayes the Di-
vine Plato) cannot behold it self in any
other part of the body but the eye: so the
soul, if it will see it self, must look into the soul. The
other, to gain such a competent knowledge and under-
standing in other men, as to be able, not only to make
their lives and actions our examples, but to leave them
as rules and patterns to them that shall come after us.
They therefore that profess the latter, had need to

B

be

(a) *ἡ ψυχή
ἐν ἑαυτῇ
ὁρᾷ, ὡς
ὁ οὐρανὸς
ἐν τῇ
ἐκείνῃ
ἐστίν.*
in 1. Al-
ciabiad.

The Life of L U C I A N .

be well verſt, and ſkilful in the former : for he that is too ſhort in the knowledge of himſelf, may be ſoon over-ſhot in his opinion of another. And therefore I have alwayes thought it a bold adventure of thoſe that take upon them to become answerable to poſterity for other mens lives, ſeeing there are few or none that have obſerv'd ſuch an orderly method of living, as to be able to give any juſt account of their own : and can therefore be hardly thought fit, and competent judges of another mans. Written lives being nothing elſe but the lineaments of the mind : as the plain draught, and extremities of a picture are of the body : colours may give it ornaments and beauty, but adds but little to the true reſemblance : as he then that undertakes to copy out the one, had need to be well ſkill'd in the compoſure and difference of faces ; ſo he that adventures to draw the other, ought to be as clear ſighted in diſcerning manners and actions. For the leaſt miſtake but of the ſmalleſt touch or ſhaddow in a face, alters the ſhape, and poſture of the countenance, and in matter either of life or government, the inſertion or omiſſion of the meaneſt circumſtance may give an alteration, and difference to an action.

As for our Author now in hand, there is but little truſt to be given to the track of former times ; for ſome that have heretofore undertaken to record his life, having drawn three or four ſeveral perſons of that name, ſome Sophiſters, ſome Rhetoricians, and living at ſeveral times into one *Lucian*, have not ſo much wrote his life as made it. In a matter therefore ſo full of uncertainty, to avoid the like error, in following the doubtful and various relations of ſuch Writers as give no other reaſons for their opinions then their own authority ; I have thought beſt, to gather him out of himſelf, and ſo, as near as I can, make the Author of his own Biographer. (b) *nemo enim quam ſe quemquam melius novit, vite nemo verior teſtis*, &c. Firſt then, for the

(b) Joannes de Ravenna in rationar. vit. M. S. in Biblioth. Col. Balilol.

The Life of L U C I A N .

the place that brought him forth, he was born in (c) *Samosata*, the Metropolis and prime City of *Comagena*, (d) ſeated not far from the river *Euphrates*, in the Country (e) of *Syria*, which is (f) a region of the greater *Aſia*, bordering upon *Paleſtine* and *Arabia*, ſo called, ſayes (g) *Solinus*, from *Syrus*, the ſon of *Apollo*, and *Synope* : and oftentimes in his writings, he calls himſelf (h) *Syrian*, (i) *Aſſyrian*, (k) and the *Syrian* Rhetorician ; (l) having, when he was yet but a youth, conſecrated in the City of *Hierapolis* (according to the cuſtome of that Countrey) the firſt cutting of his haire to the *Syrian* Goddeſs. Howbeit (m) at other times he derives himſelf from *Patras* (n) a City of *Achaia*, as if (o) ſayes *Beroaldus*, he would hereby intimate the one to be the place of his nativity, the other of his deſcent, according to that of *Livie*, *nati Carthagine, oriundi Syracuſis*. Secondly for his kindred (p) His Fathers name was *Lucius*, and his brothers *Caius*, who as he ſayes, was an Elegiack Poet, and a Soothſayer. That he was born but of mean parentage, we may well conjecture, (q) his friends not being able to breed him up a Scholar, or to afford him education correſpondent to ſo hopeful a genius, and therefore plac'd him with an Uncle of his by the mothers ſide, who was an excellent cutter in ſtone, that he might learn a trade whereby to get his living : but there he ſtay'd not long, for either led by his good fortune, or driven by his hard uſage, he ſoon gave his Unkle the ſlip, and became his own carver, applying himſelf afterwards wholly to his book. At the length, both friends and means failing him at home, he left *Samosata* and went to *Antioch* ; where having beſtowed ſome time in the ſtudy and practice of the Law, that profeſſion and condition of life either thwarting his diſpoſition, or not answering his expectation, being beſides an excellent Rhetorician, he left his Law, and betook himſelf and travelling into (r) *France*, became there a publike profeſſour in

(c) In lib. quomodo ſcribend. Hiſtor. & in Piſcator. (d) Plin. lib. 2. cap. 104. & lib. 5. cap. 24. (e) Strabo lib. 16. (f) Plin. lib. 5. c. 20. Pomp. Mel. lib. 1. cap. 11. Volaterr. lib. 11. cap. 8. Herodot. lib. 2. &c. (g) Cap. 57, 58. & Diod. Sic. lib. 4. (h) In Piſcat. in Scyth. & in lib. ad verſ. indoct. &c. (i) In Dea Syria. (k) In bis accuſato. (l) In Dea Syria. (m) In Aſino, & in Pſeudolog. (n) Herodot. lib. 1. & Plin. lib. 4. cap. 5. (o) In comment. in octavum. lib. Metam. Apuleii. (p) In Aſino. (q) In Somnio. (r) In Hercule Gallico, & in pro mercede conduct. In Hero. doto.

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that Art : Departing thence he went into *Macedonia*, where he gave a full and open testimony of his worth and learning, before a general assembly of the most able and sufficient persons of the whole countrey. Having thus after many and sundry peregrinations made himself known and famous in divers regions, he now began to draw nearer home, and to travel farther into himself; for perceiving the Rhetoricians of those times to direct the whole bent and scope of their studies towards their own ends, endeavouring more the enriching and preferment of themselves then the advancement of vertue and goodness; and finding the profession likewise (t) full of many disturbances, deceptions, oppositions, impudencies, lyes, clamours and infinite other inconveniences, he forsook this also, (u) and about the 40th. year of his age betook himself to Philosophy; (x) When having by great industry and study, acquainted himself with the several tenents and doctrines almost of every sect, and finding that they not only crost and contradicted each other in the very grounds and principles of all Arts and Sciences, and chiefly in matter of Religion, and in their conceits and opinions of the Gods; but also, that their lives and practices were nothing at all agreeable to their rules and precepts: he grew at length into such an utter dislike of them, being himself a man that alwayes profest an uprightness of carriage, and freedom of speech (y) as may appear by those arts which he acknowledges himself to be skill'd in, and that borrow'd name of *Parrhisiades*) that he bent his style almost wholly against them, and became a sharp and earnest opposer of the titular and mock-Philosophers of that age, laying open to the world in his writings, by way of Dialogue, after a most pleasant and Comical manner, their avarice, intemperance, ambition and hypocrisie: and so far deriding the senseless superstition, and feigned deities of the heathen, that he thereby got the surname of (z) *A-*

(t) In Reviviscen-
tib.

(u) In
Hermotim.

(x) In
Icaromen.
& in Her-
mor.

(y) In
Piscator.

(z) Suidas.

theos,

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theos, or *Blasphemus*, and was commonly reputed a mocker and derider both of Gods and men. They that report him to have been sometimes a Christian, and that afterwards falling into apostasie, he should scoffingly say, that he got nothing by that Religion, but only the corruption of his name, which was changed at his baptizing, from *Lucius* to *Lucianus*, have not only wrote more then they could justifie, but what is easie enough to be disproved: for whosoever shall read his book *de morte Peregrini*, where he layes both the profession of the same Religion, and the falling from it in anothers dish, may soon perceive that he was never a Christian; and for that speech of his, it must be found in some work that these times are not acquainted with; for in all those pieces that are as yet publisht, I am sure there is no such thing to be found. These men therefore are as much mistaken in his life as in his death, reporting that he was torn in pieces by dogs, and producing for both no other authority then themselves. That he was a most impious blasphemous of our Saviour Christ, and of his sacred doctrine, I will not deny: but that his whole works so much admired and approved of by the most learned in all ages, both for wit and language should be therefore utterly banisht from the world, and condemned to a perpetuall obscurity, or those parts of him denyed the light in which there is no such impiety found, but on the contrary, many rules and documents both of vertue and good learning, more then in the writings of *Suetonius*, *Tacitus*, and other famous authors, who were likewise enemies to the Christian Religion, seems unto me a most unjust and partial censure. Let us rather account him worthy of equal priviledges at the least with others, who so well deserved both of the nation and age wherein he lived; for if we peruse the writings of *Philostratus*, *Laertius*, and others who have commended to posterity the names and memories of such as have been famous in precedent ages both for arts and

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and arms, we shall scarce find any one of this Countrey, since those antients, (a) *Pherecydes* and (b) *Isæus*, unto this our *Lucian*, amongst so many writers and Philosophers of that age, that was of any note for learning, and good letters; But from his time, and after the publishing of his notable works, we may read of diverse *Syrians*, as *Iamblichus*, *Epiphanius*, *Libanius*, and innumerable others, famous and eminent in all kind of literature. let no man therefore envy him that honour which his memory deserves, but afford him the due and rightful acknowledgement of being so happy an example to posterity, and that in so eminent a manner, (c) that the most learned, and judicious of all the Greek Fathers hath thought it no dishonour to imitate him: Who (if that be true which (d) *Gilbertus Cognatus* observes) hath taken a good part of one of his Homilies upon S. *Johns* Gospel out of *Lucians Cynicus*; but this I leave to those that shall have a desire to examine it; all which considerably weigh'd, may be sufficient, I am perswaded, to satisfy any indifferent understanding that is not already prepossess'd with a resolution of obstinacy, that it is no such impious thing, as some of the rigid censurers of these times would perswade us, to make a good use even of the worst Writers, yea and that if occasion serve, in matter of divinity. Which although I could by many undeniable examples prove, yet I conclude with this one testimony of a (e) learned Father, *Veritas à quocunque dicatur, à Spiritu Sancto est.*

He began to flourish, as is commonly received, towards the latter end of the reign of *Trajan*, but compiled most of his works in the Emperour *Adrians* time, who begun his reign about the year of our Lord 120. (f) and by whom he was made (g) *Procurator Principis*,

(a) Pherecydes was a Syrian, the son of Eadys, and master to Pythagoras, he lived about the 59th Olympiad. Diog. Laert. lib. 1. in the ruins of Servius Tullus the 6. Reg. max. King. Pherecydes Syrus, primum dixit animos hominum esse sempiternos; antiquus sanè, fuit enim in eo regnante Gentili. Hanc opinionem, discipulus ejus Pythagoras maxime auxit. Cic. Tusc. l. 5. Ne Pherecydes quidam ille Pythagore magister, &c. Cic. de Divinat. l. 1. (b) Philostratus de vitis Sophistarum lib. 1. (c) Chrysostom in 80 Hom. in Joann. (d) In Elogio Luciani. (e) S. Ambrose. (f) In pro mercede conduct. (g) Procurator Cæsaris, vel Principis, est procurator fisci, & rationalis &c. Ille autem jurisdictionem habet inter fisci & privatos, non inter privatos Cujas, in tit. D. g. de appellation. sect. Si quis 3. (nisi forte vicem Præsidis gerat) Which honour it seems Lucian oftentimes had, as may appear in his Apology pro mercede conduct. Tacitus in his life of Agricola, styles this office Equestrem nobilitatem. Dio in his Rom. Hist. lib. 55. brings the first institution of it, from Augustus.

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the Princes Procurator in *Ægypt*, this honour being conferred upon him, (h) as he says of himself, *μωροὶ δὲ ἔπειτα πάλιν ἐν τῷ περὶ μωρίας λόγῳ*, When he was grown so far in years, that he had (to render the Greek proverb by an English one) One foot in the grave. It seems by that which he wrote of the (i) gout, that he had some feeling of that infirmity, which (according to the manner of the Heathen, among whom vices as well as virtues, diseases as ability, went alwayes under the Patronage of some Deity) he makes no less then a goddess, and which seeing he was so much troubled with it, we may by probable conjectures conclude to be,

(h) In pro mercede.

(i) In Tragopod.

The End of L U C I A N's Life.



LUCIAN'S LIFE, OR OF HIS DREAM.



After I had given over going to School, and was grown to be a stripling of some good stature, my Father advised with his friends, what it were best for him to breed me to : and the opinion of most was, that to make me a Scholar, the labour would be long, the charge great, and would require a plentiful purse : whereas our means were poor, and would soon stand in need of speedy supply : but if he would set me to learn some manual Art or other, I should quickly get by my Trade enough to serve my own turn, and never be troublesome for my diet at home, if I were placed abroad, neither would it be long before I should make my Father a glad man, to see me daily bring home with me what I had got by my labours. This being concluded upon, we began to consult again what Trade was best, soonest learned, and most befitting a freeman, that would be set up with an easie charge, and bring in a profitable return. With that, some began to commend one Trade, some another, as every mans fancy or experience led him. But my Father casting his eyes
C
upon

upon mine Uncle (for my Uncle by the Mothers side was there present, an excellent workman in stone, and held to be one of the best Statuaries in all the Country) by no means, (said he) can I endure that any other Art should take place, as long as you are in presence: take him therefore to you (shewing him me) and teach him to be a skilfull workman in stone, how to joynt them together neatly, and to fashion his statues cunningly: he is able enough for it, and his nature inclinable enough to it: this he conjectured, because he had seen some toys of mine made out of wax; for I could no sooner come home from School, but I should be tempering wax together, and out of it counterfeited the shapes both of Oxen, Horses, and Men, and (as my Father thought) handsomely enough, which my Masters were wont to whip me for, though now it turned to my commendation: but those kind of figments put me in good hopes that I should learn my Trade the sooner, and that very day was thought lucky for me to be initiated into the Art, whereupon I was committed to my Uncle, and to confess the truth, not much against my will: for I thought it would prove but a kind of sport, and that I should be thought a brave fellow among my companions, if I could carve out Gods and pretty Puppets, both for my self, and those lads I best liked of. But it fell out with me, as with other young beginners: for my Uncle putting a carving tool into my hand, bad me therewith to strike a Table that lay before me, softly and gently, adding withall this old Proverb, (a) What's well begun is half done: but my ignorance was such that I smote too hard, and the Table burst in pieces: which put him so far out of patience, that he gave me handsell in a harsh measure, as I thought, and exceeding the bounds of due correction, insomuch that tears were the proeme of my occupation, and I ran away as fast as I could, crying out with full eyes, telling how I had been lashed, and shewing the prints which the

(a) Hesiod.
in his works
and d. yes,
παλαιοι κρηνη
παισι, lib. 1.

stroaks

stroaks had made upon me, exclaiming upon such cruelty, and adding this of mine own, that it was only for envy, lest in the end I should prove a better workman than himself: this grieved my Mothers heart, and she railed bitterly against her Brother for using me with such extremity: but when night came I went to bed, though swolne with tears, and all the night long it would not out of my minde: what I have hitherto delivered, is meerly ridiculous and childish: but now, Gentlemen, you shall hear matter not to be discommended, but what deserves attentive auscultation: for to say with *Hom-mer*, (b) A heavenly dream seised upon me, as I slept in the dead time of the night, so directly, that it failed nothing of truth it self; for even to this day, after so long a distance, the figures of the apparition stick still in mine eyes, and the voice of that I heard still soundeth in mine ears, every thing was delivered so plainly and apparently. (c) Methought two women laid fast hold on my hands, and either of them drew me to her self with all the strength she had, and contended so earnestly for me, that I was almost torne in pieces between them: sometimes the one would have the better hand, and get me almost wholly into her clutches: within a while after the other would seise upon me as surely, still scolding and brawling one against another, the one saying I was hers, and she would keep possession of me, the other answering, it was a folly for her to lay claim to that she had nothing to do withall. Now indeed, the one of them was a homely sturdy dame, with her hair ill-favourdly dressed up, and her hands overgrown with a hard skin, her gar-

(b) *Iliad*. c. v. 56. It is the beginning of Agamemnon's oration to the Greeks, after that Jupiter had sent him the dream.
(c) This seems to be an imitation of that of Xenophon in his 2. book of the memorable things of Socrates, where Prodicus the Cean brings in a story of Hercules, how that being as yet but a youth, vice and virtue appeared to him in form

of two women, each of them endeavouring to draw him to her self. The like relation we may find in Dio Chrysostom. in his 1. Oration de Regno, where Hercules is brought by Mercury to the top of an high mountain where he shewed him sitting in all their majesty, two women, Regality and Tyranny, &c. and not unlike to this is that of Nazianzen, in carmin. de animæ suæ calamitatibus, and of Philostratus in his 6. book of the life of Apollonius and 6. chap. the like we may see in Galen in Oratione quâ homines ad bonas artes perdiscendas cohortatur: where he speaks of the followers of Mercury and Fortune, and in divers others.

ment was tuckt up about her, all full of lime and mortar, for all the world such another as mine Uncle when he was about his work : the other was a well-faced wench of comely proportion and handsomely attired : in the end they referred the matter to me, which of them I would betake my self unto : and first that sturdy manly drudge begun with me in this manner. I, sweet boy, am that Art of Carving, to which you professed your self an apprentice yesterday, a Trade familiar to you, and tyed to your house by succession : for your Grandfather (delivering the name of my Mothers Father) was a Carver, and so were both your Uncles, and by that means came to be men of note and reputation : if thou wilt therefore renounce the fopperies and idle vanities that this female would lead thee into (pointing to the other) and follow me as one of my family, first thou shalt be maintained in a plentiful fashion, thou shalt continue good strength of body, keep thy self evermore free from envy, and never be forced to forsake thy friends and Country, and betake thy self to a forraign soil, nor be commended by all men for words only : disdain not then the meanness of my person, nor the baseness of my apparel, for such beginnings had *Phidias*, that carved *Jupiter*, and (d) *Polycletus* who made the Image of *Juno*, and the renowned *Myron*, and the admired *Praxitiles*, who now are honoured as if they were Gods : and if it be thy fortune to become such another, thou must needs be famous among men of all degrees, thy Father shall be held for a happy man, and thou shalt add a great deal of glory to thy Country. This and much more was babled and blundered out by that Art, and huddled one in the neck of another (because she would fain have wrought upon me,) which I cannot now call to minde, for the most is quite out of my remembrance : But as soon as she had given over, the other begun in this sort. And I, sweet child, am Learning, which thou hast long been acquainted

(d) The
names of
certain
Carvers.

ed withall, and well known unto thee, though thou never cam'st to attain the full end and perfection of me : what thou shalt get by the Art of Carving, she hath told thee already her self : but take this from me, thou shalt never be any better then a Peasant, and a bodily labourer, and therein must thou repose the whole hope of thy life, which can be but obscure, thy gettings small and simple, thy mind dejected, thy comings in poor, and thou neither able to patronage a friend, nor cry quittance with a foe, nor worthy to be emulated by other Citizens, only a meer drudge, one of the common rascality, ready to give way to thy better, and wait upon him that can speak in thy behalf, living the life of a hare : and great luck if ever thou light upon a better : for, say thou come to be as cunning as *Phidias*, or *Polycletus*, and work many wonderous pieces, thy Art will certainly be commended by all men ; but not one that looks on them, if he love himself, will wish to be such an other as thou : for be what thou canst be, thou shalt be but a mechanical fellow, one of a manual Trade, that hath no means to live but by his handy-labour. But if thou wilt be ruled by me, I will acquaint thee with all the famous Acts, and memorable exploits of men of former time : I will make thee know all that hath been spoken or delivered by them, so that thou shalt have a perfect insight into all things : thy mind, which is the lordly part within thee, I will beautifie and garnish with many excellent ornaments, as temperance, justice, piety, clemency, wisdom, patience, the love of good things, and desire to attain to matters of worth : for these indeed are the ornature of the minde that shall never decay : nothing whatsoever it be, ancient or modern, shall escape thy knowledge : and by my assistance, thou shalt also foresee what is yet to come : and to conclude, I will in a short space make thee learned in all things divine and humane : so thou that art now so poor and simple, the son of a mean person,

son, that lately was like to be put to a base and ignoble Art, within a while shall be emulated and envied by all men, revered, commended and celebrated for thy good parts, and respected by those that are of a high rank, both for nobility and riches: then shalt thou be clad in such a garment as this is (shewing me the mantle she wore her self, which was very gorgeous to the eye) and thought worthy of all honour and preheminance: if it shall be thy fortune to travel into any forraign place, thou shalt never arrive there as a person unknown and obscure: for I will set such marks and tokens upon thee, that every one that seeth thee shall jog the next stander by on the elbow, (e) and point out his finger toward thee saying, This is the man: If any occasion of urgency be-tide thy friends, or the whole City, they all shall cast their eyes upon thee: when thou art to make a speech in any place, the whole multitude shall stand gaping to hear thee admiring and wondring at thee, blessing the powerfulness of thy deliverance, and thy Fathers happiness to beget such a son: And as it is said of some men, that they shall continue immortal, the same will i effect in thee: for when thou shalt depart this life, thou shalt perpetually converse with learned men, and keep company with the best: hast thou not heard of (f) *Demosthenes*, what a poor mans son he was, and what a fellow I brought him to be? remembrest thou not *Æschines*, the son of a Taberner? yet how did King *Philip* observe him for my sake? yea (g) *Socrates* himself, though he were bred up in this Art of Carving, yet as soon as he made a better choice, and gave that Trade the bag, to be entertain'd as a fugitive by me, you know how much he was magnified by all men: and wilt thou forsake men of such excellent worth, such glorious exploits, such powerful speeches,

(e) Pulchrum est digito monstrari & dici hic est. *Perfius* Sat. 1.

(f) Plutarch in the life of Demosthenes.

(g) *Socrates* was the son of *Sophroniscus* a Carver, and as some say, exercis'd that Art himself: the clearest Graces in the towers of Athens, were thought to have been of his workmanship: he also exercis'd painting, and made the pictures of *Esculapius* and his five daughters. *Plin. nat. hist. lib. 35. cap. 11.*

such

such decent attire, honour, glory, praise, precedency, power, authority, commendation for good words, admiration for wisdom, and in leiw of all this, cover thy skin with a base garment, cast a thread-bare cloak upon thy back, have thy hands full of carving tools, fit for thy Trade, thy face evermore bent downwards towards thy work, so continuing a sordid, slavish, and abject life, never able to lift up thy head, or to entertain any manly or free thoughts, but all thy care must be to have thy work handsome and proportionable, respecting not a rush thine own good, but making thy self of less value than a stone? Whilest she was yet speaking, I could hold no longer for my life, but rising up, declared my self for her, and abandoning that ugly drudge, betook me to learning with a glad heart, especially when I bethought my self of the lash, and the many stripes I received for my welcome the day before: she that was forsaken, took it hainously, clapt her hands at me, gnasht her teeth together against me, and in the end, like a second (h) *Niobe*, (i) was wholly congealed and turned into a stone: you may think it strange, but distrust not the truth; for dreams can produce as unlikely matters as this. But the other, casting her eye upon me, What recompence shall I make thee (saith she) for passing thy censure with such discretion? come hither and mount this Chariot, (shewing me a Chariot drawn with certain horses, winged and shaped like (k) *Pegasus*) that thou mayst see how many rare wonders thou shouldst have been ignorant of, if thou hadst not followed me: When I was got up, she drove away, and supplied the place of a Coachman, and being raised to a full height, I looked every way round about me, beginning at the East, and so to the West, beholding Cities, and Nations, and people: and like

(h) *Niobe* was the daughter of *Tantalus*, and wife to *Amphion* King of *Thebes*, who having born unto her husband six sons and six daughters, became thereupon so proud that she prefer'd her self before *Latona*: whereat the Goddess being moved with anger, caused all her children to be shot to

death by her son and daughter, *Apollo* and *Diana*: and *Niobe* her self to be carried with a whirl-wind near unto *Sipylus* a City of *Mizonia* (which was her native Country) and there turn'd into a rock of marble. *Vid. Ovids Metamorph. the 6. book.* (i) A fit Metamorphosis for her profession. (k) *Pegasus* was a winged horse sprung from *Medusas* blood, when her head was strooken off by *Perseus*.

(l) *Triptole-*

(1) *Celeus*
King of the
Eluſines
having en-
tered into
the Goddess
Ceres's house
she tra-
velled in
the search
of her lost
daughter
Proser-
pine, she in
accomplish-
ment of her
at hospit-
ality not only
lighted
him but
of husband
and also
nursed his
young son
Triptole-
mus with
her own
milk: and
afterwards
placed him
in a chariot
drawn
by winged
serpents,
sent him
abroad into
the world,
to teach
men the use
of corn and
jewels, which
as he rode
along, he
dropt down
and strewed
upon the
earth. Vid.
Virgil. in
Culic.
(m) He
calls Her-
cules son-
in-law
(i) one of
3. nights,
because
when Ju-
piter begot
him of Alce-
mena, he made that night as long as three; it is a known fable in Plautus and others. (n) Xenophon relates
the dream of his, at his beginning of his third book of Cyrus his ascent or expedition, that he thought in his sleep
that he beheld his father's house set on fire by lightning, and suddenly all of a bright flame: and another in the
fourth book, when he was inclosed by the enemy.

(1) *Triptolemus*, sowed somewhat down upon the earth; yet can I not remember my self what seed it should be: only this, that men from below looked up towards me, applauded me, and with acclamations brought me onward to those whom I was to visit in my flight: and when she had shewed these things to me, and me to them that praised and commended me, she brought me back again, not clad in the same garment I wore in my voyage, yet I thought my self apparelled handsomely enough: and at my coming home, I found my father standing and attending for me, to whom I shewed my apparel and my self, and what a brave fellow I was returned giving him a little item withall, how he had been like to have bestowed me the day before. This I remember I saw, when I was little bigger then a boy, and as I think, terrified in my sleep with the blows I had before received. But whilst I am telling this unto you good God, (may some man say) this was a long dream indeed, and stuffed with judicious matter. Some Winters dream I warrant you (sayes another) when the nights are at the longest: or it may be the length of three nights, (m) the time of *Hercules* begetting: what comes in his head to trouble us with these fooleries, and tell us his ancient apish dreams, that are now grown old with age? this dull narration is stale and out of date: doth he take us for some kinde of dream readers? Nothing to good sir: for (n) *Xenophon*, when he reported a dream that appeared unto him, as he thought, in his Father's house and other visions else, you know, the apparition was held for no fiction, nor he condemned for a trifler in repeating it, though it were in the time of War, when his case was desperate, and he round beset with enemies: but the relating of it wanted not his fruit. So I, for my part,

have

have repeated this dream unto you, because I would have young men take the better way, and stick to learning: especially he, whom poverty enforceth to a wilfull neglect of himself, and to encline to worse courses, so depraving the good condition of his nature: for I know the hearing of this tale will encourage him much, and that he will propose me as a sufficient pattern for him to imitate, when he shall consider how poor a snake I was, and yet affected the highest fortunes, and fixed my desire upon learning, and would not be discouraged with the poverty I was then oppressed withall. And in what condition I am now returned amongst you, though it be not all of the best, yet I hope I am no worse a man then a Carver.

ICAROMENIPPUS, OR THE LOFTIE TRAVELLER.

Menippus. BY this account, from the Earth to the Moon can be no less than three thousand furlongs, where we took up our first lodging: from thence upwards to the Sun, are about five hundred leagues: and from the Sun to the height of Heaven, and the sublime seat of *Jupiter* himself, is as far as a swift Eagle is able to reach in a whole dayes flight.

Friend. How now *Menippus*? are you trading in Astronomy, and practising Arithmetical conclusions so closely by your self? For as I followed after you, methought I heard you talk strangely of Suns and Moons, and leagues, and lodgings, and I cannot tell what.

Menippus. Marvel not good friend, though I talk transcendently, and above the pitch of our common region, for I am making a summary computation to my self of my late peregrination. D *Friend.*

The occasion
of the
Dialogue.

Menippus
was a cy-
nick, in
whose per-
son our Au-
thor often-
times in-
veighs a-
gainst the
Philoso-
phers of his
time.

The Phœnicians were very skillful in Navigation and Astronomy. Plin. nat. hist. l. 5 c. 12.

Friend. Why, good sir, did you travel like (a) a *Phœnician*, and score out your way by the course of the Stars?

Menippus. I tell you no; for my journey lay among the very Stars themselves.

Friend. O *Hercules*, what a horrible long dream were you taken withall, that could forget your self to be asleep the travelling of so many leagues!

Menippus. Why, friend, do you think I tell you a dream, and came from *Jupiter* but just now?

Friend. Say you so? is *Menippus* also fallen down from *Jupiter* amongst us?

Menippus. I speak it seriously; I came but this day from that very *Jupiter* himself, where I both heard and saw matters exceeding all imagination: if you believe me not, I am the gladder of it, that my felicity is not limited within the compass of credite.

Friend. O divine and Olympical *Menippus*, how should I, an earthly and mortal creature, distrust a man surmounting the clouds; and, as *Homer* saith, one of the celestial society? yet I pray thee tell me, by what means thou got'st up so high, and how thou comest by a ladder of such a length: for I see no such beauty in thy face, that like a second (b) *Ganymede*, thou shouldest be rapt up into heaven by an Eagle, to fill out wine to *Jupiter*.

Menippus. I have found you flouting all this while: and I hold it no wonder though my strange reports be esteemed fabulous: But to accomplish my journey, I neither needed a ladder, nor to be beloved of an Eagle, for I had wings of mine own to do it.

Friend. In this thou hast put down (c) *Dædalus* himself, and deceived us extremely; for we took thee for a man all this while, and now it seems, thou art either some Kite or Crow.

(b) *Ganymede* was the Son of King *Troës*, whom, for his excellent beauty, *Jupiter*, transforming himself into an Eagle, took up into heaven, and made him his cup-bearer, displacing *Hebe* the daughter of *Juno*, because at

first, by reason of a fall as she was attending, had disgraced her self before all the Gods. (c) *Ovid Metam. lib. 2*. *Dædalus* to escape the tyranny of *Minos*, made artificial wings for himself and his Son *Icarus*, and so flew out of *Crete* into *Sicily*; but *Icarus* flying too high, the wax wherewith his wings were joyned, was melted by the Sun, and so he fell down into the Sea, which afterwards bare his name: *Icarus Icaris nomina fecit aquis*. *Ovid*.

Menippus.

Menippus. Believe me, friend, you are somewhat near the mark: for that *Dædælean* invention of wings, was also put in practice by me.

Friend. And how durst thou put thy self upon any such an adventure, for fear of falling into the Sea, which after thy name might be called the *Menippian* Sea, as the other was called the *Icarian*?

Menippus. I was secure of that: for *Icarus*'s wings were cemented with wax, which dissolving with the Sun, he cast his feathers and could not chuse but fall: but my feathers were joyned with no such matter.

Friend. How then? for by little and little thou hast screwed me up, I cannot tell how, to imagine there may be some truth in thy narration.

Menippus. Thus I did, I took a good big Eagle, and a strong Vulture, and cut off their wings at the first joyn: but it would do better to tell you my whole conceit, from the first occasion, if your leisure will serve to hear it.

Friend. Exceeding well: for I am wholly intent to listen to your story, and in a longing to hear it all to the end: wherefore of all loves, deny me not; for I even hang as it were by the ears, to hearken to your discourse.

Menippus. Hear it then: for I should shew my self uncivil to leave a longing friend in such a plight: especially hanging by the ears, as you say, to hear it: and therefore thus it was. Pondering seriously with my self upon matters pertaining to this life, I found all things affected by man, to be foolish, idle, and transitory: I mean, riches, honour, powerableness, and the like: wherefore contemning them all, and all care to attain them, and proposing to my self the study of things that were truly good, I endeavoured to lift up my head, and to consider of the whole universe in general, which yielded matter of much difficulty to my apprehension: First, that thing which wise men called the world: for I could never find how it was made, nor who was the maker of it; nor

D 2

what

what beginning it had, nor what end it should have. Next, I descended to particulars, which brought me into far greater doubts than I was before: I saw the stars scattered up and down the heaven carelessly, I know not how; and I much desired to learn what matter the Sun was made of: But the greatest cause of marvel to me was the Moon, whose course seemed contrary to all reason: and the often alteration of her shape I thought must needs proceed from some unknown and secret cause: moreover, the sudden flashes of lightning, the breaking out of the thunder, the rain, the snow, the falling down of the hail, were utterly unexpressible to me, and I knew not what to think of them: being in this perplexity, I thought I could not do better, than to repair to some of these Philosophers for my instruction, who I thought were not to seek in the true knowledge of any thing: whereupon I made my choice of the best among them, as well as I could guess at them, by the grinnels of their countenances, the paleness of their complexion, and the profundity of their beards: for such men, I was persuaded could best speak deep points of learning, and were best seen in celestial matters: to them I committed my self, and gave them a good round sum of money in hand, and more I promised to pay unto them, when I should attain to be my Arts master in these points: for I had an incredible desire to talk like a learned man, and to have an insight into the order and course of all things: But I was so far from being freed by their means out of my former ignorance, that they brought me worse out of tune than I was before, every day filling my head with Beginnings, and Endings, and Atomes, and Vacuities, and Matters, and Forms, and I know not what. But that which most of all put me out of heart, was to hear how much they differed in opinions amongst themselves, thwarting, and overthwarting one another in every thing they spake: yet every man would have me to be a

follower

The Philo-
sophers de-
scribes.

The desira-
ble on they
put him in.

follower of his, and seek to draw me to the bent of his own bow.

Friend. Strange it is, that wise men should be at such odds among themselves, as not to have the same opinion of the same things.

Menip. Believe me, friend, I know you could not chuse but laugh to hear their arrogant and prodigious speeches: that men confin'd to the earth, of no higher pitch than we that are with them, no sharper-sighted than their neighbours dwelling nigh them, nay some of them, either through age or idleness, able to see nothing at all, should yet profess themselves to know the uttermost ends of heaven, to measure the compass of the Sun, to understand what is done above the Moon, and as if they had fallen from the Stars, describe the quantity and fashion of every of them: and that they which oftentimes cannot truly tell you how far it is between (b) *Megara* and *Athens*, should yet take upon them to tell how many cubits space it is between the Moon and the Sun, and to measure out the height of the Sky, the depth of the Sea, and the compass of the Earth: and by making circles and circumferences, triangular, and quadrant dimensions, and by certain round orbs, conclude upon the quantity of heaven it self: but nothing doth more detect their ignorance and arrogancy, than their own peremptory speeches about matters which all men know are to them unknown: for they will affirm nothing upon likelihood or possibility, but contend with all vehemency, (leaving no place for any other to outspoke them) and will almost take their oaths, upon it, (c) that the Sun is a lump of some kind of matter, made red hot with fire: (d) that the Moon is a region inhabitable, (e) and that the Stars drink water by the help of the Sun, drawing vapours out of the Sea, as with a bucket, and bestowing it upon them all to drink amongst them; but the contradiction of their opinions may easily be de-

Their pre-
sumption.

(b) A City
of Attica
little more
than 20.
Italian
miles di-
stant from
Athens, so
named in
the reign of
Caros the
son of Pho-
roneus
from the
temples of
Ceres
which were
there built,
and so cal-
led. Pausan.
in Attica.
Their con-
tradictions
(c) Anax-
agoras.
Diog. La-
ert. l. i.
(d) Xeno-
phanes
(e) Hera-
clitus.

scried

(f) Menippus, and divers others. He may seem here to incline more to Atheism than any sect of Philosophy, but this is spoken in the person of Menippus, and not from his own opinion.

Their terms.

(g) Xenophanes, vid. Laert. in ejus vit. (h) Heraclitus & Empedocles.

(i) The Pythagoreans. (k) Socrates.

(l) The Platonicks, Peripateticks, &c. Themistius the Philosopher, as it is recorded by Socrates in his Ecclesiastical History, affirms that there were above three

hundred several opinions concerning God and Religion among the Heathen Philosophers. Soc. Eccl. Hist. lib. 4. c. 27.

(m) The Poets.

scied by any man, which I would have you take good notice of : and how little reconciliation is to be expected in such contrarieties. First, they vary in their opinions touching the world : (f) for some hold, it had no beginning, nor ever shall come to have an end : others as confidently affirm it had a Maker, and describe the manner of the making thereof. And these be the men I most admire, that make some god to be the workman of all things, and yet tell us not from whence he came, or where he stood when he was about his work : whereas, before the creation of the universe, it is impossible to imagine either time or place.

Friend. These are bold fellows indeed, *Menippus*, and talk of strange matters.

Menippus. What if you should hear them speak, sweet friend, of their Ideas and Incorporalities, and how they argue about finite and infinite, a quarrel that can never be composed ! for some confine the world to an end, others will have it without end : (g) some give out that there are many worlds, and reprove them that talk as if there were but one : (h) another (some quarrelsome companion I warrant him) affirms war and falling out to be the original of things ; what should I trouble you to tell you of their gods ? for to some (i) a certain Arithmetical number stands instead of a god ; (k) others I wear by dogs, geese, and plane trees : (l) some would make a riddance of other gods, and ascribe the government of all things to one alone, which drew me into a great deal of distraction, to hear men hold such uncertainties of the gods ; (m) others again as liberally will allow us gods enough, but they divide them into several degrees, calling one the chief god, and allotting the second place to others, and a third to the last : moreover, some hold opinion, that the godhead hath neither body, nor shape ; and

some

some are conceited of it as of a body ; again, all do not attribute to god, the provident disposing of our affairs ; (n) for there are some which exempt them from all care, as we do old men from bearing office, bringing them in, for all the world, like attendants in a stage play ; (o) others again, go beyond all these, and will not believe there are any gods at all, but leave the world at randome to be carried about without Governour or guide : when I heard all this, I could not but believe men that spake so big words, and wore so big beards, yet knew not to what opinion to incline, where I might find such certainty as could not be confuted by others : and I was directly brought into such a case as *Homer* speaks of ; for when I found my self many times apt enough to be led by some of them, suddenly a contrary conceipt would draw me another way. This brought me into such a quandary, that I despaired to have any true intelligence in these matters upon earth, and thought there could be no better course to clear my self from these uncertainties, then to get me wings and make a journey into Heaven, which I was brought in hope to effect, principally for the vehemency of my desire, and next by the encouragement of (p) *Æsop* the fable-maker ; who made Heaven pervious to Eagles, nay sometimes to Beetles and Camels : but to make feathers spring out of my flesh I thought it impossible by any device I could imagine ; yet if I could provide my self of wings either of a Vulture or of an Eagle (for they only would be able to bear the weight of a mans body) then perhaps my project might proceed to some purpose : whereupon I got me those birds, and cut off the right wing of the one, and the left wing of the other which was the Vulture, as handsomely as I could, and buckling them about me, fastned them to my shoulders with thongs of strong leather, and at the ends of the uttermost feathers made me loops to put my hands through, and then began to try what I could do, leaping upwards

(n) The Epicureans.

(o) Atheists

The motives that caused him to undertake this journey.

(p) Λογιστής *Ati-sotēs* ; he is so termed by Plutarch in his Solon ; but here by Lucian merely in mockery.

How he furnished himself for it.

He practis-
eth to fly.

(q) *A hill*
in Attica.

(r) *A Moun-*
tain in Ac-

rica very

high, so that

the ships

might sail

betwixt his

legs: it was

the work-

manship of

Chares the

Lyndian,

and when

it had flood

about 56

years, was

thrown

down by an

Earth-

quake: this

and the

Tower of

Pharos in

Ægypt,

built by So-

stratus the

Gnidian, at

the appoint-

ment of

King Pto-

lome, which

cost 800.

Talents,

were reck-

oned among

the won-

ders of the

world.

Plin. nat.

hist. lib. 34. cap. 7. & lib. 36. cap. 12. * Hom. Odyss. lib. 11. v. 309. (z) Lynceus was one of the Argonauts that went with Jason for the golden Fleece: he was said to be so sharp of sight, that he could look through a wall, or into the earth, and discover the veins of minerals: Pliny says that he could see the new Moon in the sign Aries, the first day of her change, and that the name grew thence into a proverb. Plin. nat. hist. l. 2. c. 17.

† He begin-
neth his
journey.

† Iliad. 8.

v. 51.

upwards at the first to begin withall, and sailing with my arms, lifted my body a little from the ground, no higher then Geese use to do, when they begin their flight, and keeping my self low, often touched the earth with the top of my toes: but when I found by this, that my device was answerable to my hopes, I grew every day to be more bold than other, and getting up to the top of the Castle, flew from thence, and alighted at the Theater. After so great a flight taken without any danger, my minde carried me to matters of more eminency; and beginning my course, sometimes at the Hill (q) *Parnes*, sometimes at Mount (r) *Hymettus*, would fly as far as to (j) *Geranea*, and from thence up to (s) *Acrocorinthus*; then over (t) *Pholœ*, and (u) *Erymanthus*, and so to (w) *Laygetus*. When I had thus well practised my self in my new profession, and grown so perfect, that I could mount at pleasure, I thought my self a chicken no longer, but got me up to the top of (x) *Olympus*, and there furnishing my self with victuals as expeditely as I could, from thence took my (*) way directly towards Heaven: and at the first, the distance made me somewhat dizzy for a time, but afterwards I endured it well enough: when I was got up as high as the Moon, by making way thorough so many clouds, I found my self weary, especially upon the left wing, which was of the Vulture; I therefore sate me down upon it to rest my self, from thence looking towards the Earth that was beneath me, and like † *Homer's Jupiter*, sometime beheld the horsemen of *Thrace*, and sometimes the *Mysians*: then if I pleased me, would cast mine eye upon *Greece*, or upon *Persia*, or *India*, out of all which Countries I was filled with variety of rare delights.

Friend. Tell me that too, good *Menippus*: let no one particular of your travels be left out, but whatsoever came to your view, though it were no appurtenance to your journey, yet let me hear it; for I look for no ordinary

matter

matter from you, but to be informed what fashion the Earth was of, and all that was in it, as you beheld it from above.

Menip. Your expectation shall not fail you, my good friend: for, placing my self upon the Moon as well as I could, she travelled with me in her usual course, and help'd me to survey the order of all earthly things: and at the first, methought I saw a very little kinde of Earth, far less than the Moon; and thereupon stooping down, could not yet find where such Mountains were, or such a Sea, nor see the (y) *Rhodian Colossus*, or the Tower of *Pharos* (for you must know, the Earth was altogether hid from me) though now they are eminent, and put up their heads above all other things: At the last, the glittering of the Ocean by the Sun beams shining upon it, made me conjecture it was the Earth I saw, and fixing mine eyes more stedfastly on it, the whole life of man was made apparent to me, not by Nations and Cities, but all particular sort of persons, Mariners, Souldiers, Plough-men Lawyers, Women, Beasts, * and whatsoever feedeth upon the face of the Earth.

Friend. Nay now, *Menippus*, you have overshot your self exceedingly, and contradicted what you said before: even now you are fain to look narrowly to find out the Earth, and when the *Colossus* appeared unto you, you thought it might perhaps be some other thing: how came you then upon a sudden to be such a (z) *Lynceus*, as to discern all that was upon the earth; men, beasts, yea almost the very nests of gnats?

Menippus. I thank you for your good remembring of me; for what did most concern me to tell you, I know not how, was by me utterly omitted: for when mine eye had led me to the knowledge of the earth, and yet

hist. lib. 34. cap. 7. & lib. 36. cap. 12. * Hom. Odyss. lib. 11. v. 309. (z) Lynceus was one of the Argonauts that went with Jason for the golden Fleece: he was said to be so sharp of sight, that he could look through a wall, or into the earth, and discover the veins of minerals: Pliny says that he could see the new Moon in the sign Aries, the first day of her change, and that the name grew thence into a proverb. Plin. nat. hist. l. 2. c. 17.

E

not

(y) The Rhodian Colossus was a statue of brass 70 cubits high, so that the ships might sail betwixt his legs: it was the workmanship of Chares the Lyndian, and when it had stood about 56 years, was thrown down by an Earthquake: this and the Tower of Pharos in Ægypt, built by Sostratus the Gnidian, at the appointment of King Ptoleme, which cost 800 Talents, were reckoned among the wonders of the world. Plin. nat.

not able to see any things else by reason of the distance which my sight could not attain unto, it grieved me much, and I was in great anguish of minde: and being grown utterly disconsolate, and ready to shed tears for sorrow, suddenly behinde my back there stood the wise

(a) *Empedocles*, as black as a coal to look to, and covered clean over with ashes, as if he had been broyled in the embers; and to tell you plain, at the first the sight made me agast, and I thought some lunar spirit had appeared unto me: but he said, Be of good chear, *Memppus*, * I am no god: take me not for one of the immortal: I am the Physical *Empedocles*, that tumbled my self headlong into the tunnels of mount *Aetna*, (b) and was thence cut out again by the strength of the smoak, and tost up hither, and now dwell in the Moon; and am carried about in the air as she is, feeding only upon the dew: the purpose of my coming is to free thee from thy present anxiety, for I know it doth afflict thee much, that thou canst not clearly discern what is done upon the earth. Kindly done of you, honest *Empedocles*, said I; and as soon as my wings have brought me down into *Greece*, I will remember to sacrifice unto you upon the tunnel of my chimney; and at every change, will there make my prayers in publick to the Moon: I swear, said he, by (c) *Endymion*, I come in no such respect; only, it grieved me at the heart to see thee in so great sorrow: but knowest thou any means how to amend thy sight and make it better? believe me no, said I, unless you, have somewhat that can wipe the wist of mine eyes, for I find my self very dim-sighted: you have no need of any farther help, said he, for you have brought that from the earth with you, that can make you see well enough; and what may that be, said I? Know you not, said he, that you have the right wing of an Eagle about you? yes said I,

but

(a) *Empedocles* the Philosopher flourished betwixt the 80 and 90. Olympiads. * Homer. Odyss. lib. 16. v. 187. thus begins Ulysses discourse covering himself to his son Telemachus Diogenes Laert. in vit. *Empedocles* (b) his *Lucian* adds to the story, we read indeed of one of his sleepers that was blown back again, and by that means it was guess what became of him. A very fit altar for such a smoky Deity. (c) *Endymion*, as some have thought, was a great Astronomer, and therefore feigned by the Poets to be beloved of the Moon, who was so taken with his beauty as he lay sleeping on Mount *Latmos*, that to enjoy his company she left her chariot to be guided by her brother.

but what is the wing to the eye? the Eagle, said he, by far is the sharpest-sighted of all creatures, and only able to look against the Sun; and she is thought the royallest, and truest begotten Eagle, that can behold the bright Sun without winking. So I have heard indeed, said I; and it much repenteth me, that when I undertook a journey hither, I had not pluckt out mine own eyes, and put the eyes of an Eagle into my head: for I am now come unperfect, and not royally prepared, but rather as a misbegotten mungrell, cast off, and forsaken by my friends. It is in your power, said he, presently to make one of your eyes royal: for if you will but arise a little, and lay aside the wing of the Vulture, and only keep the other wing on, according to the situation of your wings, your right eye shall be sensible of any thing: the other must continue dark do what you can, because that side is defective: I care not, said I, if my right eye only be as apprehensive as an Eagle, it will serve my turn well enough: for I have noted, that Carpenters, when they would lay their line aright indeed to square out their timber, use to look but with one eye: And with that word, I did as *Empedocles* had advised me, who by little and little vanished away, and was dissolved into smoak. When I was winged as I ought to be, upon a suddain a great light did shine round about me, and all things that before were hidden from me, were now perspicuous and easie to be discerned; wherefore, stooping downwards towards the earth, I perfectly descried both Cities and men, and every thing that was done; not only under the open prospect of heaven, but what was acted in private houses, which men thought could never come to light. There saw I *Ptolemy*, committing incest with his sister; *Lyfimachus*, betrayed by his son; *Antiochus*, the son of *Seleucus*, falling in love with *Stratonice*, his mother in Law: *Alexander* the *Thessalian*, slain by his wife: *Antigonus* adulterating his sons wife, and *Attalus* poysoned by his son:

How his sight was cleared.

The abominable acts, and tragical ends of diverse wicked Princes and Tyrants.

E 2

son: on the other side, I saw *Arfaces* killing his wife, and the Eunuch *Arbaces* drawing his sword against *Arfaces*: *Spartinus* the Median by his Guard drag'd out from a banquet by the heels, and his head wounded with a standing cup of gold: the like was to be seen done in *Lysia*, and among the *Scythians* and *Thracians*, in the Courts of their Kings, adulteries, murders, treacheries, rapines, perjuries, fears, and false-heartedness towards their friends: thus was I occupied in beholding the affairs of Kings. But the acts of private persons were far more ridiculous; for I beheld them also, and saw *Hermodorus* the Epicure, forswearing himself for a thousand Drachmes; *Agathocles* the Stoike, going to Law with his Scholler for the hire of his teaching; *Clinias* the Rhetorician stealing a peice of Plate out of the Temple of *Æsculapius*, and *Herophilus* the Cynick asleep in a bawdy-house: what should I tell you of other men, of whom some were breakers up of houses, some wranglers in Law-suits, some usurers some exactors: indeed the sight was most variable and full of diversity.

Friend. You have done friendly, *Menippus*, in imparting this unto me, and I know it could not chuse but give you extraordinary content.

Menippus. To deliver every thing in order, good friend, is altogether impossible; it was work enough for me to see it: but the total of what was done, made such a shew as * *Homer* described upon *Achilles* child: in one place were merry meetings and marriages: in another trials of suits and Courts of Justice: here was one sacrificing for joy of his good fortune; and his next neighbour in heaviness and mourning: (d) when I looked towards the *Getes* I saw them fighting, and turning my sight to the *Scythians* I saw them wandring about in wagons: then casting mine eyes on the other side, I beheld the *Egyptians* tilling their land, the *Phœnician* trading in Merchandise, and the *Cilician* practising piracy; the *Laco-*

nian

The base conditions of sundry Philosophers.

* *Iliad*. 18. à v. 480. ad v. 608.

(d) He speaks here according to the customs, conditions, and employments of these several Nations.

man was lashed with whips, and the *Athenian* was going to Law: all these being in action at one instant, you may imagine what a confused apparition was presented to my view: as if many singing men should be brought into a room together, or rather many quires of singing men, and every man commanded to sing a several tune, and strive to make his own song good, and with the strength of his voice to drown the notes of the other. I beseech you what is your conceit of such a noise?

Friend. O *Menippus*, it must needs be both foolish and offensive to the ear.

Menippus. Believe me, friend, such singers as these, are all they that dwell upon the earth; and of such unmusical discords, is the whole life of man composed; and not only of untunable notes, but of disproportionable motions, and no man takes notice of it, untill the Master of the quire drive them every man off the stage, and tell them he hath no more cause to use them: then all at once are stricken silent, and cease from that confused and disorderly song: but in this variable and disparible Theater of the world, though all things appeared most absurd and peevish, yet I thought I had most cause to deride them that contend about the limits of their lands, and take much upon them because they have corn growing in (e) *Sicyonia*, or lands lying in that part of (f) *Marathen* which borders upon (g) *Oenoe*, or are Lords of a thousand acres among the (h) *Acharnens*: for all Greece in my eye exceeded not the breadth of four fingers, of which the Country of *Attica* was the least part: and I therefore could but conceive how little was left for our rich men to be proud of, when the greatest landed man amongst them seemed to possess scarcely the quantity of an (i) *Epicurean Atome*: then casting mine eye upon *Peloponnesus*, and in it beholding the Country of (k) *Cynuria*,

Attica distant some 63 furlongs from Athens. Thuc. 1.2. (i) The least quantity that can be imagined. (k) A territory between Argia and Laconia, towards the sea-side, about which there was a battle fought betwixt the Lacedæmonians and Argives, wherein both sides thought they had the victory. Thucyd. lib. 5.

(e) *Sicyon* was a City of *Peloponnesus*, between *Corinth* & *Achaia*. Pausan. in *Attic*.

(f) A town in *Attica*.

Thucy 1.2.

(g) A town on the borders of *Attica*.

(h) *Acharnens* is a town of

I re-

I remembred how many *Lacedæmonians* and *Argives* lost their lives in one day for a plot of ground hardly so big as an *Egyptian* bean: again, when I saw men think well of themselves because they were so well stor'd with gold in rings and cupboords of plate, I could not possibly contain my laughter, when whole (1) *Pangeum* and all the mettals in it, were no bigger in quantity then the smallest seed.

Friend. O happy *Menippus*, for enjoying so rare a spectacle! but I beseech you let me hear somewhat of men and Cities, what shew they made when you were so high.

Menippus. I am sure you have often seen a swarm of Emets; how some of them trot up and down; some issue out, some return again into their hold; one carries out filth; another snatcheth up a peice of a bean-hull, or part of a wheat-corn, and runs away with it as fast as he can: to these the life of man hath most resemblance: some build houses, some affect popularity, some authority, some will be Musicians, some Philosophers: and their Cities not far unlike the houses of emets: if you think it a poor comparison to liken men to such small creatures, peruse the ancient (m) *Theſſalian* fables, and you shall find that the (n) *Myrmidons*, a warlike Nation, had their first original from emets. When I had thus seen enough to serve my turn, and satisfied my self with laughter at it, I set my wings together again, to take my flight to the habitation of heavenly *Jove*: and had not mounted a full furlong up, but the Moon with a feminine voyce, spake to me in this manner; *Menippus*, well may you speed; let me intreat you to carry a thing from me to *Jupiter*: What may it be? said I; for I will not refuse you, unless it be heavy: only a message, quoth she, not offensive, but a petition, which I would have you prefer in my name to *Jupiter*: for I am weary of my life,

(1) A Mountain in Thrace above the Pierian bay. Thucyd. l. 2.

(m) Most of the ancient fables of the Greeks had their beginning in Theſſaly, and the Countries theabouts. Plin Nat. Hist. l. 4 in proem.

(n) Jupiter at the prayer of his son Æacus King of Ægina, an Island of Greece, transformed a great

multitude of Ants, which he saw in a hollow oak, into men, and gave them unto him; Juno having before by a fearful pestilence depopulated his whole Country. They were called Myrmidons from μύρμηξ, which signifies in Greek an Ant. Ovid. Metam.

Menip-

Menippus, to hear so many monstrous speeches pass out of the mouths of Philosophers concerning me, who it seems have nothing else to do, but busie themselves about me, enquiring what I am made of, and of what quantity I am, and for what cause I appear sometimes half, sometimes three quarters: some say I am a region inhabitable, some that I hang over the sea like a looking glass, and every man puts upon me whatsoever comes in his own conceit, nay, they will not allow the very light I have to be mine own, but say I stole it from another, and had it from the Sun above, and never will let me alone, but seek to make debate and variance betwixt me and him that is my brother, not satisfying themselves with the opprobrious speeches they have given out against him, whom they make no better then a stone, or some kind of mettall made red-hot with fire: yet have I seen some villanies abominable and beastly committed in the night time by these men that look so severely by day light, and carry so settled a countenance, that are so grave in their habit, and so much respected by simple men, which I forbear to speak of, because I thought it unmannerly to publish and reveal their nocturnal conversation, or bring their lives as it were upon the stage: for when I found any of them, either playing the whore-master, or the thief, or occupied in any such work of darkness, I would pluck in my head under a cloud, and cover my face, that every man should not see what was acted by old men, adorn'd with such abundant beards, and carrying such an opinion of vertue and honesty: yet will they never give over to lacerate me with ill language, and abuse me in the highest degree: insomuch, that (I swear unto thee, by the night) I have often been in hand to remove my seat further, to avoid the being subject to their clamorous & chattering tongues: remember to acquaint *Jupiter* with this, and tell him farther, that it is impossible for me to remain in my region, unless he utterly

con-

(o) Three principal Schools for Philosophers, from whence as many sorts derive their names.
* Odyf. l. 10. v. 98.

His arrival at Heaven.

The Messenger of the Gods.

* Odyf. l. v. 107.

confound these natural Philosophers, and stop the mouths of the Logicians, (o) blow up the *Stoa*, set fire on the *Academy*, and suffer no more disputations to be held in *Peripateticks*: so may I hap to live in peace, that am now daily dilaniated and quarter'd out amongst them. It shall be done, said I, and so struck up directly towards heaven, * and had soon lost sight of all that was done either by men or beasts, and within a while, the Moon it self began to be lessened, and the earth was utterly hid from me: then I left the Sun upon my right hand, and taking my flight thorow the Stars, the third day I arriv'd at Heaven. And at the first, thought it my best course, arriv'd as I was, to press in suddenly amongst them, supposing I should easily rest undiscovered, because on the one half I was an Eagle, a fowl, which I knew of old, was very familiar with *Jove*: but afterwards I bethought my self, that my Vultures wing could not possibly be conceal'd, wherefore I held it best not to be too bold, but approaching more near, knockt at the door: *Mercury* heard me by and by, and asked my name: which, when I had delivered, he went back again as fast as he could, to tell it to *Jupiter*: within a while after I was called in, terribly trembling with fear, and found them all sitting together in the same taking, extreemly vext with care and anxiety; for my strange adventure put them all into no small perplexity, deeming all men would dare to wing themselves in the same manner, and do as I had done. *Jupiter* then with a fierce and truculent aspect, fixing his eye upon me, said: * What art thou for a man? from what City comest thou? and who are thy Parents? At the sound of his voice, I was stricken almost dead with fear, and stood like a dumb man, astonished with the thunder of his words: but in a while, recovering my self, I delivered the whole matter to him from the beginning; My desire to be taught in high points, my repair to Philosophers for that purpose, the contradiction I found amongst them, my di-

traction

traction by that means, my device thereupon, my wings, and every thing else till my arrival at Heaven, ultimating my speech with the message from the Moon: whereat he smiling and clearing his countenance a little, What should we take of (p) *Otus* and *Ephialtes*, said he, when *Menippus* dare put such an adventure in practice? but for the present you shall be my guest: to morrow we will sit in counsel for the business you come for, and then you shall have your dispatch: with that, rising up, he went towards that part of heaven, where all things might best be heard; for it was time of day to attend to prayers: and by the way as he was going, questioned me upon earthly matters, what price wheat was in *Greece*, whether the last hard winter did not pinch us shrewdly, and whether grass wanted not more rain: then he askt me whether any of (q) *Phidias* works were now to be had; why the *Athenians* had given over the (r) *Diasia* feast so many years, whether they intended to solemnize the (s) *Olympian* games, and whether the theeves were taken that robbed his temple at (t) *Dodone*. When I had answered him to these questions as I could; But tell me *Menippus*, I pray thee, said he, what do men think of me? That thou art a Lord of sovereign majesty, said I, and king of all the Gods: O thou dost but jest, said he, for I know their forward dispositions well enough, though thou never tell it. Indeed the time hath been, when I was the only Prophet, the only Physician, and all in all amongst them: every street, every assembly was filled with the fame of *Jupiter*: my temples of *Dodone* and (u) *Pisa* carryed away the credit from them all; the smoak of sacrifices ascended up so thick, that I was scarcely able to open

kept by the Athenians heretofore in the honour of *Jupiter*. (v) Games and masteries, as running, wrestling, &c. solemnized every fifth year on mount Olympus, in honour of *Jupiter*, by which solemnity the Grecians reckoned their years, as the 1, 2, or 3. year of such an Olympiad. (w) In this place there is a cold spring, into which, if a burning torch be dipp't, it will put it out; but being put before, it will set it on fire. *Plin. nat. hist. lib. 2. cap. 103.* (u) A City in Achaia. *Plin. nat. hist. lib. 4. cap. 5.* He brings in *Jupiter* asking these idle questions, and making this complaint to shew the vanity of the Poets and others, who impose such weaknesses and trivial cares upon the Gods.

F

mine

(p) Two Giants the Sons of *Aloclus*, that tore up Mount *Ossa* by the roots, and set it on Olympus, and *Pelion* on that again, that they might by that means reach to heaven and fight against the Gods, being but nine years old apiece. (q) *Odyf. l. 11. v. 311.* A rare Athenian Carver, and chiefly famed for the Image of *Jupiter Olympius*, which was wrought by him in Ivory, and accounted one of the seven wonders of the world. *Plin. nat. hist. lib. 7. cap. 38. & lib. 34. cap. 8.* (r) A yearly feast

(w) The god of Phrygia.

(x) The name of Diana amongst the Tyrrhenians, *Eryndis*, in *Apollonius* *Scythicus*, *Hecych*.

(y) A sacrifice of a hundred Oxen, or other Cattle.

(z) Which were only written, never practised.

(a) An old Logician and quite out of use.

The vain prayers and petitions of men.

(*) *Iliad*. l. 16. v. 250

mine eyes for it : but since *Apollo* erected his oracle in *Delphus*, and (w) *Æsculapius* set up shop in *Pergamus*, (x) *Bendis* had her temple in *Thrace*, *Anubis* in *Ægypt*, and *Diana* in *Ephesus* ; all the world goeth a gadding after them, there they keep their solemn meetings, and consent to offer their (y) *Hecatombes* ; but I am so far out of date with them, that they think it honour enough for me, if I be sacrificed unto every fifth year in *Olympus* ; therefore you may find mine altars more cold, then either (z) *Platoes* *Lawes*, or (a) (*Crysippus* *Syllogismes* : with such talk as this we pass away the time, till we came to the place where he was to sit down and hearken to mens prayers : There were certain holes in heaven, with little covers set upon them in order one by another, like the lids of wells ; and by every one of them stood a chair of gold : *Jupiter* therefore, seating himself in the first, and taking off the cover, gave ear to those that made their prayers to him ; and certainly there was great variety and repugnancy in their petitions, for I also stooping my self downwards, was made partaker of them, which were to this purpose. O *Jupiter*, that I might be a king : O *Jupiter*, send mine onions and garlike to grow well this year : O *Jupiter*, that my father would die shortly : another prayed, O that I might survive my wife, O that my plot against my brother may be concealed, O that I might prevail in my suit at law, O that I might get the garland at *Olympus* : the *Mariners* prayed, some for a North wind, some for a South : The husbandman prayed for rain, and the fuller for Sun-shine ; *Jupiter* heard them all, and seriously examined every mans prayers : yet, would not give way to every thing was asked, * but some he granted like a gracious father, and some he denied : the righteous prayers he admitted to come up to him through the hole, & laid them on his right hand ; the unjust he sent back again without their errand, and blew them down that they might never come nigh to hea-

heaven ; yet, at one prayer I perceived he was put hard to it : for two men had made their petitions contrary, and promised equal sacrifices upon performance ; so that he knew not which way to encline, but was driven to an Academical suspense, not able to pronounce certainly of any thing, but like sceptical (b) *Pyrrho*, referr'd it to further knowledge : when he had done his part at hearing prayers, he removed to the next chair, and taking off the next cover, stooped downwards to oaths and protestations, and when he had enough of them, and crushed in pieces * *Hermodorus* the *Epicure*, he went to the next seat, and listened to oracles, answers and auguries, and from thence shifted to the door of sacrifices, through which the *Imoak* ascended, and brought with it to *Jupiter* the name of every one that offered. When he had done with these, he was to take order with the winds, and the weather what they should do ; † to day let there be rain in *Scythia*, lightning and thunder in *Lybia*, and snow in *Greece* ; let the North wind blow in *Lydia*, and the South wind be still ; let the West wind make tempestuous the *Adriaticke* sea, and let some thousand bushels of haile be scattered in *Cappadocia*. When he had made a dispatch of all, we went to supper, for it was high time to eat ; so *Mercurie* took me, and placed me with (c) *Pan*, and the *Corybantes*, and *Attis*, and *Sabazius*, those inquiline and uncompleat Gods, where *Ceres* served us with bread, *Bacchus* with wine, *Hercules* with flesh, *Venus* with (d) mirtle berries, and *Neptune* with fish. I had a taste also by chance of the *Nectar* and *Ambrosia* ; for honest *Ganymed*, out of his love to mankind, no sooner could see *Jupiter* look another way, but he would be sure to fit me with a cup or two of it presently. Yet, the prime gods (as * *Homer* saith in a certain place, who I think had seen them as well as I) neither eat meat, nor drink wine, but feed upon *Ambrosia*, and tipples one to another in *Nectar* ; for their most pleasing diet, is the savour of the sacrifices

He divides in this the opinion of men in those times, when he thought the gods had respect more to the value of the sacrifice, then the will of the offerer.

(b) Who of a Painter became a Philosopher, and father of the Sceptick sect who profess no determination, or settled opinion, but a continual doubting in all things.

* A prejudiced Philosopher, see before.

† *Jupiter* disposes of the weather.

(c) Inferiour gods and of the lowest rank.

(d) The Myrtle tree is consecrated to *Venus*. There was in Rome an ancient altar dedicated to *Veneri* *Myrtæ*. *Plin.* l. 15. c. 29.

(*) *Iliad*. 5. v. 341. He scoffs at *Homer's* bold determination.

(e) East-
father, and
tutor to
Bacchus.
(*) Iliad.
2. v. 1.
(f) Apollo
is always
pictured
like a
young man
without a
beard.

Jupiter
calls the
gods toge-
ther.

His Speech
against the
Philoso-
phers.

Iliad. l. 18.
v. 104. in
the speech
of Achilles
to his mo-
ther Thetis.

carried up with the smoak, and the blood of the oblations which sacrificers pour upon their altars; But whilst we were at supper, *Apollo* plaid upon his harp, and (e) *Silenus* danced, the Muses stood up, and sung unto us *Hesiodus* his *Theogonia*, and the first Ode of *Tindarus* sonnets, and when we were all well satisfied, every man went to his rest, to my thinking, reasonable well whittled: but, though men and gods slept all night long, yet I could take no rest; for many thoughts ran in my head, which kept me waking, especially, how *Apoll.* could live to that age, and never have any beard: or how there should be night in heaven, and the Sun still resident among them, and feast together with them. At the last I began to nodde a litle: But *Jupiter* getting up betimes in the morning, caused an assembly to be proclaimed, and when they were all come together, began with them in this manner. The cause of my conventing you at this time, is the stranger that arrived here yesterday: I had formerly intended to tell you my mind touching these Philosophers, chiefly incited thereto by the Moon, and the abuses she chargerh them withall, and therefore purpose not to trouble you with any further matter; for there is a kind of men lately spread in the world that are sloathful, contentious, vainglorious, gluttonous, foolish, arrogant, injurious, and as *Homer* saith (*) an unprofitable burthen of the earth; these have cut themselves into sects, and devised many different and inextricable Labyrinthes of argumentation, some naming themselves *Stoicks*, some *Academicks*, some *Epicures*, and some *Peripatetickes*, with many other more foolish titles then these: and involving themselves within the venerable name of vertue, carry their countenance aloft, and stroak out their beards at length, and traversing the world, under a counterfeit habit, cover most abominable conditions, like our ordinary actors in Tragedies, from whom if you detract their vizards and brave apparell, the

the remainder will be apish and discover a poor fellow, hired to play his part for a few pieces of silver: they being no better then these, yet live in contempt of all men, and publish monstrous opinions of the gods: if they can draw in a simple young man, they make vertue the common place of their discourse, and teach them to make intricate and indissoluble arguments, speaking to their scholler continually in praise of patience and temperance, and in detestation of riches and pleasure; but when they are alone by themselves, no such gluttons as they, no such lechers, yea they will lick up the very drops of silver; and which is most intolerable, they will be men of no function neither in publike nor private, but a superfluous kind of people, (*) without imployment either in war or peace; and yet condemn all others, making it their only practice, with multitude of bitter speeches and reviling terms to abuse other men; He is thought the bravest fellow amongst them that can brawle loudest, and hath the most audacious and temerarious tongue to deliver leud reports. If a man should aske one of these fellows, that inforce and strain themselves so far to exclaim and crie out against others, I beseech you Sir, what are you good for your self, and what place in the Common weale do you supply? he must needs say, if he will say justly, and according to truth, that, to be a sea-man, or a husbandman, or a souldier, or a tradesman, I hold it base: I roare, and go in ragges; I wash in cold water, and weare no shooes in winter, yet like a *Momus*, I can carp at other men: if a rich man make a feast, or keep his whore, I will be sure to have a bout with him, and hit him in the teeth with it: but if any dear friend of mine lie sick and diseased, and like to perish for food or physick, I will not own him: These be the cattle I complain of, O ye gods, and the worst among them all, are they that are called *Epicures*; for they be the men that do most abuse us, and go nearest to the

(*) Iliad.
1.2. v. 202.
The words
of Ulysses
to the com-
mon souldiers.

the quick, affirming that the gods are neither careful of mens affairs, nor respectful of any thing that is done: it is therefore high time to look about you; for if this doctrine should once be put into mens heads, you are like enough to starve for hunger: for who will offer you any sacrifice, and look to be never the better for it? ye likewise all heard by the stranger that came yesterday, what complaint the Moon hath made against them, which I beseech you consider well of, and take such order, as may best tend to the benefit of mankind, and the safety of your selves: when *Jupiter* had said thus much, the whole assembly was moved, and cried out suddenly all at once, destroy them with thunder, burn them up with lightning, cast them headlong into hell, into *Tartarus*, as were the Gyants: but *Jupiter* again commanding silence, said, your will shall be performed, and they all with all their Logick shall be confounded utterly: but at this present, I can by no means take punishment of any man: for you know we are to keep holiday these four next months, during which time, I have taken truce with all the world: but the beginning of the next spring those accursed caitiffs shall cursedly perish, by the dismal dint of my terrible thunder-dart (which he confirm'd with his royal assent) as for *Menippus*, said he, this doom shall pass upon him, his wings shall be taken from him, lest he should return a second voyage, and *Mercury* shall take him this day to set him again upon the earth: and when he had so said, he dismiss the assembly: and *Mercury* taking hold of my right ear, so carried me dangling down, and on the morrow towards evening, set me in (g) *Ceramicus*: You have heard all, my good friend, all the news I can tell you out of Heaven, and am now going to relate the same to the Philosophers that walk (h) in *Pæcile*.

Iliad. i. v.
528.

(g) A street
in Athens,
so called
from *Ceramus* the son
of *Bacchus*
and *Ariadne*, *Pauf.* in
Att.

(h) A porch
or walk in
Athens, so
called for
the variety
of pictures
where with
it was

adorned (for *περίετος* in Greek signifies variously coloured) In this porch were to be seen these pieces. First the Athenians set in battle array against the Lacedæmonians in *Oenoe* a town of the Argives. In the middle wall, Theseus leading the Athenians in fight against the Amazons. In the third place the battle of *Marathon*, in which the Persians were overthrown by the Athenians, all pictured to the life, and amongst the rest *Miltiades*, *Echecelus*, and *Callimachus*, *Paufan.* in *Attic.*

M E N I P P U S.

M E N I P P U S.

OR THE

NECROMANTIE.

Menippus. **H**ail dwelling house, I joy to come in sight
Of thee again, being now return'd to light.

Philonides. Is not this *Menippus* the Cynick?

Certainly it must needs be he, or I never saw *Menippus*; but what mean these strange accoutrements? a hat, a harp, and a Lyons skin: I will be so bold as salute him: *Menippus*, well met: out of what climate are you arrived? for you have not been seen in the City this many a day:

Menippus. From dead mens cells, and gates of death I come,
Where hell is seated far from sight of Sun.

Philonides. Good god, and hath *Menippus* been dead, and revived again, and no body aware of it?

Menippus. Not so; Hell gave me entrance though a living man.

Philonides. What moved thee to take such an uncouth journey in hand?

Menippus. Youth set me on; and boldness more than youth.

Philonides. I pray thee no more of this Tragick stuff, but speak thy mind plainly to me without any Iambicks: what means this habit? and what necessity enforced thee to travel those low Countries? I am sure the way could give thee no great content.

Menippus. O my friend,

* The occasion of my journey thither was
To consult with the soul of wise *Tiresias*.

Philonides. Is the man well in his wits? me thinks thou shouldst not rap out verses so roundly to them that come to salute thee in love.

Menippus. Pardon me for it, honest friend, I pray you: I have been lately so conversant with *Euripides*, and *Ælomer*, that my belly is ready to burst with verses: they tumble

Eurip. in
Herc. fur.

Eurip. *He-*
gub. v. 1.

Euripid.

Euripid.

* *Odyss.* ii.
v. 163.
Ulysses to
his mothers
ghost.

out

out of my mouth whether I will or no : but first let me hear from you how the world goes upon earth, and what men do in the City.

Philonides. Faith, follow the old fashion : they are no changelings : for still they extort with all extremity, forswear themselves abominably, oppress one another most unconscionably, and get all they can, be it never so basely.

Menippus. O miserable men, and most unhappy ! little know they what laws have past below, and what decrees are there established against rich men : which by (a) *Cerberus* I swear, they shall never be able to avoid.

Philonides. Is it true indeed ? are there any new edicts put out in those parts, touching matters done here above ?

Menippus. Many I assure you, which I may not reveal, nor disclose the secrets of the Kingdom, lest a bill of impiety should be preferred against me, to *Rhadamanthus*.

Philonides. Nay, good *Menippus*, for gods sake, let me intreat you : envy not your friends the benefit of your relation : you shall utter it to him that knows how to keep counsel, and already initiated in those kind of mysteries.

Menippus. You enjoyn me a hard task, which cannot be undertaken with any great security : yet for your sake, I will make bold a little ; for it is decreed there, that these rich and well monyed men, that keep their gold as fast lockt as ever was (c) *Danaë*, —

Philonides. Nay, good sir, forbear the decree, till you have told me that first, which I am first desirous to hear, namely, the cause of your journey, what guide you had to conduct you, and then in order, what you saw or heard there : for I know you a man so observant of rarities, that nothing worth the sight or hearing could escape you.

Menippus. I will humour you in this also : for what will not a man do, importuned by his friend ? and first open mine own conceit unto you, and the occasion that drew me to this descent : for when I was a young boy, and heard what *Homier* and *Hesiodus* had written of wars and

hurli-

(a) A three headed dog that keeps the gates.

One of the Judges of hell.

(c) The daughter of Acrisius kept close by her father in a brazen tower, but Jupiter coming to her in a shower of gold, lay with her, and begot Perseus. Ovid. Metam. 1. 6.

The occasion of the journey.

hurliburlies that were, not only among the demi-gods, but even the great gods themselves, their adulteries, their oppressions, their rapines, their dissentions, their expulsions of parents, and their marriages of brothers : I thought all this to be very well done, and grew into a good liking of it : But coming to mans estate, I heard that the laws gave precepts contrary to the Poets, forbidding all adulterie, dissention, and oppression ; which brought me into such a distemper, that I knew not what to do with my self : for I imagined the gods would never have been lecherous, or contentious if they had not thought well of it ; nor the law-makers have enjoined the contrary, if it had not been for our good. Being driven into this kind of difficulty, I though I could not do better, then betake my self to those kind of men whom we call Philosophers, and become a disciple of theirs, beseeching them to do what they would with me, so that they would settle me in some direct and constant course of life ; With this intention, I committed my self to them, and unwittingly as the proverb saith, to shun the smoak, cast my self into the fire : for among them, I found more ignorance and ambiguity, then ever I was in before : inso much, that they made me think it a golden life, to be an ignorant man still : for some exhorted wholly to pleasure, and only to prosecute that by all means, as wherein felicity chiefly consisted ; another would have us labour continually, and toyle, and afflict our bodies, live beggarly and basely, grumbling at every thing, and rayling at every man, and perpetually to have in our mouth, the old saying of *Hesiodus*, concerning vertue, and sweat, and the ascent of the height : some would have us despise money, and hold the possession thereof to be a thing indifferent : others again, affirm riches to be good : What should I stand now to speak of the world, that daily heard so many contrarieties come from them in arguing about *Ideas*, and Incorporalities, &c

G

their

Too much liberty used by the Poets in their reports of the gods.

Menippus for satisfaction repairs to the Philosophers.

Their difference in opinion.

In his works and sayes, the first book. v. 287.

The strangeness of their terms.

Their obstinacy in arguing.

Their lives contrary to their rules.

His second resolution.

(d) who was thought to be the first inventor of Magic amongst the Persians, and was as Pliny cites it from Eudorus, six thousand years before the death of Plato: it is said that he lived in the wilderness only upon cheese for twenty years together. Plin. nat. hist. l. 30. cap. 1. & l. 11. cap. 42. He is taken by some to have been Cham that accursed son of Noah.

their Atoms, and Vacuities? and a multitude of such like terms as cannot be imagined: And, which was most strange, every of them holding opinions as opposite as could be one to another, would produce arguments most strong and invincible to make his party good: so that if a man should affirm any thing to be hot, and the same to be cold, yet could not for his life hold disputations with them, though he knew well enough, that nothing could be both hot and cold together at the same instant; and I found myself for all the world like a man in a slumber, sometimes nodding one way, sometime another: but the worst was, to see the men that taught those lessons, practice the contrary in their actions: they that perswade others to despise money, were most earnest to get it themselves, fall out for money, teach young men for money, and undertake any thing for money: They that speak most against honour, wrought all the means they could to attain it: and though most of them cried out against pleasure, yet in private they applied nothing else. Seeing my self utterly deprived of this hope, I fell into a greater agony then before; yet, it was some comfort to me, (though I were an ignorant, and far out of the truth) that I had wise men and of deep understanding to bear me company. But as I lay waking one night in my bed with thought hereof, musing with my self what to do, I could hit upon no better device, then to take a journey to *Babylon*, to some of the Magicians there, that had been Schollars and successors to (d) *Zoroastres*, to see what they could do for me; for I had heard they were able with charms and incantations to break open the gates of Hell, and bring any man safely thither, and send him as safely back again: I therefore thought it best to purchase my passage thither at the hands of some of these men, and when I was got in, to seek out

(e) *Tiresias*

(e) *Tiresias* the *Bæotian*, and learn from him, (who was both a Prophet and a wise man) what life it were best for me to make choice of. With these cogitations, I start up with all speed to prepare for *Babylon*: When I was come thither, I soon fell in league with one of these *Chaldeans*, a man of profound wisdom, and rare experience in the Art; for his head was all gray, and his beard of the largest size, demonstrating a great deal of gravity; his name was *Mithrobarzanes*, and after many prayers and intreaties, I had much ado upon any terms to work him to be my guide: but when the man and I were agreed, he first brought me down to *Euphrates*, and there for nine and twenty dayes together, beginning with the Moon, from change to change, he vvasht me over: and every morning at the Sun rising, muttered out many mumbling words which I understood not: for they came from him, as from a stammering cryer, that wants utterance to deliver his proclamations, and therefore huddles them up so thick, that they cannot be conceived; * when the charm was ended, he spit thrice in my face, and so returned, not once looking upon any that met him: our food was nuts, our drink milk, and hony mixed with wine, and the water of the river (f) *Choaspis*, and our lodging, the green grass under the open skie; when I was sufficiently diered for the purpose, he brought me about midnight to the river (g) *Tygris*: there he purged me and wiped me clean again, and hallowed me with a torch, with † sea onions, and many other drugges, still mumbling the same charm, as he was about it, and when he had sufficiently enchanted me, he went round about me, that no apparition might affright me, and then returned to his house, bringing me back in such case as I was, and afterwards prepared for our passage by water; then did he * attire himself in a Magical vestment,

Herod. lib. 1. (g) A river of Armenia running into Araxes. Plut. After what sort he charmed him. Pythagoras was of opinion that sea onions being hung over a door would stop the entrance of all noisome things. Their attire.

(e) A Prophet of Thebes, who having been both man and woman, and so had experience of both sexes, was made judge in all controversies betwixt Jupiter & Juno, whether in the act of love received most delight, and judging it against Juno on the woman's side, was by her strook blind: but recompensed by Jupiter with the gift of prophecy. Ovid. Metam. 3. Homer affirms him to be the only wise man among the dead. Odys. 10. v. 494. * After what manner the Magician prepared him for the journey. Their meat. (f) A river running by Susa, of which water only the Kings of Persia did drink.

G 2

not

(h) A Lyons skin for Hercules, a harp for Orpheus, and a hat for Ulysses, according to the several habits of these three persons.

The two former are commonly known, the reason of the latter is this; Ulysses being first for by the rest of the Princes of Greece to join with them in the Trojan war, both to 'embrace in his and young children, counterfeited himself mad, and making as if he would go to plough, yoked an ox and a horse together, and put upon his head a ploughmans hat, in which habit he hath been ever since pictured.

Philonides. And why so, *Menippus*? I understand not the mystery either of thy habit, or of thy names.

Menippus. That may easily be conceived by any man, neither is there any great danger in uttering it; for these persons living before our time, had all likewise descended into hell: and he thought that if he could make me carry any resemblance of any of them, I might the better escape the guard of *Æacus*, and pass without controul: for they having seen the like before, might let me slip by them in this Tragick habit unsuspected. As soon as the day appeared, we made to the river to set forwards on our journey where his boat was ready for him, and the sacrifices, and the wine mixed with honey, and other matter fit for ceremony: all which we laded, and then entred our selves with sad cheer, shedding plenty of tears from our eyes, and so were carried along the river, till we came to the marsh or lake, into which *Euphrates* emptieth it self: and passing over it, came to a certain desert Country, so thick of woods (i) that a man could see no Sun; there we arrived, *Mithrobarzanes* leading the way: then first we digged a pit, and kill'd our sheep, sprinkling the blood about the pits brim: after that, the *Magician* taking a burning torch in his hand, muttered no more with a submiss voice, but * roaring it out as loud as he could, call'd upon all the spirits and devils in hell, the direful furies, (k) Nocturnal *Hecate*, and infernal (l) *Proserpine*, adding sundry barbarous and unknown

names

Homer. *Odys.* 11. v. 5. Speaking of Ulysses journey to hell.

(i) He means the same perhaps with Homers *Chimerians*. *Odys.* 11.

* The *Magicians* conjuration.

(k) The Moon as governess of such works of darkness.

(l) The Queen of hell, daughter to *Ceres*.

names of many syllables in length: presently, the whole place wherein we stood began to stir, and the force of the charm made the earth cleave in sunder, so that we might hear *Cerberus* bark a far off, and the business went on with a great deal of sadness and sorrow: the Prince of the dead below was terrified and astonished, for the greatest part of his Kingdom was laid open to our view, the lake, the * *Pyriphlegethon*, and the palls of *Pluto* himself. But for all that, we were so bold as to venture in thorow the hole, and found *Rhadamanthus* almost dead with fear: *Cerberus* barked apace, and began to stir; but I had no sooner touched the strings of my harp, but the musick brought him asleep immediately: when we were come to the lake, we had like to have been disappointed of our passage: for the barge had her full freight before, of such as did nothing but howl and cry all the way they went: for they were all wounded men, some in the leg, some in the head, and some in other parts: I verily believe they came lately out of some skirmish; but honest (m) *Charon*, as soon as he saw the Lyons skin, took me for *Hercules*, and received me into his Barge, transporting me very friendly, and when we got to shore, directed us which way to go; Being now in the dark, *Mithrobarzanes* went before, and I followed him at the heels, till we came into a spacious meadow, set all over with (n) *Asphodelus*, where the ghosts of the dead, with a chirping voice, hovered and flickered about us; and going a little further, we came to the judgement place of (o) *Minos*, who sate upon an high throne, and by him on the one side stood the tormenting spirits, the evil Angels, and the furies; on the other side were brought in a great company tyed in a long chain one after another, which they said were adulterers, whoremongers, extortioners, flatterers, sycophants, and a whole rabble of such rascals as

* *Ὀὐδ' ἔστιν ἐν ἡνδρόν τῃ ἐν δόξῃ τῇ ἐν δόξῃ*. Fools, that half is more than all, they cannot tell; Nor the benefit of Malves and Asphodell: and hence it seems the Poets feign that the souls of the dead do feed upon it.

(o) One of the three Judges of hell.

* A fiery river in hell.

(m) *Pluto's* ferryman.

(n) There are divers kinds of Asphodell, the white, the yellow, the bulbous &c. Hesiod in his works the 1. book, commends it for a wholesome herb to eat. *Νῆμοι ἐστὶν ἰούσιν ὄσφον ἄλκυον ἄμυον* &c.

in

in their life time did they car'd not what : in another place by themselves were brought in the rich men, and the usurers, with pale countenances, side-bellied, and gowty limbs, every one in a collar and chain that weighed two talents at the least ; we also were got into the room amongst them, and saw all that was done, and heard what answer every man made for himself ; for there were strange, and new-found Rhetoricians ready to accuse them.

Philonides. Who might they be ? let me hear that also.

Menippus. Dost thou remember the shadows that mens bodies do yeild by light of the Sun ?

Philonides. Very well.

Menippus. The same are our accusers when we are dead, and bear witness against us, laying to our charge those things that were done by us in our life time, and their testimony is taken to be very authentical, because they are alwaies present vvith us, & never relinquish us. But after that *Minos* had strictly examined them all, he sent them every one to the region of the unrighteous there to be punished according to the quality of their offence, especially taxing them that were so proud upon their riches and dignities, that they thought themselves worthy of adoration, much condemning their momentary stateliness and contempt of others, not remembring themselves to be mortal, and that all their happiness was but caduke, and unlasting : And they, when they were stript of all their bravery, I mean riches, gentility, and authority, stood naked hanging down their heads, which I was very glad to see : and him that I knew, I would closely creep unto, and put him in remembrance what a jolly fellow he was in his life time, and how much he took upon him then, when many vvould be vvaiting every morning at his gates, attending his coming abroad, crowding, and pressing one upon another, vvhen they vvere lockt out by his servants, and hardly at all procure to have a sight

of

Who are
our accu-
sers after
death.

of him who never shewed himself, but glittering and shining, in purple and gold, and changeable colours ; thinking he made him a fortunate man, to whom he would vouchsafe to give his hand to kifs, and this would vex them to the very heart : yet *Minos*, methought, shewed himself partial in one sentence that past from him : for *Dionysius* the Sicilian, was by (p) *Dion* accused of many hainous and abominable crimes, which were justified against him, by the testimony of the (q) *Stoa* : but (r) *Aristippus* the Cyrenian stood forth to speak for him, (who is of great note among them, and may do much in hell) and when he was even at the point to be cast to the (s) *Chimera*, got the judgement reverst, alledging how liberal he had been of his purse to many learned men : then leaving the Court of judgement, we came to the place of torment, where we heard and saw many things, my good friend, which moved me to great commiseration : the lashing of them that were whipt, the roaring of them that were broyled upon the coals, the racks, the stocks, the wheels, *Chimera* dilaniating, and *Cerberus* devouring ; all were tormented and punished together : the King and the slave, the Prince and the poor, the rich and the beggar, and every man bewailed the wickedness of his life : some I saw whom I knew that had been dead but of late, which shrunk out of sight, and turned avay from me for shame : if any chanced to cast their eye upon me, it vv as vvith a base and servile aspect ; and vvho vvould think it ? that vv ere so majesticall and scornful in their life time ; but to the poorer sort, the one moiety of their pennance vv as remitted : for they had liberty to rest themselves sometimes, and then vv ere called to it again. There savv I all the fabulous stories acted before mine eyes, (t) *Ixion*, and (u) *Sisyphus*, and the Phrygian (w) *Tanta-*

was first made inhabitable by Bellerophon, and hence arose that fable of the Poets, how he overcame the *Chimera*, a wonderful strange beast, which Homer in the 6. of his *Iliads* v. 81. describes thus, Πέδον ἄλως, ὀπίσθον δὲ δράκοντα, ἄκρον δὲ κίρκον, Δεινὸν δὲ σπέρματι πυρὸς ὡς αἰὲρ ἀπὸ τοῦ ἡλίου. A Lyons front, Goats middle, Dragons tail, which doth strange force of burning flames exhale. (t) Turned upon a wheel. (u) Rolling a great stone. (w) Hungring and thirsting in the sight of meat and drink.

(p) A noble man of Sicily, familiar with Plato : he was brother in law to *Dionysius* the elder, and drove *Dionysius* the younger out of *Syracusa*. Plutarch. (q) The School of the Stoicks. (r) *Aristippus*, was a Philosopher, and a Coniurer, very great vvith *Dionysius* the tyrant of Sicily, and is therefore brought here by Lucian, speaking in his behalf.

(s) A mountain in Lycia, whose upper part was full of Lyons, and burnt heretofore like *Aetna*, the middle was fair pasture ground, and the bottom full of snakes and serpents : it

lus

(x) And begotten by Jupiter, but attempting to ravish Latona, was shot to death by Apollo, and lies in hell with a Vulture continually tearing upon his entrails. (y) As Homer says 9. ac. es. Odys. 11. v. 577. (z) Fields upon the banks of Acheron, a river in hell. (a) It was the common manner of the Egyptians to powder their dead bodies with salt 70. days before they buried them. Herod. lib. 2. Herodorus also in his 3. book, speaks of a strange thing whereof himself was an eye-witness, that perusing the bones of the dead in a place where the battle

had been fought between the Persians and Egyptians, he could easily know one Nation from another by their skulls, the Persians being so rotten and brittle, that he could crack them almost with a flint, but the Egyptians so strong, that they were hardly to be broken with a stone; which he attributes to the shaving of their heads in their youth. (b) The most deformed of all the Greeks that came to Troy. Homer describes him in the 2. of his Iliad. v. 216. (c) The most beautiful except Achilles only of all the Greeks that came to Troy. Homer. Iliad. 2. v. 674. Homer. Odys. 18. v. 1. (d) Alcinoüs, who furnished Ulysses with a ship and men, to transport him into his own Country, and bestowed upon him great store of treasure. Odys. 13. (e) King of Mycenæ, and General of all the Greeks.

weeds

his in a piteous taking, and the (x) earth-born *Tityus*: good god, what a huge creature he was? (y) he took up a whole plot of ground himself: passing over these we came to the (z) *Acherusian* fields, where we found the semi-gods and goddesses, and many other dead persons conversing together by tribes and companies: of which some were so ancient, that they were rotten; and as *Homer* saith, had no strength in them: others were fresh and well compact, especially the (a) *Egyptians*; because they had been so well powdered: but the greatest difficulty was to know which was which, being all in a manner alike; and nothing but bare bones: much ado I had with long looking to discern one from another; for they all lay obscurely on heaps, and without any note of difference, reserving nothing of the beauty they had amongst us: for I seeing so many withered carcases lying in a place together, and all of one likeness, looking fearfully and gally with their bare teeth to be seen, made a question to myself, how I should know (b) *Thersites* from the beautiful (c) *Nireus*, or *Irus* the beggar from (d) the King of the *Phæakes*, or *Pyrrias* the cook from (e) *Agamemnon*; for no ancient token was remaining upon them, but their bodies were all alike without mark or inscription, not to be distinguished by any man. Which when I beheld, I thought I might compare the life of man to nothing so well as to a long shew or pageant, in which fortune was the setter out, and disposed every thing as pleased her self; and fitted every person with sundry and different habits; some she adorns in Princely robes, garnisheth with attirings, appointeth a guard to attend them, and crowneth their heads with a Diadem; others she sheltereth in the

weeds of a servant: some she makes fair and beautiful, others mishapen and deformed, to make the more variety in the shew: Sometimes in the midst of the triumph, she changeth the state of some of them, and will not suffer them to march in the same rank to the end, as they were first placed in, but altereth their habit, constraining him that at the first was (f) *Cræsus*, to put on the garments of a servant or a captive: and poor (g) *Meandrius*, who before was an ordinary serving-man, she attireth in the tyrannical habit of *Polycrates*, and permits him to make use of that personage for a while: but when the time comes that the triumph must have an end, then every man unclothes himself, and puts off his proportion together with his body, & becomes as he was before, no better then another man: yet some are so insensible, that when fortune comes to require her furniture again, they grieve and grudge at it, as if they had been stript of their own, loth to redeliver what they made so short use of. I suppose also, you have often seen these Tragical Actors, that are used in setting forth Playes; that sometimes they prelent (h) *Creon*, or (i) *Priamus*, or *Agamemnon*: and the same man that a little before was so lusty as to counterfeit the countenance of (k) *Cecrops*, or (l) *Erechtheus*, within a while after, if the Poet will have it so, must come forth in the shape of a poor servant; and when the play is ended, every man must be disrobd of his gorgeous garments, lay aside his vizard, step out of his buskins, and walk aloof off like a forlorn fellow, no more *Agamemnon* the son of *Atreus*, or *Creon* the son of *Menæceus*, but called by his own name, (m) *Polus*, the son of *Charicles*, the (n) *Sunian*, or *Satyrus* the son of *Theogiton* the *Marathonian*: such is the life of man as it appeared then to my view.

Philonides. But tell me *Menippus*, they that have so costly and stately tombs here upon earth: that have their

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pillars,

(f) King of Lydia and wonderful rich. (g) Secretary to Polycrates, a King of the Samians, and after his death succeeded him in the Kingdom. Herod. 1.3.

(h) A Tyrant of Thebes, slain by Theseus. (i) King of Troy. (k) The first founder and builder of Athens. (l) The same with Erichonius a King of Athens. Hom. Iliad. 1.2. v. 47. (m) The names of common stage-players. (n) Sunium is a Town and promontory of Attica. Strab. 1.10.

pillars, their statues, their epitaphs, are they in no more respect than ordinary men that are dead?

Menippus. What a question is that? I tell you, if you did but see *Mausolus*, I mean the *Carian*, that is so famed for his sumptuous (o) sepulchre, I think you would never give over laughing whilst you liv'd; he is cast out so contemptibly in a dark corner, that he lies among the common sort of dead men, not to be seen, and I think all that he got by his sepulchre is, that he carries the greater burthen upon his back; for the truth is, my honest friend, when *Æacus* appoints every man his place, the greatest scope he allowes, is but the breadth of a foot, which upon necessity he must be content withall, and contract himself within that compass: but I think it would move you to laugh much, if you saw those that were Kings and Princes amongst us, beg their bread there, sell salt fish, and teach the A.B.C. for sustenance, and how they are scorned and boxed about the eares as the basest slaves in the world. It was my fortune to have a sight of (p) *Philip* King of *Macedon*, and I thought I should have burst my heart with laughing, he was shewed me sitting in a little corner, cobling old shoes to get somewhat towards his living: many other were to be seen there also, begging by the high waies side, such as (q) *Xerxes*, (q) *Darius*, and *Polycrates*.

Philonides. The tale you have told of Kings, I assure you, is strange indeed, and almost incredible: but what did *Socrates* there, and *Diogenes*, and others that were wise men?

Menippus. *Socrates* went up and down confuting every man he met withall: and in his company (r) *Palamedes*, *Ulysses*, *Nestor*, and other dead men that were the greatest talkers; but his legges were still swoln and puffed up with the (s) poyson he drunk at his death: as for honest

(o) A most magnificent sepulchre built by *Artemisia* for her husband *Mausolus* King of *Caria*: for the largeness and rare workmanship ranked amongst the wonders of the world. *Plin. lib. 36. c. 5.* one of the judges of hell. The condition of the greatest Princes in death.

(p) The father of *Alexander* the great.

(q) Two great kings of the Persians.

(r) Three wise Princes of the Grecians with whom *Socrates* kept company. *Palamedes* is said in the time of the Trojan war, to have added these four letters to the greek Alphabet, Θ, Ξ, Φ, Χ *Plin. lib. 7. c. 56.* (s) He was put to death in this manner by the Athenians, being accused by *Anytus* & *Melitus* for a corrupter of youth, and bringer in of new gods.

(t) *Diogenes*,

(t) *Diogenes*, he would ever get him to *Sardanapalus* the *Assyrian*, or *Midas* the *Phrygian* or some rich man or other: and when he heard them lament, and recount their former fortunes, he would laugh and rejoyce at it, and many times lie along upon his back, and sing as loud as he could to drown the notes of their complaints, whereat the men took such offence, that they were minded to remove their lodging to be rid of *Diogenes*.

Philonides. Enough of this; now let me hear the decree, which you said before was confirmed against rich men.

Menippus. In good time you have put me in mind of it; for being the main subject of my narration, I have digressed in my speech I know not how far; for during the time of my abode amongst them, the Magistrates called a council to consult about state business: and I seeing many throng in together, thrust my self also among the dead for company and past for one of them. Many matters were there decided: and lastly that concerning rich men: against whom sundry grievances were objected, as violence, arrogancie, scornfulness, and injustice: at last a certain Orator started up, and uttered this decree against them:

The Decree.

For as much as rich men are daily found guilty of many misdemeanours committed in their life time, extorting, oppressing and afflicting the poor by all means they can imagine, be it therefore enacted by the council and the people that whensoever they dye, their bodies shall be punished like other wicked persons, but their souls shall be sent up to the life again, and there dissolved into asses, so to continue from asses to asses, untill in that life they shall accomplish the five and twenty (u) Myriades of years, compell'd to bear burthens, and be driven and beaten up and down by poor men, and at the end of those years they shall have liberty to die.

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(x) *Cranion*,

(t) *Diogenes* the Cynick is brought in seeing *Sardanapalus* that most voluptuous king of *Assyria*, and *Midas* the rich king of *Phrygia* with all their now lost delicacies and treasure.

(u) That is, 25. times 10. thousand years.

(x) This decree being made amongst the dead, he derives these names from things belonging to them, witily playing in the Greek upon these words *κεῖνον* a skull, *ὄξυς* a dry carcase, *ψυχή* a dead man, or a heap of dead men, *ἀνίστα* dead: as if we should say in English, *Sculman*, the son of Dry-bone, of the tribe of the dead.

(x) *Cranion*, the son of *Skeleton*, the *Necusian*, of the tribe of *Alibantias*, published this decree, and upon the reading of it, the Magistrates concluded it, and the people confirmed it, *Hecate* howled, *Cerberus* barked, and so it was perfected and past for currant: thus much for the assembly:

Then went I about my own business, to seek out *Tiresias*, and when I had found him, I told him the whole truth of the matter, and besought him to tell me what kinde of life he thought to be the best: whereat he laughed (for he is a little old man, and blind, of a pale complexion and low voice) O my son, said he, I know the cause of thy grief well enough, and that it is long of these Philosophers that cannot agree in opinion among themselves: but help you I cannot, for I may tell you nothing: *Rhadamanthus* himself hath so commanded: I hope not so, good Father, said I; tell me I beseech you, and suffer me not to wander in the world in a blinder case than your self; with that he drew me aside, and when he had got me a good way from company, laid his mouth close to my ear, saying, The simple mans life is the best and the honestest; for he is free from affecting knowledge in matters above his reach, and from searching after endings and beginnings, rejecting these profound sophistical syllogismes, and holding them all to be idle, and endeavouring nothing in the world, but how to spend the present time well, run over every thing with laughter, and addict himself too much to nothing: when he had thus said, he lightly skipt again into the fields of *Asphodelus*, and I seeing it grow somewhat late, Come on, *Mithrobarzanes*, said I; why make we stay here, and not again haste home to the earth? Take you no care for that *Menippus*, said he, for I will direct you a short cut, and a plain path to lead you, without any trouble: so he brought me to another place darker then the former, and with his finger pointed to a little dim glimmering afar off,

off, like the light that shines through a bie hole: that, said he, is the Temple of (y) *Trophonius*, and there do they descend that come out of *Boeotia*: make upwards that way, and thou shalt find thy self in *Greece* before thou be aware: I was glad to hear of that, and taking my leave of the *Magician*, with much ado crept up thorow that hole, and suddenly, I know not how, found my self to be in *Lebadia*.

thing from the Oracle of Trophonius, went down through a narrow hole that was there under ground, and staying some certain dayes returned back with their answer.

(y) This Temple was in Lebadia, a town in Boeotia near to Coronia, between Helicon and Cheronea. Strab. 1.9. They that would know any

THE DREAM, OR THE COCK.

Miscylus. **N**OW *Jupiter* himself confound thee, thou filthy, spiteful, and clamorous Cock, that with thy hideous and piercing cries hast wakened me, sweetly dreaming that I had great riches in my possession, and that I abounded with all kind of happiness: so that by thy means I cannot enjoy so much as the night time free from the remembrance of my poverty; a thing far more hateful unto me then thou art. And yet as far as I can conjecture by the stillness of the night, and coldness of the air, which doth not so pinch me as it is wont towards morning (for this is an infallible token to me that the day is at hand) it is yet scarcely midtime of the night: nevertheless this sleepless creature, as though he were to watch (a) the golden fleece, begins to fall a crowing, almost as soon as the day is shut in; but be sure I will make thee have small comfort of it; for I will cudgel thee welfavouredly for this gear, as soon as daylight will give me leave: for it would be a trouble to me to find thee out in the dark.

The Cocker exclaims against the Cock.

(a) The golden fleece that Jason and the Argonauts went to fetch, was kept by a monstrous dragon that never slept. Ovid. Met.

Cock.

(b) Aristotle in his 2. book de anima c. 9. speaks of vocal fishes in the river Achelous. Plutarch, and Athenæus suppose that the Pythagoreans abstained from eating fish because of their silence, thinking it irreverent to eat of them that observe the same precepts with themselves. (c) The like advice is given by a fisherman in Theocritus Epyll. 12. to his fellow that dreamed he had taken a golden fish. Ἐλπίς ᾧ ὄμιλον ἔλατ' ἰχθυόεντα καὶ χρυσοῖσιν ὀφθαλμοῖσιν. A fish indeed, friends, is your sleep's best theme, lest you be star'd, though in a golden dream.

(c) The first ship that ever was built, in which Jason with 54. other Heroes of Thessalia sailed to Colchos for the golden fleece: the keel of this ship was made of the trees of Dodone, a wood in Epirus, sacred to Jupiter; which trees the Poets say did speak. (f) The Oxen of the Sun, which Ulysses companions kill'd and roasted. Odyl. l. 12. v. 395. All this is spoken in derision of Homers poetical fictions.

Cock. Master *Micyllus*, I thought I had rather deserved thanks at your hands for my early crowing, because being wakened thou mightest go about thy work the sooner: for if thou canst but get so much time in the morning, as to cobble one shoe before sun-rising, it will be a good furtherance towards thy dayes work: notwithstanding if it be so that thou take more pleasure to sleep in thy bed, I will be well content to let thee take thy rest, and thou shalt find me as mute as (b) any fish; (c) but take heed, I say, lest thy dreaming of riches do not make thee hunger when thou awakest.

Micyllus. O miraculous *Jupiter*, and mighty *Hercules*, what evil doth this portend, that my Cock speaketh with a mans voyce?

Cock. Doth this seem so great a wonder unto thee that I should speak with the voyce of a man?

Micyllus. How can I chuse but think it strange, and monstrous? god send me good fortune after it.

Cock. O *Micyllus*, thou now shewest thy self a very illiterate fellow, and never to have been conversant in *Homers* verses: for in them thou mayest read how *Xanthus*, *Achilles* his horse, forgetting his neighing, stood talking in the midst of the battel, uttering many whole verses together, and spake not in prose as I do now: yea, he prophesied, and foretold things to come, yet was it thought no wonder, neither did he which heard it, cry out upon the gods, as if he had heard a prodigy: but what if the (e) keel of the ship *Argo* should speak unto thee, as in times past the beech tree of *Dodone* did utter prophecies with a mans voyce: or if thou shouldst see the (f) skins of Oxen creeping about, and hear the flesh lowing when it was half sod or roasted, and thrust through with a spit, how wouldst thou then wonder?

But

But I am much conversant with (g) *Mercury*, (h) the most talkative of all the gods, and besides, brought up and nourished amongst you men, and therefore it can be accounted no hard matter for me to have the speech and voyce of a man. Notwithstanding, if thou wilt promise me to keep my counsel, I will not stick to tell thee the very true cause indeed of this my speech, and by what means I came by it.

Micyllus. But do I not dream that my Cock speaketh thus unto me? if not, then tell me, good Cock, what other cause there is of thy speech? and as for silence thou needst not doubt that I will reveal it to any man; for if I should, who would believe me?

Cock. Give ear unto me then; and I know *Micyllus*, I shall tell thee a strange tale: for I whom thou now seest to be a Cock, was of late a man as thou art.

Micyllus. I have heard of such a matter as that, concerning you Cocks long ago: how that a certain young man, called *Alecto*, was very familiar with *Mars*, and accustomed to banquet and make merry with the god, and him he made privy to all his love; so that whensoever *Mars* went to lie with *Venus*, he took this *Alecto* along with him, and for that he was greatly in fear lest the Sun should espy him, and discover him to *Vulcan*, he alwaies left this young man without at the door, to bring him word when the Sun approached: but as it chanced on a time, *Alecto* fell asleep, and unwillingly betrayed the charge committed to him, and the Sun entred in secretly and stood by *Venus* and *Mars*, who took their rest without care, because they thought *Alecto* would give them warning if any were coming. Then *Vulcan*, having notice given him by the Sun, took them napping together, and wrapt them both within a net he had before provided for that purpose: but *Mars*, as soon as he was let loose, in a great rage with this *Alecto*, turned him into this kind of bird, with the same furniture which he then had, and instead

(g) The Cock is therefore said to be conversant with *Mercury*, because that learning & skill both under *Mercurius* protection, require watchfulness. (h) *Mercury* is the god of Eloquence among the Heathen. Homer. *Odyss.* 8. v. 267. Ovid. *Met.* lib. 4. & lib. 2. de arte amandi.

Alecto turned into a Cock.

instead of an helmet, set such a comb as that upon his head: for this cause are ye Cocks abhorred by *Mars*, as creatures good for nothing; yet, to this day, when you think the Sun is towards rising, you crow out a great while before to give knowledge of his approaching.

Cock. Thus the story sayes indeed, *Micyllus*, but I mean another matter: for I was thus transformed into a Cock but a little while since.

Micyllus. And by what means, I pray thee? I would give any thing in the world to be truly informed of that.

Cock. Didst thou know (i) *Pythagoras*?

Micyllus. Meanest thou the Sophister? that idle fellow that made a rule that men should taste no flesh, nor eat any beans, the best meat I can feed upon, and as I think most wholesome: the same man also commanded his Schollars to keep silence for the space of five whole years together.

Cock. Then know this also, that the same man before he came to be *Pythagoras*, was *Euphorbus*.

Micyllus. Thou speakest strangely *Cock*; as though he were one of them that could change his shape by enchantments, and do such like wonders.

Cock. That very same *Pythagoras* am I; therefore forbear I pray thee to use hard speeches: for thou art altogether ignorant of his manner of life.

Micyllus. Why this is the greatest wonder of all the rest; my *Cock* a Philosopher? I pray thee thou son of *Menesarchus*, how hapned it that of a man thou art become a bird, and of a *Samian*, a (k) *Tanagrian*: thou canst hardly perswade me it is so. Nay, it is almost incredible; for I have already noted in thee two things, which are contrary to the doctrine of *Pythagoras*.

Cock. And what are those?

(i) *Pythagoras* the Samian Philosopher was the son of *Menesarchus*, a carver of rings: he held that the soul's body dying, passed straight into some other, and according to the life that it had formerly led, was honoured with a better, or of a Philosopher or other famous man; or punished with a base one, as of a dog, or ass; and to maintain the truth of this opinion aver'd that he could well remember that he himself had been in time past in the Trojan wars, *Euphorbus* the son of *Panthus*, who was brother to *Hecuba*, which *Euphorbus* was slain by *Meneleus* Ovid. Met. 15. Of the rest of his tenets, see his life in *Diog. Laert.* (k) A City of *Ætolia*. *Pausan.* in *Boeot.* in which *Lucian* takes the scene of this Dialogue, because it was very famous in former times for Cocks of the game. *Plin.* lib. 10. cap. 21. He closely taxes the vain opinions of *Pythagoras*, and shows how in some things he is repugnant to himself.

Micyllus.

Micyllus. One is, that thou art given to prate and babble; but he, as I remember, enjoined silence to his schollers for five years space. The other is likewise repugnant to his rules; for I, having no other thing to give thee, brought thee beans to day, as thou knowest; and thou without any scruple, pickst them up: Therefore, either, thou lyest and art not *Pythagoras*, or transgressest against thine own decrees in eating beans, which he said was as great a wickedness, as for a man to devour his own fathers head.

Cock. O *Micyllus*, thou knowest not the cause hereof, nor what is convenient for the life of every creature: I did then eat no beans, for I was a Philosopher: but now I feed upon them, because it is a diet fit for birds of my kind. But if you will give me leave, thou shalt hear how of *Pythagoras* I came to take this shape upon me, and how many kind of lives I have past, and what benefit I had by every alteration.

Micyllus. Tell me, for the love of God: for thou canst not please me better: so that if it were put to my choice, whether I had rather hear thee discourse of thy life, or see again that sweet and happy dream I had even now, I know not to which part I should encline: so like do I judge thy speeches to those sweet visions, that I hold thy talk, and my most delectable dreams to be of equall content.

Cock. Dost thou yet ponder upon thy dreams, and still revolve in thy mind those idle fantasies, printing that vain and fruitless pleasure, as the Poet saith, in thy memorie?

Micyllus. Nay, know this *Cock*, that I will never forget that vision whilst I have a day to live: such a hony sweetness did that dream when it departed, leave in mine eyes, that I could not open mine eye liddes, but they would straight fall to sleep again: and even as a feather stirred in ones ear, such a tickling did that vision make in me.

I

Cock

Homer
Odyss. 19.

(l) Virgil.
Æneid.
lib. 4.
Par levi-
bus ventis
volucricque
simillima
somnia:
& Tibu-
lus Eleg. 2.
Postque
venit taci-
tus fulvis
circudatus
alis Som-
nus, &c.

(m) Odyf.
1. 19. v.
562. True
dreams
come
through
the gates of
horn, and
false
through
those of
Ivory.
Virgil
imitates
this of Ho-
mer in
Æneid.
1. 6. Sunt
geminæ
sonni
portæ,
quarum
altera fer-
tut Cor-
nea, &c.
(n) He-
rodotus
and Plu-
tarch say
that his right name was Melchines, so called from the river near unto which he was born: but afterwards called
Homer by the Cumæans who call a blind man τυφλον. (o) He likes Micellus for his desire of gold, to Midas
the Phrygian king, who having entertained Bacchus, and being by him promised whatsoever he would ask, de-
sired that whatsoever he touched might become gold: which being granted him, so that his very meat and drink was
turned into gold, hunger and necessity compelled him to repent the vanity of his wish.

Cock. O the great love that dreams have to thee, if it be as thou sayest: whereas they being (l) winged (as some say) and having no commission to tarry with a man longer then sleep, would for thy sake pass their bounds, and infix their sweetness and force, even within thy waking eyes: I would gladly therefore hear what it was that did so delight thee.

Micellus. And I am as ready to tell thee; for the very remembrance and talk of it, doth exceedingly content me: but when wilt thou, *Pythagoras*, tell me of thy sundry transformations.

Cock. As soon, *Micellus*, as thou shalt make an end of thy dream, and wipe away that hony from thine eyes: yet tell me this one thing first, for my learning; came thy dream flying unto thee through gates of Ivory, or of horn?

Micellus. Neither, *Pythagoras*.

Cock. (m) Why *Homer* makes mention only of these two passages?

Micellus. A pin for that foolish Poet, who never knew what dreams were; yet, it may be that poor common dreams come through such gates, such as he himself saw, and that was nothing at all, for (n) he was blinde: but my sweetest dream came flying to me through a gate of gold, being gold it self, and compassed on every side with gold, bringing abundance of gold with it.

Cock. (o) Good *Midas*, talk not so much of thy gold; thy dream and his wish being alike in all respects; for thou likewise imaginedst thou hadst whole mines of gold.

Micellus. Abundance of gold I saw, *Pythagoras*, abundance: O thou wouldst not think how it did glister and shine most gloriously; I pray thee put me in remembrance, (if thou knowest it) what *Pindarus* speaketh in

the

the commendation of it, where he saith, that water is the best thing, yet praiseth gold above all, uttering the commendation thereof in the very beginning of the principal of all his sonnets.

Cock. Are these the verses thou meanest?

*Water is a goodly thing;
But gold is far more bright
Then any riches else beside,
And gives a fairer light
Then doth the clear and flaming fire,
Within the darke some night.*

Micellus. The very same: and I verily think, *Pindarus* had sometime seen my dream, because he so commended gold: wherefore, O thou most prudent *Cock* that ever I knew, hearken a little unto me, and thou shalt know what my dream was: yesterday, if thou remember, thou hadst not thy dinner; for the rich *Eucrates* meeting me in the market place, bad me (p) go and bath my self, and when it was dinner time, come and feast with him.

Cock. I remember it very well, by the same token that I fasted all day, and thou camest drunken home at night, and didst then bring me those five beans; a poor pittance God knows for a cock of the game, (q) that had tryed masteries publicly in the *Olympian* sports.

Micellus. When I was come from the feast, and had given thee those beans, I went straight to bed, and then (as *Homer* saith) (*) a heavenly dream came indeed to me in the dead time of the night.

Cock. First *Micellus*, tell me what was done at *Eucrates* house at the feast, what kind of banquet it was, and what hapned therein: for it will be as good as another meal to thee, to enter, as it were, into a second dream of what thou hadst then, and to chew in thy memorie the good cheer thou hadst eaten before.

I 2

Micellus.

Pind. O-
lymp. Od.
1. v. 1.
Pindarus
is much in
the com-
mendation
of gold, as
in l. 3.
and other
places, in-
somuch
that some
have given
him the
name
of φιλά-
ργυρος, a
lover of
money.

(p) It was
the custome
in ancient
times for
men to
bathe and
anoint
themselves
with oyle
before they
went to a
feast or sa-
crifice, as
we may see
in *Homer*.
Iliad. 10.
v. 577.
speaking
of *Ulysses*
and *Dio-
medes*.
(q) *Py-
thagoras*
was well
skill'd and
practis'd
in the O-
lympick
exercises.
Diog.
Laert.
(*) *Iliad*.
2. v. 56.

The description of his invitation and dinner with Eucrates, which was the occasion of his dream.

Micyllus. I thought the report of that would have been troublesome to thee: but because thou of thy self desirest to hear it, thou shalt have it: I never in my life, O *Pythagoras*, did feast at any rich mans table before; and yesterday by good fortune I met with *Eucrates*, and saluting him, as I use to do, by the name of Lord, passed by him, because I thought it would be a disparagement to him to be seen talking with one in a thread-bare cloak. But he calling me to him, said: *Micyllus*, I celebrate this day my daughters birth, and have bidden many of my friends: but one of them, saith he, is sick and unable to dine with me; do thou therefore, when thou hast bathed, come in his turn, unless he which is bidden, say he will come himself; for I am in doubt of it: when I heard this, I made low curtesie and went my way, pouring out many prayers to all the gods in heaven, and beseeching them to send either the quotidian ague, or the pleurisie, or the gout to that sick man, whose substitute I was appointed to be at the feast; and I thought it a whole year till the time of bathing came; still watching how the shadow of the diall went forwards, and when it would be time to wash: at the last, when the hour was come, I plunged in with as much speed as I could, and departed trimming up my self handsomely, and turned my cloak the best side outwards: when I came, I found many at his gates, & amongst them, that sick man whose turn I was to take at dinner: and very sick he was indeed, for he groaned very pittifully, and coughed, and vomited from the bottome of his stomach filth, which he could hardly get up; his countenance was pale, and his body swoln: he was about threescore years of age. They said, that he was one of these Philosophers which now adaye teach men so many foolish toys. He had a monstrous long beard, which stood in great need of a barber: but when *Alcibiades* the Physitian blamed him for coming abroad in that case, he answered; duty must

not

not be neglected, especially by a Philosopher, though a thousand diseases stood to resist me; for then might *Eucrates* well think we contemned him: nay, said I, he would rather commend you, if you would die at your house, and not breath out life and fleam together in the midst of the banquet at his table: but he was so stout, that he made as if he understood not how I came over him. Presently, as soon as he had washed, came *Eucrates*, and seeing there *Theſmopolis*, for so was that Philosopher named, said, this is well done, master, that you are come your self; I wish you take no harm by it: but you should have fared never the worse: for though you had been absent, yet would I have sent you all things needful. And when he had said so to him, he went in, giving his hand to the sick man, who was held up by the servants: then did I make my self ready to be gone: but *Eucrates*, turning him about, and musing a little to himself, at the last, seeing me look so heavily on the matter, said, Come thou in too, *Micyllus*, and dine with us: for I will cause my son to eat with his mother in the chamber, that thou mayst have room at the table. Then, like a fool, went I in, gaping about me (r) almost like a Wolf I was so ashamed, because I thought it long of me that *Eucrates* son should lose his place at the feast. When the time was come that we should sit down, first they took up *Theſmopolis* to place him; but with much ado, God knows: five tall young men were about him at the least, which did bolster him up with pillows on either side to make him sit upright, and be upheld by them as much as was possible. And when no man else could endure to sit near him, they appointed me to be his comrade at the table. Then went we to dinner, *Pythagoras*, where we had great cheer, and great store of dainties: all the meat was served in gold and silver plate; our drinking cups were all of gold, and proper serving-men were appointed to attend upon us: we had our Musicians, our jesters, and all kinde of

mirth

He takes occasion here to inveigh against such hypocritical Stoicks, & other Philosophers as made such an outward shew of temperance and strictness above others, and yet would not lose a good meal, or the honour of being entertained, though it were to the hazard of their lives.

(r) The Wolf having lost his prey, thus gaping up and down; and hence grew the proverb, λύκος γαπῶν, a gaping Wolf, and is applied to them as are prevented of their purpose.

holdstuff we had : I saw him do it, *Micyllus*. *Micyllus*. And yet the knave forswore it when I charged him with it : but why didst thou not then give me warning, and crow as loud as thou couldst when thou sawest us so spoiled of our goods, and robbed ?

Cock. I cackled apace, and that was all that I could do : but what of him ? methinks thou art about to say somewhat of him.

Micyllus. This *Simon* had a Cousen that was an exceeding rich man ; his name was *Drimylus* : he as long as he lived, would not bestow one half-penny on this *Simon*. And no marvel, for he could never find in his heart to bestow any thing upon himself. But when he dyed, all his goods by the Law came to this *Simon* : so that he that was wont to go in a bare patcht cloak, and glad to lick the dishes, is now cloathed in purple and violet, hath servants, Chariots, golden drinking vessels, and tables of Ivory : and so revered by all men, that he will not so much as look on me ; for I hapning by chance to see him not long ago, came to him and saluted him ; saying, *Simon*, God save you : but he being offended hereat, said to his servants ; Bid this beggar not clip my name ; I am not *Simon*, but (t) *Simonides*. And which is most to be noted, women do now fall in love with him ; and to some of them he makes the matter dainty, and regards them not ; to others he is favourable, and doth grant them his love ; and they that are forsaken, seem so much affectioned, that they threaten to kill themselves. Thou seest then how many good things gold is the cause of, so that it altereth the very shape of a man, making the uncomely look handsome and lovely, like the (u) Poetical *Cestum* : thou hast heard what the Poet saith, O gold, thou art the sweetest and the welcomest possession. And again, it is the gold that hath the dominion amongst all men : but, good *Cock*, why dost thou laugh so now ?

Cock. To see how ignorance hath deceived thee ; *Micyllus*,

Asperius nihil est humili, cum surgit in altum. Claud. (t) who was a famous Lyrike Poet. Pausan. (u) The girdle of Venus, which was of that force and efficacy, that who ever wore it, it made her seem most amiable and beautiful : and therefore Juno being to lie with Jupiter, borrowed this girdle of Venus. Iliad. 14. v. 219. Euripid.

cyllus, as most men are, in these rich men : for be it known unto thee, that they live a far more miserable and wretched life then poor men do ; I speak by experience, that have been both rich and poor oftentimes, and have tryed all sorts of life, and so shalt thou do shortly as well as I. *Micyllus*. Indeed the time now serveth well for thee to tell me of thy transformations, and what things thou knowest were done in every one of those lives.

Cock. Hear me, and I will tell thee : but this one thing I will make known unto thee to begin withall, that I never yet saw a more happy life then thou ledest.

Micyllus. Then I, *Cock* ; such a life God send thee : thou makest me fret to hear thee ; yet tell me all, beginning from the time thou wast *Euphorbus*, untill thou wast changed into *Pythagoras* ; and from thence in order till thou becamest a *Cock* : for I perswade my self, thou must needs see and indure many contrarieties, being turned into so many divers shapes.

Cock. * From the first time that my soul came flying from *Apollo*, and on the earth inclosed in mans body, it would be too long to tell thee what misery it endured ; and further it is neither lawful for me to speak it, nor for thee to hear of such matters : but at the last I became *Euphorbus*.

Micyllus. † And I pray thee heartily, before thou proceed in the discourse of thine own life, that thou wouldst tell me whether I had ever any other shape, or not.

Cock. Yes indeed hadst thou.

Micyllus. And canst thou tell me what creature I was ? I would very fain know that.

Cock. Thou wast an (w) *Indian Emmet*, one of them that digge up gold out of the earth.

Micyllus. And what a rogue was I, that would not provide some of those scraps for my self to live upon now ? but I pray thee what shall I be after I am gone out of this life ? I do not think but thou canst tell me that too : and if it be

The mean
estate the
better.

* Pythagoras begins to relate his several transformations.

† Micyllus his digression. (w) These Indian emmets are some of the biggest of a dog, some of a wolf, of wonderful swiftness, lying in holes under ground amongst the sands of gold, as our emmets do in ant-hills. Herodot. l. 3.

(x) Cleombrotus the Ambraciot, having read in Plato of the immortality of the soul, threw himself down from an high place, and so died.

As he brought before, Homer against Pythagoras, so now he brings Pythagoras against Homer. (y) A province of Scythia. (z) Paulanias in his Atticks says that he is informed by one Mytus, that the round bone of the knee, (which we commonly call the patella) of Telamon Ajax was as big as the greatest coat where-with those

that strove in the five exercises of Greece, and therefore called Pentathli, did play: from whence may be gathered the proportion of his whole body. (a) He alludes here to the fable, which says that Jupiter in the likeness of a Swan lay with Leda, and she brought forth an egg, of which were born Castor, Pollux, and Helena. (b) The wife of Priamus, mother to Hector and Paris. (c) At which time she could not many likelihood be less than 15. Now Hercules destroyed Troy 31 years before the last besieging of it, to which if we add the other ten years of the siege, besides the time between her carrying away by Theseus, and the destruction of Troy by Hercules, it will amount to 56 years, so that by this computation she could not be much younger than Hecuba.

Micyllus.

so, that I shall hereafter be in any good estate, (x) I will go straight and hang my self upon the beam thou sittest on.

Cock. That thou canst know by no means: but I, when I was Euphorbus, (for thither will I turn my tale again) was a souldier at Troy, and slain by Menelaus: afterwards in time, I came to be Pythagoras; but all the interim, my soul way carryed about with any body to dwell in, untill at the last, my father Mnesarchus framed an habitation for me.

Micyllus. I pray thee livedst thou all that time without meat or drink?

Cock. Why not? Micyllus, for those things are convenient for the body only.

Micyllus. Then tell me first what was done at Troy; were all things acted as Homer reported them to be?

Cock. How could he, Micyllus, know the truth of what was done there: for in the time of those wars, he was a camel in (y) Bactria: I for my part, in these matters can inform thee how much he overshot himself: for neither was (z) Ajax so mighty, nor (a) Helen so fair as he would have them to be; only, I remember she had a long white neck, whereby may be judged, she had a swan to her father: but her other beauty, it was worn with age, for she was almost as old as (b) Hecuba. (c) For first Theseus took her away with him, and kept her in Aphidna; and he lived in the time of Hercules. Now Hercules destroyed Troy before, in our fathers time which then lived: whereby we may conjecture of her age. These things, when I was very young, my father Panthus was wont to discourse of unto me, who said that he had seen Hercules.

Micyllus. But was Achilles so worthy a man as the speech is? or is that also a fable?

Cock. I never met him in the field, Micyllus, neither can I so perfectly describe the Grecians unto thee, because they were our enemies: (d) but I easily slew his friend Patroclus, for I thrust him through with a spear.

Micyllus. But with far more ease did Menelaus kill thee, and that soon after; but enough of these matters: tell me now somewhat concerning Pythagoras.

Cock. Without doubt, Micyllus, I was a subtle fellow, (for I will tell thee the truth plainly) and not unlearned, nor ignorant of the most commendable arts: (e) for I went into Egypt, to be instructed in wisdom by their Prophets, where I secretly learned the books of (f) Orus, and Isis: from thence I sailed into (g) Italy, and delivered such doctrine to the Grecians, that dwelt there, that they honoured me as a God.

Micyllus. I have heard no less my self; thou also taughtest that men when they were dead should revive again, and shewdest unto them a (h) knuckle bone of gold, but what came in thy head, so straightly to forbid the eating of flesh and beans?

Cock. Ask me not that question, good Micyllus, I pray thee.

Micyllus. Why so?

Cock. Because I am ashamed to tell the true cause thereof.

Micyllus. Be not abashed to tell it me that am thy fellow and friend: for I will now no longer account my self thy master.

Cock. O Micyllus, it was no point of sound wisdom

(d) He falsely boasteth the killing of Patroclus, who was wounded by Euphorbus, but slain by Hector. Iliad. 16. v. 826. (e) Divers of the ancient Philosophers, traveled into Egypt, and Chaldaea, because in former times learning flourished in those parts. (f) Orus, or Horus was the son of Isis and Osiris: these three were the first that instructed the Egyptians in the knowledge of letters: and therefore honoured by them as gods: thy likewise invented the way of writing in Hieroglyphicks.

expressing what they mean by the shapes and figures of living things, &c. In which kind of writing, all their secret and mysterious knowledge was recorded, which they so highly revere, that they thought it irreligious to profane it with a common character. (g) How Pythagoras set up School in Italie, and by what precepts and ceremonies his scholars were distinguished from other Sects, see Diog. Laert. in his Life, Gellius, Justine, Livie, lib. 1. (h) It is said that the naked hippe of Pythagoras being discovered, seemed to be of pure gold: Hermippus of Pythagoras in Laertius.

that moved me to it: but when I considered, that if I should prescribe any common form of doctrine that was agreeable to other mens rules, few would be drawn to follow it, because it was not strange; I thought that how much the more contrary my doctrine was to other mens, so much the more rare it would appear: and this was the cause that I devised those new rules, that divers men having diverse opinions of them, might all of them remain doubtful and uncertain of the meaning, as they did in those dark and double intending oracles.

Micyllus. Seest thou? thou hast partly made a fool of me, as well as thou didst of those (i) *Crotonians*, *Metapontians*, *Tarentines*, and such like simple fellows which followed thy precepts, and walked in those erring steps which thou leavest for them to tread in: but when thou didst put off *Pythagoras*, with what body wast thou then inclosed?

Cock. I then came to be (k) *Aspasia*, that famous strumpet of *Miletus*.

Micyllus. I am ashamed to hear: Why *Pythagoras*, among all other beasts, wast thou also a woman? the time hath been, gentle *Cock*, that thou wast an Hen, and laidst an egg, when thou wast *Aspasia* and got with child by *Pericles*; then didst thou card and spin, and do all other work as women ought to do.

Cock. All this did I; and not I only, but before me both (l) *Tiresias*, and (m) *Caneus* the son of *Elates*, were both men and women; therefore if thou deride me for that, thou scornest them as much.

Micyllus. And which was the merryer life of the two? when thou wast a man, or when thou wast got with child by *Pericles*.

Cock. Dost thou not know how dangerous a question this is, and what punishment *Tiresias* himself had for asfoying it?

Micyllus.

Things that are new & strange, are always most admired.

(i) Certain cities of Italy, amongst whom *Pythagoras* lived.

(k) *Pericles* a great nobleman and general of the Athenians, was forsaken with the beauty and eloquence of this *Aspasia*, that he married her, and as some think, for her sake only undertook the Samian war.

(l) *Necrom.* i.

(m) How *Caneus* the son of *Elatus*, was changed from a fair woman to a man, see *Ovid. Met.* lib. 12.

Micyllus. Well, though thou resolve it not, (n) yet hath *Euripides*, in my judgement sufficiently determined this doubt, who saith, he had rather bear a sheild in battel three times, then bear a child once.

Cock. When thou art in childbed, *Micyllus*, I will then put thee in minde of this question; for thou likewise shalt oftentimes become a woman in the circuit and compass of thy lives.

Micyllus. Is it not a death to thee, *Cock*, to think all men are *Milesians*, or *Samians*? For it is said, that thou, being *Pythagoras*, (o) and of rare beauty, wast many times *Aspasia* to the tyrant: but after *Aspasia* who wast thou then? a man, or again a woman?

Cock. I was (p) *Crates* the *Cynick*.

Micyllus. Mighty gods, what a transmutation was that from a whore to a Philosopher?

Cock. And then a King, and then a beggar; and shortly after a Duke: then a horse, and a cow, and a frog, and a thousand things else: for it would be long to rehearse them all. Lastly, I have been a *Cock* oftentimes, for I delighted in that life, and served many, * both Kings, poor men, and rich men, and now am come to be thy *Cock*, where I daily laugh to hear thee complain and grudge at thy poverty, and think so well of rich men, whereas thou art ignorant of all those evils which accompany them: for if thou didst know the many cares wherewith they are oppressed, thou wouldst laugh at thy self, for ever thinking a rich man to be happy.

Micyllus. Wherefore, O *Pythagoras*, or whatsoever thou wouldst be called (for I would be loth to offend thee with calling thee sometimes one name, and sometimes another.)

Cock. It makes no matter whether thou call me *Euphorbus*, or *Pythagoras*, or *Aspasia*, or *Crates*, for I am all these:

(p) A Theban Philosopher, scholar to *Diogenes*. * He returns to the former discourse concerning riches and poverty.

(n) Is the person of *Medea*, who being forsaken by her husband *Jason*, makes a great complaint against mens cruelty and womens misery, and amongst the rest comes out with this:
λέγουσι δ' ἡμεῖς αἷς ἀνθρώπων ἐν βίῳ Ζεῦ πάτερ κατ' οἴκους, εἰ ᾗ μάταιον ἔστι, κακὸς ὁ σκόρβος.
Οὐ τοῖς αὖ παρ' ἀσπίδων, στρώματι δὲ κοίμῃ αἰμαίνονται ἡμεῖς.
We live they say at home from perils free, whilst they do fight at push of pike; but see their error; for thrice standing to my shield, I'd rather fight, then once bring forth a child.
(o) *Pythagoras* was very beautiful, insomuch that his scholars supposed him to be *Apollo*. *Laert.*

yet

yet thou shalt do best to call me as thou seest me, a Cock, and think it no reproach unto me to be called as a poor bird, for I have the lives of many within me.

Micyllus. Then, Cock, forasmuch as thou hast made tryal almost of all kind of lives, and knowest them all, tell me in good sadness, how rich men, and how poor men live, that I may know whether it be true as thou sayest, that we are more happy then the rich.

Cock. Mark then, *Micyllus*, and consider well of it: for thou art not troubled with any rumours of wars; when news come that the enemies are in the Country, then hast thou no care neither of the spoiling of thy lands, nor breaking down of thy Parks, nor the wasting of thy Vines: but as soon as thou hearest the trumpet sound, thou lookest about thee, whither to turn thy self for thy safety, and where to be out of peril: but those rich men, what care are they in with all their retinue? they grieve to see from the walls their substance and goods destroyed in the fields: and if any thing be to be brought to the City, they are called to do it; or if a sally must be made against the enemy, they are sure to be foremost in peril, alwayes appointed for Captains and leaders in the battel, but thou with a strong pike in thy hand, standest well prepared for thy defence, and ready to take part of the Captains feast, when he sacrificeth to the gods after victory. Again, in the time of peace, thou, as one of the commonalty, goest to the publique meetings in the judgement place, where thou raignest as King over these rich men; for they stand in fear and doubt of thee, and glad to get thy favour with gifts, labouring to make publique Bathes, Playes and Pageants to please thee withall, and thou viewest and examinest them as exactly as if thou wert a Lord; sometimes thou wilt not so much as speak to them: and, if it please thee, thou mayst either drive them away with stones, or confiscate their goods. Thou neither fearest the crafty Lawyer should

beguile

The inconveniences that attend rich men; and on the contrary, the freedom of the poorer sort in time of war.

Their happiness above the rich in the time of peace; Especially where there is a popular government; whereof we may find many examples, both amongst the Romans and Grecians; but chiefly whilst the Commonwealth was governed by the people. The power of the common people when they bear the sway.

beguile thee, nor the thief steal away thy gold, by climbing over thy walls, or breaking up the house: neither art thou troubled with any reckonings, nor demanding debts, nor beating evil servants, nor in care for thine accounts: but when thou hast cobbled a shooe, hast seaven half-pence for thy labour: and rising from thy work at Sun-set, (at which time thou mayst bathe thy self, if it please thee) thou buyest thee some fishes, or herrings, or a few heads of garlick, wherewith thou makest merry, singing for the most part all the day long, and practising Philosophy in thy sweet poverty: this makes thee strong and healthful in body, and able to abide the cold: for labour hardneth thee to withstand courageously those things which other men think indureable, and none of these hurtful diseases can lay hold on thee: for if thou be at any time touched with a grudging of an ague, thou sufferest it not to tarry long with thee, but shakest it off speedily, and drivest it away even with very hunger; so that it soon departs as if it were in fear to stay with thee, when it seeth thee drink cold water so heartily, and not abide the daily cures of the Physitians: but those miserable men, how many evils doth their ill diet bring upon them? as gouts, vomitings, impostumes of the lungs, and dropxies: for these be, as it were, the children of delicate and well furnished feasts. Therefore those men, which like *Icarus*, still soar to get aloft, and seek to approach the Sun, not remembering that their wings are fastned with wax, many times have a grievous fall even headlong into the midst of the sea; but as many as with *Dædalus*, climb not into the skies, nor set their mindes on high places, but flock near the ground, that their wings may sometimes be moistned with salt water, those men for the most part fly in safety.

Micyllus. Thou meanest orderly and discreet men.

Cock. For the others, thou knowest what shameful wracks and falls they have been subject to. As

(q) *Cræsus*,

The benefit of a labouring life, and hard diet.

The diseases and evils that proceed from voraciousness.

Icaronic-nipp. c.

(q) The rich Lydian King, overcome by Cyrus the Persian, & being ready to be burnt, at his earnest prayers to Apollo, the fire was quenched with a great shower of rains, and so was saved. Herodot. lib. 1.
(r) The younger Tyrant of Sicily.

The unhappy condition and state of Tyrants.

(q) *Cræsus*, who had his plumes pluckt by the *Persians*, and by them laughed to scorn, when he was cast on the pile of wood ready to be burnt: (r) likewise *Dionysius*, being deposed from his Kingdom, taught a Grammar School in *Corinth*, and after so pompous a reign, was forced to teach children to read for his living.

Micyllus. But tell me *Cock* of thine own life, when thou reignest, (for thou also, as thou sayest, hast been a King) what experience thou hast of a Kings life. I think thou wast then filled with all kinde of felicity, because thou didst possess that which was the head and spring of all pleasures.

Cock. Good *Micyllus*, give me no cause to remember it: I was then so miserable a wretch, that I tremble to hear of it: indeed as thou sayest, to those that beheld me outwardly, I was thought to be happy and fortunate, but within me I had infinite millions of miseries dwelling and abiding.

Micyllus And what were those? for it is strange it should be so, neither can I believe it.

Cock. I reigned, *Micyllus*, over no small region; which flowed with plenty of all kinde of fruits: and for multitude of inhabitants, and beauty of Cities, to be accounted amongst the most flourishing Kingdomes: many navigable rivers ran through it, the sea yeilding many commodious havens, and stations for ships: I had a huge army of souldiers, horsemen in great number, and pikemen infinite, a strong Navy, coin innumerable, plenty of gold plate, and all other things belonging to the pomp of a Kingdom in great abundance. When I went abroad, many honoured and revered me, as if they had seen a deity: they would run one over another to have a sight of me, and climb up the house tops, thinking it a great matter to have a full view of the Chariot, the purple robe, the diadem, of those that went before, and those that followed: but I alone, knowing how many things did

did trouble and disquiet me, could not but condemn them of folly, and bewail mine own misery. For I compared my self to such gallant Images and *Colossus's*, as *Phidias*, *Myron*, and *Praxitiles* have carved; for they in outward shew resemble the shapes of *Jupiter*, or *Neptune*, brave and comely in countenance, all wrought over with gold and pearl; having either thunder or lightning, or the three forked mace in his right hand: But if thou stoop down to see what is within them, then thou shalt discern the bars, the wedges, the nailes wherewith the whole body is fastned and buckled together: the pieces of wood, the pins, the pitch, the mortar, and such like filth wherewith it is filled within: beside the multitude of flies and spiders that have their dwelling there: such a thing is a kingdom.

Micyllus. Now compare the mortar, bars, and wedges, to the inner part of a kingdom, and shew what likeness the filth of the one hath to the other (if there be any) as thou hast likened that which is seen, carryed abroad, ruling over so many men, and worshipped so devoutly, to the wonderful Image of *Colossus*: for indeed either of them have a seemly outside: tell me therefore now, what resemblance there is between the one and the other for their inward parts.

Cock. * What should I rehearse unto you, *Micyllus*, their fears, griefs, and suspicions; the hatred and conspiracies of those that are nearest to them; their short and unsound sleeps; their fearful dreams, their variable thoughts, and ever evil hopes; their troubles and vexations, their collections of money, and judgement of controversies, their military affairs, and warlike expeditions, their edicts and proclamations, their leagues and treaties, their reckonings and accounts, which suffer them not once to enjoy a quiet dream, but they are compelled alone to have an eye in all things, and a thousand busineses to trouble them. Great *Agamemnon* the son of *Atreus*,
L could

Three famous Carvers. The resemblance of a Tyranny.

Their troubles and vexations. Iliad. 10. v. 1.

(f) Croesus sending to the oracle at Delphos to know something concerning his son that was dumb, was answered that he had no great reason to desire that his son should speak; for that day in which he should first hear it, would be the most unfortunate to him that ever he saw, which fell out accordingly; for Sardis his regal City being taken by Cyrus; a common soldier of the Persians meeting with Croesus and his son, not knowing him to be the king, was about to kill him, at which his son that was dumb before suddenly cried out, Do not kill Croesus. Herodot. l. 1. (c) A Persian Captain that took part with Cyrus, against his brother Artaxerxes. Plut. (u) Dionysius the younger. (w) Son of the chief captains of Alexander the great, who sharing his dominions amongst them after his death, fell at length to deadly hatred and bloody wars with one another. Nectom 10. (x) A sturdy thief slain by Theseus king of Athens; he is feigned by the Poets continually to roule a great stone in hell. (y) King of the Myrians.

could not enjoy a quiet nights rest for the cares that occupied his head, no not when all the Grecians else were asleep: what a grief was it to the (f) Lydian king to have his son dumb: how did (c) Clearchus vex the Persian Artaxerxes, when he mustered souldiers against him, to serve his brother Cyrus? (u) another was offended at Dion, because he used but private speeches with the Siracusians: another was troubled to hear but (w) Parmenio praised: Perdiccas envied Ptolomy, and Ptolomy, Seleucus: but if there be but some speech of a rebellion, Lord, what fear are they in then, if they see any three or four of their guard talking together! But the greatest misery of all is, that they alwayes suspect those most, that are their greatest friends, still looking for mischief at their hands. One is poysoned by his own child; and he again used in the same sort by his friend: and he too perhaps within a short time, served with the same sawce by another.

Micyllus. Fie upon them; what horrible things are these, Cock! I see now, it is a far safer kind of life for me, to labour at cobbling shooes, then to drink out of a golden cup, poyson and venom mixt with the wine. The greatest danger I am in, is least my paring knife should run awry in cutting my leather, and so hurt some of my fingers. But those men make deadly banquets one for another, daily inuring themselves to infinit villanies: but when they are once fallen, then they rightly resemble, in my opinion these players of Tragedies: amongst whom, a man may see many that for a time bear the persons of Cecrops, (x) Sisyphus, or (y) Telephus, having crowns on their heads, swords with Ivory hilts, glittering hair, and cloakes embroidered with gold; but if (as it chanceth sometimes) any of them be beaten and thrown down upon the stage, then is he a laughing

stock

stock to all that see him, when his vizard and his crown shall be torn in pieces; the blood running down from his broken pate, and his nether parts turned up, shewing his patcht and beggarly cloathes, with his buskings illfavouredly buckled upon his legs, and far unmeet for his feet. Seest thou, good Cock, what a similitude thou hast taught me to make? for when thou wast a king, thy estate was like unto this: but when thou becamest a horse, or a dog, or a fish, or frog, how couldst thou away with this kind of life?

Cock. Thou movest a question that would ask long speeches, and not to this present purpose: but the sum of all is this: I could find no life to be so full of trouble as the life of man, if it be considered only according to the natural inclination and uses thereof: for thou canst not find either an horse to be a usurer, or a frog a back-biter, or a crow a sopher, or a gnat voluptuous, or a cock lascivious, and so of all the rest: for those vices which ye are daily subject unto, thou canst not perceive in them.

Micyllus. Herein thou sayest true indeed Cock, neither will I for my part be ashamed to tell thee what cares I have endured: for never could I yet put out of my mind, the desires I had from my youth to become rich, but even in my dreams I have gold often presented unto mine eyes: and chiefly this knave Simon doth anger me at the heart, to see him live in such wealth.

Cock. I will soon ease thee of that grief, Micyllus, and therefore rise up now whilst it is night and follow me: I will bring thee to Simon himself, and to the houses of other rich men, that thou mayest see what case they are in.

Micyllus. How canst thou do it? for their gates are now shut; and wouldst thou have me break thorough their walls?

Cock. No Micyllus, but Mercurie, (a) to whom I am consecrate,

This similitude is often used by Lucian.

He concludes man to lead the most unhappy life, because the most vicious of all creatures.

(a) Certain creatures have been though: by the ancients to appropriate peculiarly unto each of the gods, and therefore consecrated to them, as the Eagle to Jupiter, the Peacock to Juno, the Grasshopper to the Muses, & the Cock to Mercurie. Why, see above.

secrete, hath given a certain property to the longest feather of my tail, that which is so weak, that it bends downwards.

Micyllus. But thou hast two such feathers.

Cock. Then it is that on the right side; for whomsoever I shall suffer to take it, as oft as I will, he may open therewith any door, and see any in the house, and not be seen himself.

Micyllus. I think, *Cock*, thou goest about to cheat me now with some tricks of Legerdemain: for if thou suffer me once to have it, thou shalt soon see all *Simons* goods in my house; for I will bring them away as fast as I can, and make him halt again of his old sore, and glad to set on patches to get himself drink.

Cock. That thou mayst not; for *Mercury* hath commanded me, that if he which hath the feather go about any such matter, I should presently crow out and make him taken.

Micyllus. That is very unlike, as if *Mercury* being so cunning a thief himself, would mislike the same in another; yet, let us go: for I will abstain from the gold, if I can.

Cock. First, *Micyllus*, pluck off that feather: but what meanest thou to pull them off both?

Micyllus. Because I would be sure to have the right, and thou the less deformed: else, the one half of thy tail would be as it were maimed.

Cock. Be it so then; but shall we go first to *Simon*, or to some other rich man?

Micyllus. Nay to * *Simon*, I pray thee, because he was so proud of his riches, that he would have had his name longer by two syllables: see, we are at his gates already, what shall I do with this feather?

Cock. Put it into the lock.

Micyllus. I have done so: O *Hercules*, how the door openeth as it were with a key!

Cock.

The Poets
feign Mer-
cury to be
the Patron
and Protec-
tor of
thieves.

* Simonides
for
Simon.

Cock. Dost thou not see him now watching about his reckonings?

Micyllus. Yes, I see him sit by a small dim light: and how pale he looks! I know not why: unless he pine and consume himself with cares, for I have not heard that he hath been sick.

Cock. Harken what he saith, and thou shalt know the whole matter.

Simon. * These seventy (a) Talents, I have hid safe enough under my bed, and no man knows where they be: but the sixteen Talents, *Sofylus* the horse-keeper saw me when I hid them under the manger: yet he is one that hath no great care of the Stable, and but a loyterer in his business, and like enough to steal a greater sum than that from me: but how should *Tibias* be able to buy so much powdered meat, as he did yesterday? they say also, that he bought an ear-ring for his wife that cost him five groats: certainly, they be goods stolen from me, that these men do thus waste and consume: and my plate here, methinks, being so much of it, stands not very safely, and I fear lest some false knave or other will break down my wall and take it away: many do envy and seek to deceive me, and chiefly my friend *Micyllus*.

Micyllus. Thou lyest like a knave: thou thinkest I am like thee, that stole away my pitcher under thy cloak.

Cock. Peace *Micyllus*, lest we be taken.

Simon. It is good to be wary of that watchful fellow, therefore go I round about my house, and search every corner; who is there? I see thee well enough; thou wouldst fain break into my house, but thou art hapned against a pillar. That is good luck: I will go and tell my gold over again lest any slip by before. See, I hear some noise again: as I live, all men are set against me, and lay wait for me: where is my wood-knife if I chance to take the thief: now will I go bury my gold again.

Cock. This is *Simons* life, *Micyllus*; let us go now to some other

* He describes the
cares and
perplexities
of rich men,
with their
wonderful
dissatisfac-
tions.

(a) here
are divers
sorts of ta-
lents, as the
Egyptian,
Syrian,
Antiochi-
an, Syra-
cusan, &c.
but that
which is
most com-
monly un-
derstood by
authors, is
the Attike
talent, the
value
whereof a-
mounts to
600 French
crowns.
Budeus de
asie.

other place, for there is but a little of the night left.
Cock. O wretched creature! what a life leads he? I wish all mine enemies rich in such sort: I will give him one box on the ear, and then be gone.

Simon. Who strake me now? alas poor wretch as I am: there are surely thieves in my house.

Micyllus. Cry out, watch, make thy face as pale as the gold: pine away thy self. Now *Cock*, if thou wilt let us go see *Gniphon* the usurer, he dwelleth not far hence: lo, his door openeth of it self.

Cock. Mark then how carefully he watcheth to account his gains upon his fingers ends, consuming himself in that manner, and yet must shortly leave all these vanities, and come to be some moth, gnat, or fly.

Micyllus. I see that miserable foolish fellow well enough, who in this very life is in no better estate than a fly or a gnat: how hath he withered himself away with reckoning! but let us go to another.

Cock. To thy old friend *Eucrates*, if thou wilt: his door is open, therefore let us go in.

Micyllus. All these riches were lately mine.

Cock. Dost thou still think upon thy Dream of riches? behold *Eucrates* himself, that old man, lying with one of his servants.

Micyllus. I see most abominable beastliness, and most unnatural filchiness, not befitting any man to commit: behold also his wife in another corner of the house, playing the adulterous harlot with her Cook.

Cock. Wouldst thou wish then, *Micyllus*, to inherit all that *Eucrates* hath, and to be heir of this his wickedness?

Micyllus. No certainly, *Cock*, rather would I die for hunger, than do such villany: farewell gold and dainty fare: I have more riches, possessing but two half-pence, than they that are in continual fear to be rob'd by their servants.

Cock

Diogenes the Cynick being asked the reason why gold looks pale, answered, that it was for fear, being there as so many that lay it wait to catch it.

Cock. So then let us now be gone to our own home, for the day is ready to break; the rest I will acquaint thee withall at another time.

The Conclusion.

THE
 INFERNAL FERRIE,
 OR
 THE TYRANT.

Charon. **T**HOU see'st, (a) *Clotho*, our Barge hath been ready this good while, and all things prepared, meet for our passage: the pump is cleansed, the top-mast is reared, the sails are spread, and all the oars bound fast in their places, and there is no let in me, but that we may weigh Anchor and be gone: only *Mercury* plays the loyterer, who should have been here long ago, which makes our vessel, as you see, unfraught with passengers: otherwise we might have crost the River three times by this: it is now well in the afternoon, and we have not gotten one half-penny this day: I am sure *Pluto* will think the stay was in me, and I must bear the blame for an others default: whereas, that honest man (b) *Mercury*, whose office it is to conduct unto us those that are dead, as if he had drank upon earth of another fountain of (c) *Lethe*, hath quite forgot to come back again unto us, but is either (d) trying masteries with some youths that are his companions, or is playing upon his Harp, or is framing some speech or other, wherein to express his vanity, or perhaps practising to place the thieves as he comes along, for that is a main point of his profession: but we suffer him to have his own will so

(a) One of the three fatal Sisters. Atropos, Clotho, and Lachesis, the daughters of Night & Erebus.

(b) Being the Messenger of the gods.

(c) A River in hell, which whosoever drinks of, forgets all that hath been done in his life time.

(d) These qualities

are appropriate to *Mercury*, because they that are born under this Planet, are naturally thus addicted. He is placed by the Poets between heaven and hell, because he is the God of Speech; by the use of which, there is a mutual commerce betwixt those of the highest and the lowest rank. — & jus per limen utrumque Solus habet, geminoque facit commercia mundo. Claud.

much,

much, that he cares not whether ever he come among us, though he belong half to our dominion.

Clotho. Thou knowest not, *Charon*, what important business may be imposed upon him, being one *Jupiter* makes so much use of in his superiour affairs, by whom, you know, he is to be commanded.

Charon. But yet, *Clotho*, he ought not so extreemly to domineer over his fellow-officers, who never offer to detain him when he hath occasion to absent himself: but I know the cause why: for we have nothing with us, but the hearb (f) *Asphodelus*, with the oblations, parentations, and memorial sacrifices for the dead: the rest is all obscure clouds, mists, and darkness, whereas in heaven all things are perspicuous and clear; there they have *Ambrosia* by the belly, and *Nectar* their fill; and therefore I cannot blame him, if he like that place the better, for which he goes from us, he flies away as fast, as if he were to make an escape out of a Goal; but when his turn is to come hither, he is as slow and dull, as if he came with no good will.

Clotho. Be patient, good *Charon*, he is now at hand, as you may see, and brings a great company with him, or rather drives them before him with his rod, as if they were some Heard of Goats: but how hapneth it, that one amongst them is bound, another comes laughing? a third I see with a scrip about his neck, and a staff in his hand, casting a stern countenance upon them, and hastening them forwards: and see you not *Mercury* himself, how he sweats, and how his feet are all covered with dust, how he pants and blows, scarcely able to take his breath? What's the matter with thee *Mercury*? what makes thee so earnest? and what hath troubled thee so long?

Mercury. Nothing, *Clotho*, but following this paultry fellow, that ran away from me so far, that I thought I should not have seen you to day.

Clotho.

Clotho. Who may he be? or what was his meaning in running away?

Merc. You may soon know that, because he would rather live still, than be amongst you: he is some King or Tyrant, I know by the moan he makes, and the matter of his laments, crying out that he is deprived of some incomparable and unspeakable felicity.

Clotho. Did the fool think by running away to attain to life again, his thread being wholly spun up, and quite cut asunder?

Merc. Run away, sayest thou? nay, if this honest fellow here with the staff, had not help me to take and bind him, I think he would have made an escape from us all; for since the time that *Atropos* delivered him up into my hands, he never ceased all the way we came, to struggle and hang-an-arise, and to pitch both his feet against the ground so fast that we had much ado to get him forwards. Sometimes again he would speak us fair, intreat and beseech us to bear with him a while, promising us great rewards, if we would do so much for him: but I would give no ear to his impossible petition: and when we were come to the very mouth of the passage, where I used to deliver to (g) *Æacus* the dead by account, and he to take the number of them, according to a bill sent unto him from your Sister, I know not how this paultry fellow, had privily given us the slip, and I was one too short of my tale: with that *Æacus* casting an angry countenance upon me; *Mercurie*, said he, practise not to play the thief with all that comes to your hands: you may sport your self enough in this kind, when you are in heaven: the number of the dead is certain, and you cannot deceive me in that: you see there are set down in your Bill 1004. and you have brought one too short of the number, unless you say, that *Atropos* did misreckon you: I blushing at this speech of his, suddenly cal'd my self to mind what had happened upon the way; and looking

M

about

(f) *Necromancy.*

Tyrants
very unwilling to die.

(g) *Rhadamanthus, Minos, and Æacus, were all three Kings, for their justice called the Sons of Jupiter; and for their sincerity, famed by the Poets to be Judges in Hell.*

about me, this fellow was not to be found : then I knew well enough he was fled, and after him I followed as fast as I could the direct way that led towards the light, and this good honest man followed after of his own mind, and we ran together, as if we should have run for a wager, and at the last overtook him, just when we were come to (h) *Tenarus*, so near was he got to make an escape.

clotho. Then *Charon*, *Mercurie* may well be excused for any negligence committed in this service.

Mharon. But why do we still trifle out the time, as if we had not loitered enough already ?

clotho. Come on then, let them come aboard ; I will sit upon the ship-ladder, as I was used to do, and taking the scrowl in my hand, examine every one that enters, who, and whence he is, and by what means he took his death. And thou, *Mercurie*, receiving them at my hand, place them in order accordingly : but let yong infants take the first turn, for they are not able to answer for themselves.

Mercurie. Here Ferryman take them to thee, in number three hundred with the fondlings.

Charon. O brave, here's a quarrie indeed : thou hast brought them rotten that were never yet ripe.

Mercurie. Shall they come next, *clotho*, that were past being mourned for ?

clotho. * Old men thou meanest, do so if thou wilt ; for what should I trouble my self to examine matters past before the time of (i) *Euclide* ; All ye that exceed the age of three score years, make your appearance ; what's the matter ? they are so deaf with age they cannot hear me ; Nay then take them without more ado, and away with them.

(h) A Promontory of Laconia, from whence, as the Poets fained, there was a passage into Hell.

* Because their death comes not unexpected, and therefore not so much to be bewailed. (i) This Euclide was governor of Athens presently after the 30. Spartans that ruled over them were cast out, in the time of whose tyranny, many outrages were on all sides committed, insomuch that having now regained their former liberty, to take away all remembrance of past injuries, and to establish peace and quietness amongst themselves, they by a general consent enacted, that whatsoever had been done in Athens before the time of Euclides government, should stand utterly void, and not so much as be questioned or spoken of, and hence it seems the Author takes the proverb.

Mercurie.

Mercurie. The next art four hundred lacking two : all mellow and full ripe, gathered in good time.

clotho. Indeed these are well withered : now *Mercurie*, bring those that are hurt and wounded, and tell me first how you came by you deaths : but it were better for me to peruse my scrowl, and see what is set down of them ; yesterday there dyed in fight in the country of *Media*, four score and four, and with them *Gobares*, the son of (k) *Oxyartes*.

Merc. Here they are ready.

clotho. Seven that kill'd themselves for love, and (l) *Theagenes* the Philosopher, for his whore at *Megara*.

Merc. They are all at hand.

clotho. Where is he that was killed by his wife, and he that made him cuckold ?

Merc. You may see him the next man to you.

clotho. Then bring those that took their death by course of Law : I mean that were hanged, or prest to death : and those eleven men that were kill'd by thieves, where are they *Mercurie* ?

Merc. The wounded men which you see are they : but is it your pleasure that I should bring in the women also ?

clotho. What else ? and they that perished by shipwrack, for they all died together, and in the same manner : put them together also that died of an ague, and with them *Agathocles* the Physician : but where is the Philosopher *Cyniscus*, who was to die upon a surfeit of hard eggs, and raw fish, at the (m) Feast of *Hecate* ?

Cyniscus. (n) Ready long since, good *clotho* : & what have I offended, I pray you, that you should let me continue alive so long ? you have suffered my spindle to run on,

(k) A King of the Bactrians.

(l) He brings these particulars, not as things truly done, but to shew the various means and causes of mens ends, and that acteth the name and reputation of a Philosopher can free a man from vice or passion, nor the practice and skill of a Physician secure the professor from sickness or death. (m) It was a custome among the Greeks, to celebrate

the supper of *Hecate*, called also the Eleusine Feast, every new moon in this manner : The rich men set forth at night into the streets bread, fish, hard eggs, and lupines or fig-beans, which was eaten, and carried away by the poor, and this Supper was thus prepared in every part of the town, where these wayes met together. Because that *Hecate* is called triformis, tripple-shaped, being feigned by the Poets to be Diana on earth, the Moon in heaven, and in hell *Proserpina*. (n) In the person of this *Cyniscus*, who was a Cynick, he here commends that sort of Philosophers for their strictness of life, and resolution in death, of whom it seems he was far better opinioned than of the rest.

M 2

till

will the quill was almost quite spun up : and I was many times minded to cut the thread in sunder, and come to you : but I know not how, it was more then I could do.

Clotho. I did let thee alone, because I would have thee left for an over-looker, and a curer of mens defaults, but now come and welcome.

Cinyseus. Not I, unless this fellow that is bound may be embarkt before me : for I fear he will overcome thee with fair words.

Clotho. Let me see : what is he ?

Mercury. (o) *Megapenthes*, the son of *Lacydes*, the Tyrant.

Clotho. Come a-board, sirraha.

Megapenthes. Not so, good Lady *Clotho*, I beseech thee forbear me, suffer me to ascend again a little while, and then I will come to you of mine own accord without any call.

Clotho. What is it that makes thee so willing to be gone ?

Megapenthes. (p) Give me leave first to make an end of building my house, which I have left but half finished.

Clotho. You do but trifle the time away I say.

Megapenthes. I will ask no long liberty of you : give me but one dayes respite, sweet *Clotho*, that I may give my wife intelligence of my money, where I have great store of treasure hidden.

Clotho. Content thy self, it shall not be so.

Megapenthes. And shall so much gold be lost ?

Clotho. Not lost, I warrant you : take you no care for that : for your Cousin *Megacles* shall finger it all.

Megap. O disgraceful indignity ! what, mine enemy ? what a base-minded wretch was I, that had not kill'd him before !

Clotho. He is the man ; and he shall continue alive after thee forty years and upwards to enjoy thy Concubines, thy apparel, and all the gold thou hadst.

Megapenthes. This is an intolerable abuse, *Clotho*, to bestow what was mine upon mine enemy.

Clotho. I beseech you, Sir, did not you come by *Cydima-*
clus

(o) In the person of Megapenthes he describes the miserable & wretched condition of Tyrants.
(p) It seems to be spoken in imitation of Homers Proteus, Iliad. 2. v. 702. of which hereafter in the Surveyors. &c.

clus goods by murdering him, and cut his childrens throats also, before the breath was out of his body ?

Megap. But now they were mine.

Clotho. And it may suffice you have enjoyd them so long.

Megap. A word with you, *Clotho*, in your ear ; I would fain speak with you so that no man else may be within hearing : friend, off a little I pray you : If you will give me leave to run away, I promise to bestow upon you a thousand talents of wrought gold, before this day be at an end.

Clotho. What a fool art thou, to have any thought of gold or talents !

Megap. I will give thee two standing cups more into the match, if thou wilt, which I got by killing *Cleocritus* ; either of them weighs an hundred talents of molten gold.

Clotho. Away with him, for he looks as if he would never come on willingly.

Megap. I beseech you be good to me : the City wall, and the Harbour for shipping which I was about to make, are not yet finished : if I had lived but five dayes longer, I should have made an end of them both.

Clotho. Content thy self, the wall shall be made up by an other.

Megap. Yet let me obtain one request at your hands, which is so reasonable that you cannot deny it.

Clotho. What may that be ?

Megap. Let me live but so long as to subdue the *Pisidians*, and bring the *Lydians* under tribute, and erect a sumptuous monument for my self, whereupon I may engrave all the great and warlike exploits that have been performed by me in my life time

Clotho. I thank you sir ; is this your one dayes respite ? why twenty years will not serve his turn for this.

Megap. I will give you pledges for my speedy return : or if you will, I will pawn my favorite to answer for me, man for man.

Clotho. O villain, how often have I heard thee wish, that he might be thy survivor !
Megap.

Megap. I have wished so indeed in my time, but now I am better advised.

Clotho. Thou shalt have him here with thee before it be long, for thy next successor will be sure to make a hand with him.

Megap. Yet, good Destiny, deny me not this one thing.

Clotho. What is that?

Megap. I would fain know what shall betide after my death, and in what manner things shall be carried.

Clotho. Hear me then to thy further vexation: *Midas* thy bond-slave shall marry thy wife, for he hath kept her this many a day.

Megap. That Villain? whom I by my wives perswasion made a free-man,

Clotho. Thy daughter shall be one of the next Tyrants Concubines: the Images and Statues which the City aforetime erected for thine honour, are all overthrown, and derided by every one that looks upon them.

Megap. Have I no friends then, that were offended to see me to abused?

Clotho. What friend hast thou? or for what just cause could any man be thy friend? dost thou not know, that every one that honoured thee, and praised all that thou saidst or didst, did it out of fear or hope, as friends to thy Sovereignty, and observing the time only?

Megap. Yet would they run on heaps to the place where they heard I was to dine, and with loud acclamations wish me all happiness, every one protesting himself ready, if it were possible, to die before me, insomuch that they took their oaths and swore by my name.

Clotho. Therefore one of the number, vvhoo feasted you yesterday made a quick dispatch, and gave you a drench for your last, vvhich sent you hither.

Megap. Methought indeed it vvent dovvn somevvhath bitter: but vvhath reason had he to use me so?

Clotho. You propose many questions, but you are to go about another matter.

Megap.

Megap. Yet there is one thing, sweet Destiny, that vexeth me more then all the rest, and puts me into a longing to recover the light again for a while.

Clotho. And what may that be? some great matter I warrant you.

Megap. My man *Carion*, as soon as he saw I was dead, about sun-setting, came into the chamber where I lay, when all things were at quiet (for then no body was to look unto me) and pulling to the door after him, took his pleasure of my Concubine *Glycerie* (whom I think he had kept long before) as if there had been no man present: and when he had satisfied his desire, he looks back upon me, and sayes, thou wretched carle, thou hast many a time beaten me without a cause: and with that he pull'd me by the beard, and gave me a box on the ear; and hawking with open mouth, spat in my face, and so bidding me be packing to the pit of hell, he went his wayes. I was vehemently kindled against him, but knew not what to do to him, for I was stiff and cold: but that cursed chambermaid of mine, as soon as she heard the noise of some that were coming in, moistned her eyes with spittle as if she had wept for me, and howling out, called upon my name, and so went out of the room: but if I could catch them.

Clotho. Threaten not too much now, but away your self: for it is time you should be brought to the bar.

Megapenthes. And who dare be so bold, as to give sentence against a King?

Clotho. Against a King, no man: but against a dead man, *Rhadamanthus* will do it, whom you shall quickly find to be just, and one that will give every man his due: but now make no longer stay.

Megapen. (q) Sweet destiny, make me a private man,

Ulysses. Hom. Od. 11. v. 488. Μὴ δὲ μοι θάνατον γὰρ παρὰ δὲ φρονίμῳ Ὀδυσσεύῳ· Βυλοῖμαι κ' ἐπὶ φρεσὶ καὶ ἐν πνεύματι βίω· Ἄνδρα γὰρ ἀελίης, ὃ μὴ ἐίστιν πλεονέχῃ. Ἡ γὰρ νικηθεὶς μὴ ἐδιδόκειν ἀνδρῶν. *Renown'd Ulysses, aims not death to me, A plowman far, or slave I'd rather be To some poor man that pines for want of bread, That have dominion over all the dead.*

(q) The like is spoken by the ghost of Achilles to

make

make me a poor man ; nay, make me a slave instead of a formerly King, so that I may revive again.

Clotho. Where is the man with the staff ? and thou *Mercury*, take him between you, and hoysse him into the ship : for he will never come of himself.

Mercury. Come Runaway : follow me now : take him to thee Ferry-man, and make him sure to the main Mast.

Megapen. By right I ought to sit in the best place.

Clotho. Why so ?

Megapen. Because when I was a King, I had ten thousand attendants to guard and wait upon me.

Cyniscus. Did not thy man *Carion* well then in pulling thee by the Beard, seeing thee to be such a fool ? but now thou wilt finde thy tyrannie bitter enough to thee, when thou shalt taste of this staff.

Megapen. And dare *Cyniscus* stretch out his staff against me, whom for the liberty of his tongue, his bitterness and sharp reproofs, I was lately like enough to have nayled to a post ?

Cyn. And therefore now shalt thou be nayled to the Mast.

Micyllus. I pray you *Clotho*, am I no body amongst you ? or because I am poor, must I therefore be the last that shall be shipt ?

Clotho. Who art thou ?

Micyllus. (*r*) *Micyllus* the Cöbler.

Clotho. Art thou angry because thou tarryest too long ? seest thou not how much the Tyrant hath promised to give us, to be dismist for a small time, and why should not delay be as welcome to thee ?

Micyllus. Hear me, thou best of all the Fates : this kind of (*s*) *Cyclops* curtesie can never content me, who promised, *itis* shall be the last man I will eat : for whether I be first or last, the same teeth will still be ready for me : and beside, the cause stands not with me as it doth with

(*r*) See the Cock.
(*s*) *Ulysses* being in the den of *Polyphemus*, a Giant that had one eye only, and that in the midst of his forehead, called himself by the name of *Cyclops*, that is, Nobody, obtaining only this favour in promise from the *Cyclops*, that he should be the last man that he would eat of all his company : but afterwards *Ulysses* having put out his eye, and he crying out for help, being asked who had hurt him, could only answer that Nobody had done it. Hom. Od. 9.

rich

rich men, but rather our conditions, as they say, are in opposition one to another : the Tyrant in his life time seemed a happy man, every man stood in fear of him, every man cast his eye upon him, and he left so much gold and silver, and apparel, so many horses, banquets, beautiful boyes, and comely women behind him, that he had cause to complain, and grieve to be distracted from them, for, I know not how, the soul is as it were glewed to such delights as these, & will not easily be brought to leave them, after it hath been long inured to them : or rather linkt fast in some indissoluble band, which makes them mourn and lament when they are to part from them, and though upon other occasions they are bold and hardy enough, yet are they found to be fearful and timorous, when they are to take this journey in hand, and turn still backwards like a forsaken lover, & covet to behold from a far off what is done in the light, as this vain man lately did, that ran away as he was coming, and thought now to prevail by intreating : but I had no such engagements in my life time, no family, no lands, no gold, no household-stuff, no honour, no statues ; and therefore could not chuse but be succinct and nimble ; no sooner could *Atropos* give me a beck, but I suddenly cast down my cutting-knife and my patches, and the slipper that was in my hand, leapt off my seat lustily, barefoot as I was, and staid not so much as to wipe off the blacking, but followed as fast as I could, or rather led the way, looking still forwards, and nothing behind could recall me, or make me turn again. And in good sadness I see nothing amongst you but pleaseth me passing well ; for in that we are all now of equal condition, and no difference betwixt man and man, it gives me a great deal of content ; here is no calling for debts, no paying of subsidies, & which is best of all, I shall not here starve for cold in the winter, nor be troubeld with sickness, nor beaten by my betters : all is peace, and the world turn'd upside down, for we that are

Poor men have no attainments to make them in love with living : and are therefore far more willing to leave the world than the rich.

N

poor

poor do laugh and be merry, and the rich men lament and mourn.

Clotho. I have observed your laughter, *Micyllus*, this good while : what is it that hath made you so merry ?

Micyllus. Harken then to me, most reverent goddess : I dwelt upon earth near unto the Tyrant, & perfectly saw all that he did, and could think no otherwise but that he was a kind of God : for when I beheld his glorious purple robe, the multitude of his attendance, his gold, his goblets beset with precious stones, and his Bedsteads of silver ; I could not but think him a happy man ; nay, the very smok of the dishes that were prepared for his dinner made me almost mad, so that I thought him to be more than a man, and the most fortunate of all other ; yea, to be indued with greater beauty and comeliness than any man else, advanced by fortune the height of a large cubit above all other men : his gate was stately, he vaunted himself proudly, and all he met withall he put out of countenance. But when he was dead and spoyled of all his pomp, me thought I could not chuse but laugh at him, and much more at my self to see what a fool I was to admire so vile an animal, and think him happy by the smell of his platters, or fortunate for having his roabs dyed in the blood of the (c) Fish taken in the *Laconian* Sea. Moreover, when I saw *Gnippon* the usurer bemoaning himself, & repenting that he had not taken the benefit of his riches in his life time, but to die and never have any taste of them ; leaving them to *Rhodocharis* the unthrift, who was his nearest kinsman, & next heir by the Law ; I knew not how to suppress my laughter, especially, when I bethought my self of his pale complexion, his miserable condition, his careful countenance, and that he was rich only in his fingers, wherewith he counted his talents and his millions, gathering that by little and little, which honest *Rhodocharis* would soon set (u) flying ; But why are we not going ? the rest we will laugh at when we are under sail, and shall see them mourn and weep.

Clotho.

(c) A shell fish, called the purple.
Plin. nat. hist. lib. 9. cap. 36.
Arist. hist. animal. l. 5. c. 15.

(u) That which is evil gotten by oppression and usury, the next heir commonly consumes in riot and prodigality.

Clotho. Come in then that the Barge-man may weigh anker.

Charon. Whether go you so fast, sirrah ? the boat is full already : tarry there, and I will fetch thee over betimes to morrow.

Micyllus. I hope, *Charon*, you will not serve me so : leave a man behind thee that is perfectly dead. I will complain to *Rhadamanthus*, believe it ; Lord, what ill luck have I ! they are all upon their way, and I am left here alone by my self ; I cannot do better than to swim after them, for I am out of danger of drowning being dead already, and the rather, because I have never an halfpenny to pay for my passage.

Clotho. What meanest thou by that, *Micyllus* ? tarry I say, it is not lawful for thee to pass over in such a fashion.

Micyllus. But for all that, I may hap to get over as soon as you.

Clotho. It may not be so : therefore let us make towards him, and take him aboard : help, *Mercurie*, to hoist him to us.

Charon. Where shall he sit now he is here ? for you see the barge is as full as it can hold.

Merc. If it please you, upon the shoulders of the tyrant.

Clotho. That will do wondrous well, *Mercurie*, in faith ; ascend therefore, and bestride the neck of this notorious villain, and let us be gone with speed.

Cyniscus. *Charon*, I cannot chuse now but deliver the truth unto you ; half-penny I have none to pay for my fare, and nothing left me but this scrip which you see, and this staffe : but if you will have any service at my hands, either to cast out water or handle an oare, I am ready for it ; and I hope you will not be offended, if you find me sufficient and able to row.

Charon. Let us have thy help then, and that shall be all I will crave of thee.

Cyniscus. Shall we have never a call of encouragement all the way we go ?

N 2

Charon.

The com-
plaint of
the rich.

Charon. By all means if thou knowest any mariners long fit for the purpose.

Cyniscus. I know many, *Charon*, of that kind; but here is such crying and howling that it cannot be heard. The rich men: Alas for my goods: alas my lands: wo is me, what a house have I left behind me: how many talents shall my heir have of me to squander away idly: alas, alas, for my young children: who shall gather the grapes of the vines I set the last year?

Merc. But *Micyllus*, hast thou nothing to lament for? no man must pass this Ferrie without tears.

Micyllus. Away, away, I have no cause in the world to lament, if I may have a good passage.

Mercurie. Yet let me hear thee cry a little for fashion sake.

Micyllus. Why you shall *Mercurie*, if you will have it so: Alas for my leather-patches: alas for mine old slippers: alas for my rotten shoes: wretched man that I am, I shall never more sit without victuals from morning to night: I shall never more go unshod and half naked in the winter, nor my teeth chatter in my head with cold; who shall have my cutting-knife? who shall have mine awle? I think I have done well for my part, for we are almost got to the shoar.

Charon. Come on my masters, first pay me your fare before you go any further; you, and you, and you; so, I have all now but of *Micyllus*: come sirrah, give me an half-penny from you.

Micyllus. I hope *Charon*, you do but jest; or, as they say, write in the water; do you hope to have a half-penny from *Micyllus*? why man, for my part I know not a half-penny whether it be round or square.

Charon. A rich voyage! I have made a good days work of this: but away, that I may go back to fetch horses, oxen, dogs, and other creatures that are to be transported.

clotho.

Micyllus
mocks
them.

Clotho. Bring them with you *Mercury*, and I will pass over to the further side of the river to bring along with me *Indopates*, and *Herimathres* two Syrians, who are dead in fight one against another about the limits of their lands. *Mercury*. Come my masters, on afore, or rather all in order follow me.

Micyllus. O *Hercules*, how dark it is: where is now the beautiful (f) *Megillus*? or how should a man know here which is the fairer creature (t) *Phryne* or *Symmiche*? all are alike, and all of one colour: nothing is either fair or more fair: my thred-bare coat which I lately thought to be such a poor wearing, is now as much respected as the Kings purple robe, for they are both un-apparent, and drencht in the same degree of darkness: but *Cyniscus* where art thou?

Cyniscus. I tell thee I am here, *Micyllus*, and if thou wilt, let us go together.

Micyllus. With all my heart: give me thy hand, and tell me good *Cyniscus*, for thou hast been initiated into the (u) *Eleusinian* ceremonies, do not they much resemble the manner of this place?

Cyniscus. As right as may be: but see here is one coming towards us with a torch in her hand: what a terrible grim countenance she hath: is it not one of the Furies?

Micyllus. It should seem so by her shape:

Mercury. Here, * *Tisiphone*: take these with thee, in number a thousand and four.

Tisiphone. I can tell you, *Rhadamanthus* hath tarried for you this good while.

Rhadamanthus. Bring them near *Fury*, and do thou *Mercury* make a proclamation, and call them by their names.

Cyniscus. Good *Rhadamanthus*, for thy dear Fathers sake, let me be the first that shall be examined.

Rhadamanthus. Why so?

Cyniscus. I have occasion to accuse some of the company, of misdemeanours committed by them in their life time: and

(f) A
beautiful
youngman
of Corinth.
(t) Two
Grecian
strumpets.

(u) The
feasts of
Ceres
which were
always so-
lemnized by
night.

* One of
the Furies,
whose spe-
cial office
it is to pu-
nish mur-
der.

and my testimony will not be taken, untill it be first known what I am my self, and in what manner I have led my life.

Rhadamanthus. And who art thou?

Cyniscus. *Cyniscus* good sir, by profession a Philosopher.

Rhadamanthus. Come near then, and be the first that shall undergo our sentence: call his accusers.

Mercury. If any man have any thing to say against *Cyniscus*, let him come into the Court: no man appears: but yet, *Cyniscus*, this is not enough: strip your self that we may see what marks you have upon you.

Cyniscus. Do you think I have been burnt with a hot iron?

Rhadamanthus. (x) Look how many evils any of you have committed in his life time, so many spots will appear upon his soul.

Cyniscus. Look then, for I am stark-naked: see if you can find any of those marks upon me.

Rhadamanthus. This man is clear all over, unless for three or four spots that are very dim and hard to be discerned: but what is the reason of this? I find here prints and marks where thou hast been burnt, and yet I know not how they are smitten out and wiped away again: how comes this to pass *Cyniscus*? or by what means art thou made so clear?

Cyniscus. I will tell you, at the first I was evil for want of good breeding, and by that means procured my self so many marks: but as soon as I began to study Philosophy, by little and little, the spots were all worn off my soul.

Rhadamanthus. You applyed an excellent and most present remedy; depart therefore into the (y) Islands of the blessed, and associate your self with the best: but first you are to accuse the Tyrant you spake of, and then call for other.

(x) Plato (with whose opinions Lucian often cavils) at the latter end of his *Gorgias*, hath a story to this purpose, which is imitated by *Claudius* in his 2 book in *Ruffin*. Quid demens manifesta negas? en pectus inuulsa Deformant maculae--- The benefit of Philosophy.

(y) Certain Islands, as some have thought, about the Straights of Gibraltar, as others upon the Northern part of great Brittain, faigned by the Poets to be the blessed habitation of good men after death.

Micyllus.

Micyllus. There is little to be said to me also, *Rhadamanthus*, and a short examination will serve my turn: for you see I am so naked already, that you may take full view of me.

Rhadamanthus. Who art thou?

Micyllus. *Micyllus* the Cobler.

Rhadamanthus. Honest *Micyllus*, thou art clear indeed, and hast no tokens upon thee: go thy way with this *Cyniscus*: now call the Tyrant.

Mercury. *Megapenthes*, the son of *Larydes*, come into the Court: whither dost thou turn thy self: come forth I say Tyrant, thou art called: bring him in *Tisiphone*, whether he will or no: now *Cyniscus* lay what you can to his charge, he is here face to face:

Cyniscus. I shall not need to speak much in the matter, for you will quickly find what he is, by the marks he hath upon him; yet will I open the man unto you, and in words make him known more apparently: what villainies were committed by this varlet when he was in the state of a private man, I will not trouble you withall: but when he won to himself the love of slanderous and desperate ruffians, and advanced by their guard, made himself Tyrant over the City, he put to death above ten thousand persons without judgement, and confiscated all their goods, by which means having attained to riches infinite he suffered himself to be free from no kind of filthiness, but practised all cruelty and villany against the poor Citizens: Virgins he deflowred, young men he unnaturally abused, and lewdly insulted over all his Subjects: his scornfulness, pride, and insolent carriage towards all that came near him, were so notorious, that it is not possible you should take so much punishment of him, as he deserves: a man might as safely behold the Sun with open eyes, as look upon him: who can express the strange kind of torments he devised to satisfy his cruelty, from which his nearest familiars could not be free: and that

The instruments commonly used to set up Tyranny, and the means that maintain it.

What vices continually attend it.

that this my accusation is not fained, or frivolous, you shall presently understand, if you will call before you the men whom he hath murdered: but see, they are all in place without any call, and stand so thick about him, that they are ready to stifle him. All these, *Rhadamanthus*, have been put to death by this murderer: some were laid hands on, because they had fair women to their wives; some, because they grieved to have their children taken from them to be abused; some, because they were rich; and some, because they were discreet understanding men, and could not brook his proceedings.

Rhadamanthus. What say you to this sir knave?

Megapenthes. The murders that are objected, I acknowledge my self guilty of: but for the rest, the adulteries, the abusing of young men, and the deflouring of maidens, *Cyniscus* hath belyed me in them all.

Cyniscus. I will bring good witnesses, *Rhadamanthus*, to prove it.

Rhadamanthus. What witnesses canst thou bring?

Cyniscus. Call hither Mercury, his Lamp, and his Bed; they will testify when they come, what they know by him.

Mercury. The Bed, and the Lamp of *Megapenthes*, come into the Court, you have done well to appear.

Rhadamanthus. Declare your knowledge against this *Megapenthes*, and let the Bed speak first.

The Bed. What *Cyniscus* hath objected against him, is nothing but truth: for I am ashamed, Lord *Rhadamanthus*, to deliver what he hath done upon me.

Rhadamanthus. Your testimony is good, though you cannot indure to publish it: now Lamp, what say you?

The Lamp. What was done by him in day time, I have nothing to do withal; for I was not present: but what he did or suffered in the time of night, I abhor to speak of: many things I saw not fit to be uttered, the villanies he committed were so monstrous as exceeded all measure,

As before in the Necromancy he brings in mens shadows to accuse them after death: so here he produces the Bed and Lamp of the Tyrant, as witnesses of his villainies, according to the opinion of some Greek Philosophers, who held every thing to have a soul.

sure, so that oftentimes I would not suck in any oyle willingly, because I would have been glad to be put out, yet would he bring me nearer of purpose to see what he did, seeking to pollute my light by all the means he could.

Rhadamanthus. This is enough: now sirrha, put off your purple roab, that I may see how many spots you have; good god, he is all of the colour of clay, mark't all over black and blew, with spots from top to toe; what punishment shall we have for him? shall he be cast into *Pyriphlegeton*, or delivered up to *Cerberus*?

Cyniscus. Neither: but if it please you, I will devise a fit and a new kind of torture for him.

Rhadamanthus. Tell me what it is, and I will be most thankful to thee.

Cyniscus. I think it be a custome among you, that the dead should drink of the water of *Lethe*.

Rhadamanthus. True.

Cyniscus. Let him be the only man that shall be deprived of that draught.

Rhadamanthus. And why?

Cyniscus. It will be torment enough for him to remember what a fellow he hath been, how powerful in his lifetime, and to think upon his delights then.

Rhadamanthus. You say well, and this sentence shall pass upon him: let him be carryed to *Tantalus*, and there bound, that he may remember what he did when he was alive.

Vid. Necromant. L.

Vid. c.

There can be no greater torment to such wretched men as have been happy, than the remembrance of their former felicity, joyed with the feeling of their present misery.

O

CHA-

CHARON.

OR THE

SURVEIOURS.

Mer- **W** Hy laughest thou *Charon*? and why hast thou left thy barge to put thy self into the light of the day, that never yet hadst any thing to do in these superiour parts?

Charon. O *Mercury*, I had an intolerable desire to see the passages of mans life, and how they bestowed themselves therein, and what they are bereft of, that they all make such pitiful moan when they come to us; no man is able to cross the stream without abundance of tears: This put me on (as did the (a) youthful *Thesalian*) to beg a play-day of *Pluto* for once, that I might have leave to see what is done in the light: and here my good fortune is to meet with you, who I know will be my guide, and walk the round with me, to shew me all things: for nothing is unknown to you.

Mercury. Faith, Ferry-man, I cannot a while to go with thee now: I am upon a business to *Jupiter* that concerns mankind; and you know how passionate he is in his humour: and I fear, if I should stay longer than my time, (b) he would leave me to you for good and all, and put me into perpetual darkness: or serve me as sometime he did (c) *Vulcan*, kick me out of heaven by the head and shoulders, and so lame me with the fall, that all the gods may laugh at my limping when I fill him out wine.

(a) Pro-
cretaus
the son of
Iphitus
one of the
Princes of
Greece,
and the
first man
of them
that was
slain at
their land-
ing before
Troy.

Il. 2. v. 701.
he was but
newly
married to
Laodamia,
the
daughter
of *Acastus*,
who hear-
ing of his
death, be-
sought the
gods that
she might
enjoy him
one only day
again on earth,
which having
obtained, she
her self expired
in his embraces.
(b) See the
Tyrant. (c) *Vulcan* the god of fire, was
(as some say) the son of *Jupiter*, but being
none of the hand-
somest, was kickt by his father out of heaven,
and having consumed a whole day in his descent,
was at last taken up in *Lemnos* an Island in the
Ægean Sea, and ever after lame of the f. 11. Hom. II. 1.
v. 590.

Charon.

Charon. And will you then let me go up and down like a vagabond upon earth, that am your friend, your Ferry-mate and fellow conductor? remember your self, (d) honest son of *Maia*, that I never wisht you to do so much as cast water out of the boat, or take an oare in hand, as long as you were with me, though your bones be big enough to work: all that you did there, was to lie along upon the hatches, and sleep till you snort again, or get some dead body or other to find you talk by the way: when I, an aged man, am fain to play the sculler my self, and labour at it both hands at once: but good *Mercury*, for thy good fathers sake, leave me not so; shew me all that is done in this life, that I may see somewhat before I go down again: for if you forsake me, I shall be in no better case than a blind man: and as they stumble and fall in the dark, so shall I be doated in the light: and therefore do thus much for me, sweet (e) *Cyllenius*, and whilst I live, I will be your servant.

Mercury. This will cost me a swinging, I am sure of it, and the hire of my directions I know will not be paid me under a box on the ear; notwithstanding, I will do it for thee: for who can refuse a friend in a case of such necessity? but Ferry-man, for you to have a perfect sight of all things, is altogether impossible: it would require many years tarriance to attain it: and then would *Jupiter* send hue and cry after me, as if I were run away from him, and thou shouldst be sure to be put out of office from having any thing to do with the works of death. *Plutoes* Kingdom would be impoverished for want of dead people, and *Æacus* the rent-gatherer would be quite out of heart, if he should receive no half-pence all that while: but for the principal matters now in action, I will do what I can to procure you a sight of them.

Charon. Please your self *Mercury*, you can best tell what you have to do: for I am a meer stranger upon earth, and know nothing.

(d) *Mer-*
cury was
son of *Ju-*
piter and
Maia.

(e) A
name of
Mercury
from *Cyl-*
lenus, a
mountain
in *Arcadia*,
where he is
said to be
born. *Virg.*
lib. 8.
Æneid.

O 2

Mercury.

Mercury. The only way is this, *Charon*, to get up to some high ground, and from thence look about us to see what is done; if it were possible for thee to step up to heaven, I should think my labour well bestowed; for thence, as out of a watch-tower, thou mightest have a perfect sight of all things; but because it is not lawful for thee, that hast been continually conversant with ghosts, and grisley spirits, to approach the palace of *Jupiter*; we must look out some high mountain or other fit for our purpose.

Charon. You know, *Mercury*, what I have been wont to say to the company, when we were on shipboard together; for if any storm arose that crost our course, and made the waters grow rough and troublesome, then though none of them knew what to say, yet one would cry, strike sail, another let loose the halser, another run with the weather; But I bid them all hold their tongues, for I know best what I have to do; so must you now, *Mercury*, do even what you will your self; you shall be the Pilot, I the passenger; and sit quietly ready to do you service.

Mercury. Well said, and I will think upon somewhat that is to be done, and find out some convenient spy-place or other for us; let me see, will not (f) *Caucasus* do well? or (g) *Parnassus*, for that is the higher of the two; or (g) *Olympus*, higher than them both? and now I look upon *Olympus*, a project comes in my pate that may serve our turns well: but you must take some pains then, and help me with your labour.

Charon. With all my heart, do but command, and I will toil as long as I am able to stand.

Mercury. The Poet *Homer* saith, that (h) the two sons of *Aloeus*, when they were but children, devised a trick to tear up mount (i) *Ossa* by the roots, and clap it upon the top of *Olympus*, and (i) *Pelion* upon that again, supposing these three mountains would make a ladder long enough

A small-
tude.

(f) A very high mountain in the North part of Asia, dividing India from Scythia.
(g) Mountains in Greece.

(h) Otus and Ephialtes, *Hom. Od.* ii. v. 311.
See *Icaromenip.* 16.
(i) Mountains in Thessaly.

enough to help them up to heaven: but they were younglings and wanted wit, and therefore smarted for their presumption: but we have no ill intent against the gods, methinks might be bold to frame such a building and tumble those mountains one upon another, to make the place higher for us, that we may see the better.

Charon. Alas *Mercury*, we are but two of us, and how should we be able to carry *Pelion*, or *Ossa* between us?

Mercury. And why not *Charon*? we are gods, and doest thou think us weaker than those silly infants?

Charon. Not so, but I think the doing of it to be a work that surmounts all possibility.

Mercury. In your conceit, *Charon*; for you are a silly fellow, and have not been conversant with the Poets: but honest *Homer* with only two verses, will make Heaven passable presently, and heap mountain upon mountain with a trice: and I wonder you should think this so hard a matter that know (k) *Atlas* so well, who being but a lone man, yet carryeth the pole upon his shoulders himself, wherein all we are contained: and it may be you have heard of my brother (l) *Hercules*, how he sometime took *Atlas* office out of hands, whom he eased of his burden, and undertook it himself.

Charon. I have heard as much, but whether it be true or no, *Mercury*, you and your Poets look to that.

Mercury. Doest thou make any question of it, *Charon*? as if wise men would trouble themselves to write lyes: wherefore let us first poise mount *Ossa* out of his place, for the verse begins with that first, and so did our Arts-master *Homer*, and then set shady *Pelion* on the top of *Ossa*: see you not how easily and Poetically we have brought this to pass? go to now, I will get up first, and see whether it be high enough to serve our turns; or that we must lay on more. Alas, Alas, we are but in a vale yet, scarce got up to the skirt of Heaven; for Eastward I hardly have sight of *Fonia* and *Lydia*: and on the West part, I can

He speaks this in derision of *Homer*, &c. his impossible fictions, whom he likewise prosecutes through the whole Dialogue.

(k) A great Astronomer and therefore seized by the Poets to bear heaven on his shoulders.

(l) This is said to be done by *Hercules*, when he learned Astronomy of *Atlas*. *Hom. Od.* xi. v. 315.

(m) The same with Danubius; it runs through all Austria, & a great part of Germany.
(n) An Island in the Mediterranean Sea.
(o) A mountain near Thermopylae.

(p) Herodotus calls one of these tops Thithoreus, & the other Hyampeus, lib. 8.
A brief description of the world. The Sea.
(q) Rivers in hell.

can see no more but *Italy* and *Sicily*: and Northward, only the parts about the river (m) *Ister*: and this way, (n) *Crete* is hardly to be discerned: we must to work again Ferry-man, and fetch mount (o) *Oeta* hither also, and thou set *Parnassus* upon the top of them all.

Charon. Let us do so then: but beware we make not our foundation too weak, being of so wonderful a height, lest it and we tumble all down together, and make a woful experiment of *Homers* Architecture, if we break our necks in the service.

Mercury. I warrant thee, all shall be sure enough; bring mount *Oeta* hither: now let *Parnassus* be set uppermost, and I will once again ascend. O brave, I see every thing: do thou come up to now.

Charon. Give me thy hand, *Mercury*, and help me; for it is no small pile you are to place me upon.

Mercury. Why, *Charon*, you will needs have a sight of all: and you cannot both see all, and stand on sure ground too: here, hold my hand, and take good footing: well done, now thou art mounted as well as I, and because *Parnassus* hath a (p) forked top, either of us will get upon one, and there seat our selves: look round about thee now, and behold every thing.

Charon. I see a great deal of earth, and a huge lake running about it, and mountains and rivers, much bigger than (q) *Cocytus*, or *Peryphlegethon*, and men to: but they are very little ones, and certain dens of theirs.

Mercury. Those are Cities man, which thou thinkest to be dens.

Charon. Know *Mercury*, that for all this I am never the better: our labour is all lost in dragging *Parnassus* from *Castalia*, and *Oeta*, and the rest of the mountains.

Mercury. How so?

Charon. I can see nothing perfectly from such a height; and my desire was, not only to see mountains and Cities, as they are described in a map, but to see the men themselves,

selves, and what they do, and hear what they say, as I did when at our first meeting you found me laughing, and askt me what I laught at: for then I heard a thing which made me exceeding merry.

Mercury. What was that?

Charon. A man was invited by one of his friends, I think to supper: and promised faithfully to be with him the next day: no sooner was the word out of his mouth, but a tile-stone, loosened by some mischance, fell off the house upon his head, and killed him, and I could not chuse but laugh to see what ill luck he had to break his promise: and now I think I must be fain to creep down again, that I may see and hear the better.

Mercury. Be patient, and I will have a plaister for this also, and make your sight sharp enough I warrant you. I can fetch a charm out of *Homer* will do the deed: and when I have said the verses, look that thou be dark no more, but quick-sighted.

Charon. Pronounce them then.

Merc. The darkness from thine eyes I now remove,
That thou maist know both men and gods above.

Charon. Whats this?

Mercury. Dost thou see yet?

Charon. Exceeding perfectly: *Lynteus* himself is but a buzzard to me: now proceed to your direction, and answer to such questions as I shall ask of you: but will you give me leave to propose them in *Homers* stile: for I would have you know, I am not altogether so unlearned as you imagine.

Mercury. I pray thee, how cam'st thou to know any thing of his, that art but a boat-man, and tyed to thy oar?

Charon. Upbraid me not I pray you, with my profession: for when I transported him at his death, I heard him pro-

The uncertainty of mans life.

Iliad. 5.
227.
It was spoken by Palas to Diomedes.

Icaromenipp. 2.

Odyss. 5.
v. 291. &c.

(r) Homer was anciently pictured vomiting, or making water in a basin, and the rest of the Poets standing round about, and drinking every one a part, to shew that they received their excellence from him.
(s) An imitation of Homer. Il. 3. v. 226. where Priamus asks the question of Helena concerning Ajax.
(t) He began with a sucking calf, and as that grew, so still his strength increased, so that at length by continual exercise and custom he grew able to carry a Bull. (u) A City in Italy very famous for men of activity, inasmuch that at one Olympic feast, all the Victors were of this town, and hence grew that Proverb. Qui Crotoniatarum postremus est, is reliquorum Græcorum primus est. * which was a mile long.

pronounce many verses, of which I have kept some in my remembrance to this day: by the same token a foggy storm had like to have cast us all away: for as he was singing (an unlucky Poem for sailors, we may say) how Neptune gathered the clouds, and stirred the Seas with his trident like a ladle in a pot, how he raised all the winds and tumbled all the waves together, a sudden tempest with a darkness fell upon us that had like to have overturned our boat, and made him so Sea-sick that he (r) vomited up a great deal of his Poem, with his Scylla, his Charybdis, and all his Cyclops.

Mercury. Then thou mightest easily keep some for thy self, when thou sawest him to lay about him so lustily.

Charon. Now tell me

(f) What big-bon'd man is this, so strong and tall,
By head and shoulders overtopping all?

Mercury. This is (t) Milo, the Champion of (u) Craton, so much magnified by the Grecians for bearing a Bull upon his back, thorow the * Olympian race.

Charon. How much greater cause have they to magnify me, that must shortly hoise up Milo himself when he comes to us; and put him into a little boat, after he hath been foiled by that invincible Antagonist, death, who shall trip up his heels, and give him a fall he knows not how: then will he cry and lament to us, when he remembers the garlands and acclamations that have been made on earth for him, though he now strut it out like a brave fellow, admired only for carrying of a Bull: but what may we think of him Mercury? that he ever had any thought of death?

Mercury.

Mercury. How should he remember death, that is in the prime of all his strength?

Charon. Let us then leave him: for we shall laugh enough at him hereafter, when we have him on ship-board, not able to carry the weight of a gnat, much less to wield a bull; now tell me what stately majestic person this is, for by his habit he should not be a Grecian.

Mercury. It is Cyrus, Charon, that formerly reigned over the Medians, and at this time King of the Persians: he lately vanquished the Assyrians, and brought Babylon under his subjection, and is now preparing an army against Lydia, to subdue Cræsus, and make himself King over all.

Charon. And where is that Cræsus?

Mercury. Look that way towards the great Castle compassed with a triple wall: that is Sardis, and there you may see Cræsus sitting upon a bed of gold talking with (x) Solon the Athenian: shall we listen to hear what they say?

Charon. By all means.

Cræsus. O thou Athenian stranger, thou hast seen my riches and my treasure, the abundance of gold I have yet unwrought, and the costly furniture of my palace: tell me now what man thou thinkest to be most happy.

Charon. What will Solon say to this?

Mercury. Take you no care for that Charon, for he will answer him bravely.

Solon. O Cræsus, fortunate men are few, but of all I know, I think (y) Cleobis and Biton to be the most happy, that were sons of a woman priest.

Charon. He means the two Argives, that dyed together, after they had drawn their mother in her chariot to the Temple.

mother in her chariot to the Temple, she in recompence of their piety besought the gods to bestow upon them that thing whatsoever it were best for man to have, whereupon having supped with their mother, and then betaking themselves to their rest, in the morning they were found both dead. Herod. l. 1. No man is to be accounted happy before his death.

P

Cræsus

Herodot. lib. 1. Justine. See the rock. 16. 18

(x) One of the 7. wise men of Greece, and Law-giver to the Athenians. He writ his laws about the 33. year of Tarquinus Priscus reigning in Rome. Gellius lib. 17. c. 2.
(y) Two young men the sons of an Argive woman Priest, who having drawn their

Cræsus. Be it so: put them in the first place of happiness: but who shall be the second?

Solon. Tell us the Athenian, who led an honest life and died in defence of his country.

Cræsus. Thou base beggarly fellow; dost thou not hold me to be a happy man?

Solon. I know not yet, *Cræsus*, what to say of that till you come to the end of your time; death is the true touchstone of happiness, and a continuance of prosperity to the end of life.

Charon. God-a-mercy, *Solon*, that thou art not unmindful of us, but makest the paying of their fare the true Judge of felicity; but who doth *Cræsus* now send out from him, and what is it they bear upon their shoulders?

Mercury. Plates of gold, to consecrate as an offering to *Apollo* in lieu of his Oracles, (z) which will shortly bring him to ruine; for the man is overmuch addict to vaticination.

Charon. Is that shining thing gold, that glitters with a pale ruddy colour? I have heard much of it, but I never saw any before.

Mercury. That renowned name it carries, and this is it that men so fight for.

Charon. I cannot see what goodness is in it: only it lades them shrewdly that carry it.

Mercury. Little dost thou know the wars that have been made for it, the treacheries, the robberies, the perjuries, the murders, the imprisonments, the long voyages, the trafficks and the slaveries.

Charon. For this, *Mercury*, that looks so like brass? for

brass

(z) *Cræsus* sending to the Oracle at Delphos to know the issue of his war, and continuance of his Kingdom was answered to the first, that if he made war with the Persians, he should overthrow a great Kingdom; and to the second, that his estate should suffer no alteration till such time as a mule should reign over the Medes: thus he making construction of the former, the best way for himself; and grounding upon the impossibility of the latter brought his Kingdom to destruction, and himself to ruine; but afterwards questioning *Apollo* for the truth of the Oracle, was answered that the Oracle was not in the fault, but his own; misconstruction for by the great Kingdom was not meant the Persians but his own, and that of the mule was made good in *Cyrus* his Conquerour, who was born of parents of divers countries, his mother being daughter to *Astyages* King of the Medes, and his father a Persian and a subject, and was so in all things like a mule which is begotten by a he ass and a mare, being more noble by the mothers side than the fathers. Herod. Clio.

brass I am well acquainted with: you know I receive a half-penny of every man that crosseth the ferrie.

Mercury. True; but brass is common, and therefore not in so great request; for they that work in the mines, must dig a great depth to find a little of this; for it growes in the earth, as lead and other mettals do.

Charon. O the madness of mankind to be so besotted with such a pale and ponderous kind of metall!

Mercury. *Solon* you see doth not so much deare upon it; for he derides *Cræsus*, and all his barbarous ostentation: but it seems he is to say somewhat more unto him: let us therefore hearken what it is.

Solon. I beseech you *Cræsus*, tell me whether you think *Apollo* hath any need of these plates.

Cræsus. Yes verily; for he hath not such an offering in *Delphus*.

Solon. Do you think you shall add any happiness to the god, if beside the rest of his riches, you furnish him with these plates also?

Cræsus. I think I shall.

Solon. Believe me *Cræsus*, you make heaven a poor place indeed, if they must be fain to send to *Lydia* for gold when they lack it.

Cræsus. * And where is there so much gold in any place, as amongst us?

Solon. Doth not iron grow in *Lydia*?

Cræsus. Not at all.

Solon. Then you want the better metall.

Cræsus. What, iron better than gold?

Solon. If you will answer me with patience, it shall plainly appear so.

Cræsus. What is your question, *Solon*?

Solon. Which are the better, they that save others, or they that be saved?

Cræsus. They that save others.

Solon. Then if *Cyrus* bring an army against the *Lydians*,

P 2

as

* The river *Pactolus* runs through *Lydia*, whose sands are all of gold.

as they say he will, shall your souldiers fight with golden swords, or is iron fitter for their purpose?

Cræsus. Iron no doubt.

Solon. I, were it not for iron, your gold might be carried captive into *Persia*.

Cræsus. Forspeak us not I pray you.

Solon. God forbid it should be so; but then you must needs confess iron to be the better.

Cræsus. Should I then consecrate iron plates, and revoke my gold again?

Solon. He hath as little need of your iron: but be it brass or gold you dedicate, it will come to some mens hands one day, that will make rich use of your offering; for either the (b) *Phocens*, or the (b) *Bæotians*, or the *Delphians* themselves or some sacrilegious tyrant or other, will make good prize of them; god doth little regard your gold works.

Cræsus. Thou art ever quarrelling and grumbling at my riches.

Mercury. Thou seeest, *Charon*, the *Lydian* King cannot away with this plain dealing, nor indure to have the truth told him: but he shall have good cause to remember *Solon* shortly, when he shall be taken captive by *Cyrus*, and cast upon a pile of wood to be burnt: for I lately heard *Clotho* read over her book of destinies, and among the rest this was also written, that *Cræsus* should be taken prisoner by *Cyrus*, and that *Cyrus* should be slain by yonder Queen of the *Massagetes*: dost thou not see that *Scythian* Lady there, that rides upon a white horse?

Charon. Yes.

Mercury. That is *Thomyris*: she shall cut off the head of *Cyrus*, and cast it into a vessel full of blood: dost thou not also see his son, that young man with him? that is, *Cambyfes*, who shall reign after his father, and failing of his enterprises every way in *Lybia* and *Ethiopia*, in the end shall die mad, after they have killed (c) *Apis*.

Charon.

Charon. O most ridiculous folly! now, who dare look upon them when they are in their ruff? or who would believe, that so soon after the one be taken prisoner, the other should have his head cast into a vessel of blood? but who is this, *Mercury*, with the purple Cassock buckled about him, and a Diadem upon his head, to whom his Cook delivers a ring, cut out of a fishes belly, taken in the Sea? he is sure some King at the least. *Hom. Odyss. 1.* *Mercury.* Well spied out, *Charon*; for thou hast now found (d) *Polycrates*, the tyrant of the *Samians*, the happiest man alive: yet his servant (e) *Mæandrius*, that stands there by him, shall betray him into the hands of *Orates*, who shall hang him upon a Gibbet: and thus shall the wretched man fall from his happiness in a moment: this I also heard from *Clotho*.

Charon. Bravely done, *Clotho*; serve them all in their right kinde, cut off their heads, hang them up, that they may know themselves to be but men: let their advancement be only to make their fall the more bitter: how shall I laugh to see them all naked in my little boat, and bring with them neither purple, diadem, nor bed of gold!

Mercury. Enough of these: now behold the actions of ordinary men, *Charon*, of which thou seeest some are Sailers, some Souldiers, some Lawyers, some Ploughmen, some Usurers, and some Beggars.

Charon. I see a confused throng of sundry sorts of people, and a life full of vexation and trouble, and their Cities like hives of Bees, in which every Bee hath a particular sting to himself, wherewith he girdeth him that is next him, and some among them, that like Wasps spoil and oppress the weaker: but I see a multitude of somewhat else, obscurely hovering about them: what may they be?

Mercury. I see a confused throng of sundry sorts of people, and a life full of vexation and trouble, and their Cities like hives of Bees, in which every Bee hath a particular sting to himself, wherewith he girdeth him that is next him, and some among them, that like Wasps spoil and oppress the weaker: but I see a multitude of somewhat else, obscurely hovering about them: what may they be?

Mercury.

(b) The Phocens and Bæotians made war for the Temple of Delphos, and oftentimes spoiled it. Herodot. Clio. The Tyrant.

1.

Herod.

l. 2. 3.

(c) A calf which the Egyptians worshipped for a god, having these marks; it was all over black except a square white in the forehead, and on his back the figure of an eagle, two white hairs in his tail, and a beetle upon his tongue. Herod. Thalia.

(d) A2 things succeeding prospero fly even to admiration with Polycrates, Amasis K. of Egypt with whom he had made a firm league of friendship, sent him this advice, that since fortune was a fickle and unconstant goddess, seeing that she now so exceedingly flattered him, he feared she would sometime or other as cruelly cross him, and that he would therefore counsel him to temper his prosperity with some vo-

A descri-
ption of
mans life.

Mercury. They are hopes, *Charon*, and fears, and follies, and covetousness, and angers, and hatreds, and the like: of which, folly, and hatred, and anger, and jealousy, and ignorance, and poverty are mixed among them, and dwell in the City with them: but fears and hopes fly aloft: the one when it falls upon them, makes them amazed, and sometimes glad to keep close; but the hopes still fly over their heads: and when a man thinks to have sure hold of them, they take their flight and are gone, leaving them gaping after them, as you have seen *Tantalus* below after the water: But if you look more narrowly, you shall see how the Destinies have spun every man a spindle above, from which they all hang by slender twines: do you not see little threds as small as Spiders webs coming down to every man from the spindles?

Mans frail-
ness.

Charon. I see a slender thred for every man: but many of them cross from one to another, and go in and out like a net; this to him, and the same again to another.

Mercury. So it must be, Ferryman: for it is this mans destiny to be kild by him, and he by another: this man must be heir to him that hath the shorter thred, and another again to him: this is the reason of that crossing: do you not see how little a line they all hang by? and he that is drawn on high, shall the sooner down again by the breaking of the thred, when it is not strong enough to hold his weight, and make a great noise in the fall: whereas he that is drawn up but little, though he fall, it shall be without noise, for his next neighbour shall hardly hear it.

Charon. This makes me laugh indeed, *Mercury*.

Mercury. It cannot be expressed in words, *Charon*, how much they deserve to be derided, especially to see how earnest they are upon it, and yet they must be gone in the midst of their hopes when they are clapt in the neck by honest death, who you see, hath many messengers and of-

ficers

ficers attending upon him for that purpose, as chilling agues, burning fevers, consumptions, inflammations of the lungs, swords, thieves, poysons, Judges, and Tyrants: yet none of all this comes in their heads as long as they are in health: but when once they fall sick, then they cry, alas, alas, wo is me, what shall I do: whereas if at the first they did consider with themselves that they are mortal, and were to bestow but a little time as strangers in this life, and so to depart again, as out of a dream, leaving all earthly things behind them, they would live more temperately, and take their deaths more patiently: but now because they hope after a perpetuity of things present, when the officer comes to call them, and takes them aside, and fetters them fast with some fever or consumption, they grieve and take on at their departure, because they never dreamed of such a separation: what would he do, think you, that is busie in building him a new house, and hastens his workmen forward as fast as he can, if he knew it should hasten his end also, and that as soon as he raised the roof, he was to be gone, and leave his heir to enjoy it, himself, miserable man, not once making a meal in it: or he that is jocund because his wife hath brought him a male child, and feasts his friends for joy, and sets the fathers name upon him, if he knew the child should die, as soon as he came to seven years of age: do you think he would take so great comfort in his birth? the reason is, because they take great notice of him that is fortunate in his child, if he prove to be a Champion, and get the mastery in *Olympus*: but if their next neighbour carry a child to burial, they never think upon it, nor what web he hung by: thou seest also many that strive and contend for the limits of their lands, and that gather and heap up riches in abundance, yet before they can take benefit of them, are called aside by those messengers and officers I before told you of.

Deaths
officers.

Few men
prepared
for it.

Epiſt.
c. 8. &c.

Charon.

Charon. I see all this: and muse in my self what pleasure they take in this life, and what that is, they are so loth to leave behind them.

Mercury. If a man should examine the state of their Kings, who are thought to attain the highest degree of happiness (excepting only the uncertainty of fickle fortune) he shall find them filled with more vexation than pleasure: as fears, troubles, hatreds, treacheries, angers and flatteries: for to them all these are incident: I omit their sorrows, sicknesses, and misfortunes, which domineer over them in equal authority: than if their condition be so ill, you may easily conjecture how it fares with private men.

Charon. I will tell you, *Mercury*, my concept, and what I think men, and their whole manner of life, are most like unto: I have often seen those bubbles that rise now and then by the fall of water out of some spring: I mean those swelling things whereof froth is engendred: and I have noted that some of them are small, which break quickly and are soon dissolved: some again last longer and by the addition of others grow bigger and bigger till they swell to a great height: yet in the end they burst also: for it cannot be avoided: such is the life of man, they are all puffed up with wind, some more, some less; some have a short continuance of swelling, and some vanish as soon as they are risen; but all must needs burst in the end.

Mercury. Well said, *Charon*, thou hast made as good a comparison as *Homer*, for he likens the generation of men to the leaves of trees.

Charon. They are no better, *Mercury*, and yet you see how busie they are, and what a stir they make in striving for dignities, honours and possessions, which they must all leave behind them, and bring but one poor half-penny with them when they come to us: what if I should call aloud unto them, now we are got to such

A comparison
of mans
life.

Iliad 6.v.
146.

such a height, and exhort them to abstain from their vain employments, and to live as having death alwayes before their eyes, and say unto them, O foolish men, why do you bestow your time upon such trifles? mispend not your travels to so ill purpose: ye shall not live for ever: nothing you here effect can be perpetual, neither shall any man bring any of it away with him at his death, but of necessity he must come stark naked, and leave his house, his land, and money behind him, to be for ever in the possession of others, and subject to the changes of many masters: if I should proclaim this and the like amongst them, out of a place whence all might hear me, do you not think it would do a great deal of good, and make them more wary in their carriage?

Mercury. O honest *Charon*, little dost thou know how they are bewitched with ignorance and error, and their ears so stopt, that they can hardly be boared open with an augre; *Vlysses* could not make his followers ears more fast with wax from hearing the *Syrenes*; you may break your heart with calling before they will hearken to you: for look what vertue the water of *Lethe* hath with you, the same operation hath ignorance with them; yet there are some few amongst them, that will suffer no wax to be crammed into their ears, but are attentive to the truth, see perfectly how the world goes, and able to judge of it accordingly.

Charon. What if I call to them?

Mercury. It were bootless to tell them what they know already: you see how they stand aloof off from the multitude and deride their actions, taking no contentment in them; perceive you not how they are upon consultation to turn fugitives out of this life, and run to you? for they are hated of all men because they reprove their ignorance.

Charon. Well done honest hearts: but *Mercury* me thinks there be but few of them.

Q

Mercury.

Od. 12.
v. 177.

Few men
wise.

Mercury. These are all : let us now down again.

Charon. One thing more, *Mercury*, I desire to hear from you: let me know but that, and you shall make your guidance compleat: I would fain see the places where dead bodies lie when they are cast into the earth.

Mercury. They are called monuments, *Charon*, and tombes, and sepulchers: dost thou not see those heaps of earth that are cast up before their cities? and the pillars, and the (f) *Pyramides*? those are all store-houses and receptacles of dead carcases.

Charon. But why do they crown those stones with garlands, and annoint them with sweet ointments? some make a great pile of wood before those heaps of earth upon which they burn costly and delicate banquets, and dig a pit in the earth, into which they pour, as I suppose, wine, and honey mixt with it.

Mercury. Believe me *Ferriman*, I do not know what good all this can do to them that are in hell: but perhaps they are perswaded, the souls below, come up again to feed upon the savour, and smoak of the feast as they fly about it, and to drink of the liquor in the pit.

Charon. They eat or drink, whose skulls are withered and dried up? but I am a fool to say so much to you that conduct them every day, and know it impossible for them to get up again when they are once under the earth: I were in a poor case then indeed, and should have somewhat to do, if I were not only to bring them down, but also carry them up again to drink: O vain men and ignorant, not knowing upon what terms the state of dead and living men depend, nor the manner of our being, where

(g) No difference is, but all is one,
Whether they have Tombes or none;
Poor *Irus* of as great a birth
As *Agamemnon* under earth:

Thersites

(f) The Egyptian
pyramids
were built
by the Kings
as a mon-
ument
of their
greatness.

The manner of
burial in an-
cient times.

(g) An
imitation
and inver-
sion of some
of Homers
verses, *Iliad*.
ad. 1. &
Od. 10.
&c.

Thersites hath as good a feature
As *Thetis* son that comely creature.
All empty skulls naked and dry
In *Asphodelus* meadows lie.

Mercury. O *Hercules*, what a deal of *Homer* hast thou pumpt up together! but now thou hast put it into my head, I will shew thee *Achilles* tombe: see where it stands upon the sea shoar: for that is the (h) *Trojan Sigeum*, and over against it is *Ajax* entombed in (h) *Rhætium*.

Charon. These are no such great monuments, *Mercury*; but now let me see those famous cities we have heard of below, as (i) *Ninus*, the city of *Sardanapalus*, and *Babylon*, and (k) *Mycenæ* and (k) *Cleonæ*, and the city of *Troy*; for I remember I have transported many a man from thence; (l) ten years together I had no time to draw up my boat into the dock, nor once to make it clean.

Mercury. *Ninus*, *ferriman*, is utterly vanished, no token of it remaining, neither can any man tell where it stood: but *Babylon* you may see yonder, the city that hath so many towres, and takes up so great a circuit of ground, shortly to be sought after as well as the other; as for *Mycenæ* and *Cleonæ*, I am ashamed to shew them; and especially *Troy*: for I know when you are got down again, you will have a bout with *Homer* for magnifying them so much in his verses; yet in former time they have been famous places, though now decayed; for cities must die, *Ferriman*, as well as men, and which is more to be admired, even whole rivers are perished from having any being; (m) *Inachus* hath not so much as a sepulchre to be seen in all the countrey of *Argos*.

Charon. Alas good *Homer*, that thou shouldst commend them so highly, and set them forth with such stately titles, as sacred *Ilium*, spacious *Ilium*, beautiful *Cleonæ*; but whilest we are busie in talk, who are they that are fighting yonder, and kill one another so desperately?

Q 2

Mercury

(h) Both
Promontories
near
unto *Troy*.

(i) *Nini-*
vic.
(k) *Ancient*
cities
of *Greece*.
(l) All
the time of
the *Trojan*
war.

(m) *A*
river said
to be in the
countrey
Argos.

Mercury. There thou seest the *Argives* and *Lacedæmonians* in battel, *Charon*; and *Othryades* their captain, half dead, (n) and writing down his own name as a trophie of the victory.

Charon. What do they fight for, *Mercury*?

Mercury. For the same countrey they fight in.

Charon. O gross ignorance: they know not, that although every man amongst them had as much as all (o) *Peloponnesus* in his possession, yet *Æacus* would allow no more than a plot of a foot broad for a man to abide in: and this countrey must often be plowed up by man after man, which many times with their plow shares shall turn out up trophies out of the depth of the earth.

Mercury. This must be so: therefore now let us down again and depart; I, to the business I was sent about, thou to thy boat, and I will bring thee passengers as speedily as I can.

Charon. You have done me a friendly favour, *Mercury*, and I will record you for my benefactor everlastingly: for by your means I have got knowledge of matters appurtenant to miserable mankind, and have seen Kings, plates of gold, sacrifices, and battels; but not a word of *Charon*.

(n) Τὸν ὀψιζῶντα τὴν τοῦ ἑσπερίου ἐνδύματα. Others will have it, τὸν αὐτὸν ἀπὸ τῆς νίκης, writing a trophie of the victory with his own blood. The Lacedæmonians and the Argives being to fight for the countrey of Thyria, it was at last agreed upon betwixt them that three hundred of each side should end the controversy, of which there were only three left alive; of the Argives, Alcinoë, and Cromius who returned to Argos, supposing that they had got the victory: of the Lacedæmonians Othryades, who remained in the field, spoiled the bodies of his slain enemies, and wrote his name in his shield with his own blood in token of the victory. (o) The greatest Peninsula of all Europe, joyed to the rest of Greece by the Corinthian Isthmus; it is now called Morca.

LUCIAN

LUCIAN'S

TRUE

HISTORIE.

EVEN as Champions, and Wrestlers, and such as practise the strength and agility of body, are not only careful to retain a sound constitution of health, and to hold on their ordinary course of exercise, but sometimes also to recreate themselves with seasonable intermission, and esteem it as a main point of their practice: so I think it necessary for Schollers, and such as addict themselves to the study of learning, after they have travelled long in the perusal of serious Authors, to relax a little the intention of their thoughts, that they may be more apt and able to indure a continued course of study: And this kind of repose will be the more comfortable, and fit their purpose better, if it be employed in the reading of such works as shall not only yeild a bare content by the pleasing and comely compofure of them, but shall also give occasion of some learned speculation to the minde; which I suppose I have effected in these books of mine: wherein not only the novelty of the subject, nor the pleasingness of the project, may tickle the Reader with delight, nor to hear so many notorious lyes delivered perswasively and in the way of truth, but because every thing here by me set down, doth in a Comical fashion glance at some or other of the old Poets, Historiographers, and Philosophers, which in their writings have recorded many monstrous and intolerable untruths, whose names I would have quoted down, but that I knew the reading would bewray them to you. (a) *Ctesias*, the son of *Ctesiochus*, the *Cnidian*, wrote of the Region of *Indians*, and the state of those Countries, matters, whi

The Pro-
logue.

The minde
requires
some re-ve-
lation, as
well as the
body.

His purpose
in writing
this history.

(a) He
wrote

*Odyss. 9.
&c.*

*Tam vacui
capitis po-
pulum
Phæaca
pueravit.
Juven.*

*He professes
himself a
liar.
(b) Two
mountains,
one in Eu-
rope, the
other in
Africk, on
each side the
Straits of
Gibraltar.*

he neither saw himself, nor ever heard come from the mouth of any man. *Fambulus* also wrote many strange miracles of the great Sea, which all men knew to be lies and fictions, yet so composed that they want not their delight: and many others have made choise of the like argument, of which some have published their own travels, and peregrinations, wherein they have described the greatnets of beasts, the fierce condition of men, with their strange and uncouth manner of life: but the first father and founder of all this foolery, was *Homers Ulysses*, who tells a long tale to *Alcinous*, of the servitude of the winds, and of wild men with one eye in their foreheads that fed upon raw flesh: of beasts with many heads, and the transformation of his friends by enchanted potions, all which he made the silly *Phæaces* believe for great sooth. This coming to my perusal, I could not condemn ordinary men for lying, when I saw it in request amongst them that would be counted Philosophical persons: yet could not but wonder at them, that writing so manifest lies, they should not think to be taken with the manner; and this made me also ambitious to leave some monument of my self behind me, that I might not be the only man exempted from this liberty of lying: and because I had no matter of verity to employ my pen in, (for nothing hath befallen me worth the writing) I turned my stile to publish untruths, but with an honest mind than others have done: for this one thing I confidently pronounce for a truth, that I lie: and this I hope, may be an excuse for all the rest, when I confess what I am faulty in: for I write of matters which I neither saw nor suffered, nor heard by report from others, which are in no being, nor possible ever to have a beginning: let no man therefore in any case give any credit to them.

Disanking on a time from the (b) pillars of *Hercules*, the wind fitting me well for my purpose, I thrust into

into the West Ocean: the occasion that moved me to take such a voyage in hand, was only a curiosity of mind, a desire of novelties, and a longing to learn out the bounds of the Ocean, and what people inhabit the farther shoar: for which purpose, I made plentiful provision of victuals and fresh water, got fifty companions of the same humor to associate me in my travels, furnished my self with store of munition, gave a round sum of money to an expert Pilot that could direct us in our course, and new rigd, and repair'd a tall ship strongly, to hold a tedious and difficult journey: Thus sailed we forward a day and a night with a prosperous wind, and as long as we had any sight of land, made no great hast on our way: but the next morrow about Sun-rising, the wind blew high, and the waves began to swell, and a darkness fell upon us, so that we could not see to strike our sails, but gave our ship over to the wind and weather: thus were we tost in this tempest, the space of threescore and nineteen dayes together, on the fourscorth day, the Sun upon a sudden brake out, and we descried not far off us, an Island full of mountains and woods, about the which the Seas did not rage so boisterously, for the storm was now reasonably well calmed: there we thrust in, and went on shoar, and cast our selves upon the ground, and so lay a long time, as utterly tired with our misery at Sea: in the end, we arose up, and divided our selves: thirty we left to guard our ship: my self, and twenty more, went to discover the Island, and had not gone above three furlongs from the Sea thorough a wood, but we saw a Brazen pillar erected, whereupon Greek letters were engraven, though now much worn and hard to be discerned, importing, *Thus far travelled Hercules and Bacchus*: there were also near unto the place, two portraictures cut out in a rock, the one of the quantity of an acre of ground, the other less: which made me imagine the lesser to be *Bacchus*, and the other *Hercules*; and giving them

*It was re-
quisite the
tempest
should con-
tinue thus
long, and
he sail alto-
gether in the
dark, lest he
should be
asked the
way to this
strange
Island.*

(c) An
Island in
the Egean
sea, famous
for excel-
lent wines.

See our
Authors
modesty for
this carries
more proba-
bility by far,
than that a
spring of
wine should
rise out of
the earth.

Half a Vir-
gin and
half a tree.

Many men
have thus
lost them-
selves, in
the yielding
to the be-
witching
enticements
of wine and
women.

them due adoration, we proceeded on our journey; and far we had not gone, but we came to a river, the stream whereof seemed to run with as rich wine as any is made in (c) *Chios*, and of a great breadth, in some places able to bear a ship, which made me to give the more credit to the inscription upon the pillar, when I saw such apparant signs of *Bacchus* peregrination: we then resolved to travel up the stream, to find whence the river had his original: and when we were come to the head, no spring at all appeared, but mighty great Vine trees of infinite number, which from their roots distilled pure wine, which made the river run so abundantly: the stream was also well stored with fish, of which we took a few, in taste & colour much resembling wine; but as many as eat of them, fell drunk upon it: for when they were opened and cut up, we found them to be full of lees: afterwards we mixed some fresh-water fish with them, which allayed the strong taste of the wine. We then crost the stream where we found it passable, and came among a world of Vines of incredible number, which towards the earth had firm stocks and of a good growth: but the tops of them were women, from the hips upwards, having all their proportion perfect and compleat: as painters picture out *Daphne*, who was turned into a tree when she was overtaken by *Apollo*: at their fingers ends sprung out branches full of grapes, and the hair of their heads was nothing else but winding wires and leaves, and clusters of grapes: when we were come to them, they saluted us, and joyned hands with us, and spake unto us, some in the *Lydian*, and some in the *Indian* language, but most of them in *Greek*: they also kist us with their mouths, but he that was so kist fell drunk, and was not his own man a good while after: they could not abide to have any fruit pulled from them, but would roar and cry out pittifully, if any man offered it: some of them desired to have carnal mixture with us, and two of our com-

company were so bold as to entertain their offer, and could never afterwards be loosed from them, but were knit fast together at their nether parts, from whence they grew together, and took root together, and their fingers began to spring out with branches, and crooked wires, as if they were ready to bring out fruit: whereupon we forsook them and fled to our ship, and told the company at our coming what had betide unto us, how our fellows were entangled, and of their copulation vvith the vines: then vve took certain of our vessels, and filled them, some vvith vvater and some vvith vvine out of the river, and lodged for that night near the shoar. On the morrow vve put to sea again, the wind serving us weakly, but about noon, when we had lost sight of the Island, upon a suddain a * whirlwind caught us, which turned our ship round about, and lifted us up some three thousand furlongs into the aire, and suffered us not to settle again into the sea, but we hung above ground, and were carried aloft with a mighty wind which filled our sailes strongly. Thus for seven daies space and so many nights, were we driven along in that manner, and on the eight day we came in view of a great country in the air, like to a † shining Island, of a round proportion, gloriously glittering with light, and approaching to it, we there arrived, and took land, and surveying the countrey, we found it to be both (c) inhabited and husbanded, and as long as the day lasted we could see nothing there; but when night was come, many other Islands appeared unto us, some greater & some less, all of the colour of fire, and another kind of earth underneath, in which were cities, and seas, and rivers, and woods, and mountains, which we conjectured to be the earth by us inhabited, and going further into the land, we were met withall & taken by those kind of people, which they call (d) *Hippogypians*: these *Hippogypians* are men riding upon monstrous vultures, which they use instead of

* which
wind
blew them
thither.

† The
Island of
the Moon.
(c) He
closely
takes their
opinion
who hold
the Sun,
Moon, and
stars to be
inhabited
countries.
(d) A
made word
signifying
hy-sc-vul-
tures, or
vulture-
horses, or
vulture
riders: and
so are the
rest that
follow,
names
coined and
composed
for his pur-
pose.

R

horses; |

horses; for the vultures there are exceeding great, every one with three heads apiece: you may imagine their greatness by this; for every feather in their wings was bigger and longer than the mast of a tall ship: their charge was to fly about the country, and all the strangers they found, to bring them to the King: and their fortune was then to seize upon us, and by them we were presented to him: As soon as he saw us, he conjectured by our habit what country-men we were, and said. Are not you strangers *Grecians*? which when we affirmed, and how could you make way, said he, thorow so much aire as to get hither? then we delivered the whole discourse of our fortunes to him, whereupon he began to tell us likewise of his own adventures, how that he also was a man, by name (e) *Endymion*, and rapt up long since from the earth, as he was asleep, and brought hither, where he was made King of the Countrey, and said it was that region: which to us below seemed to be the Moon; but he bade us be of good cheer, and fear no danger, for we should want nothing we stood in need of: and if the war he was now in hand withall against the Sun succeeded fortunately, we should live with him in the highest degree of happiness: then we asked of him what enemies he had, and the cause of the quarrel; and he answered, (f) *Phaethon* the King of the inhabitants of the Sun (for that is also peopled as well as the Moon) hath made war against us a long time, upon this occasion. I once assembled all the poor people and needy persons within my dominions, purposing to send a Colony to inhabit the Morning Star, because the countrey was desart, and had no body dwelling in it; This *Phaethon* envying, crost me in my design, and sent his *Hippomyrmicks*, to meet with us in the mid-way, by vvhom vve were surpris'd at that time, being not prepared for an encounter, and vvere forced to retire: novv therefore my purpose is once again to denounce vvar, and

(e) Icaromen. c.

Endymion
King of the
Moon.

(f) The
son of
Phœbus
and Cly-
mene, who
having ob-
tained
leave to
ride one
day about
the world
in his fa-
thers Cha-
riot, though
sore against
his will, by
his unskill-
ful driving
scorcht a
great part
both of hea-
ven and
earth, and
was there-
fore strook
dead with
a thunder-
bolt by Ju-
piter. O-
vid Met.

and publish a plantation of people there: if therefore you will participate with us in our expedition, I will furnish you every one with a prime Vulture, and all armour answerable for service: for to morrow we must set forwards: with all our hearts, said I, if it please you: then were we feasted and abode with him, and in the morning arose to set our selves in order of battel: for our scouts had given us knowledge that the enemy was at hand: our forces in number amounted to an hundred thousand, besides such as bare burthens and enginiers, and the foot forces, and the strange aids: of these foure-score thousand were *Hippogypians*, and twenty thousand that rood upon *Lachanopters*, which is a mighty great fowle, and instead of feathers, covered thick over vvith vvort leaves: but their vving feathers, vvere much like the leaves of lettices: after them vvere placed the *Cencrobolians* and the *Scorodomachians*: there came also to aide us from the bear-star, thirty thousand *Pyllotoxotans*, and fifty thousand *Anemodromians*; these *Pyllotoxotans*, ride upon great fleas, of which they have their denomination: for every flea amongst them is as big as a dozen elephants; the *Anemodromians* are footmen, yet flew in the aire without feathers in this manner: every man had a large mantle reaching down to his foot, which the wind blowing against, filled it like a sail, and they were carried along as if they had been boats: the most part of these in fight were targitiers: it was said also that there were expected from the stars over *Cappadocia*, three-score and ten-thousand *Struthobalanians*, and five-thousand *Hippogeranians*; but I had no sight of them, for they were not yet come, and therefore I durst write nothing, though wonderful and incredible reports were given out of them; this was the number of *Endymions* army; the furniture was all alike; their helmets of bean hulls, which are great with them and very strong, their breast-plates all of lupines cut into

The mov-
ing there,
but the
coming
here.

The num-
ber of their
forces.

The order
of Endy-
mions bat-
tel.

(g) They
are in the
Ægean
sea, in
number 53.

The order
of Phae-
thons bat-
tel.

scales, for they take the shels of lupines, and fastening them together, make breast-plates of them which are impenetrable, and as hard as any horn: their shields and swords like to ours in Greece; and when the time of battle was come, they were ordered in this manner. The right wing was supplied by the *Hippogypians*, where the King himself was in person, with the choicest souldiers in the army, amongst whom we also were ranged; the *Lachanopters* made the left wing, and the aids were placed in the main battel as every mans fortune fell: the foot, which in number were about six thousand *Myriades*, were disposed of in this manner; there are many spiders in those parts of mighty bigness, every one in quantity exceeding one of the Islands (g) *Cyclades*; these were appointed to spin a web in the air between the Moon, and the Morning Star, which was done in an instant, and made a plain Champion, upon which the foot forces were planted, who had for their leader, *Nyctærian* the son of *Exdianax*, and two other associates. But of the enemies side the left wing consisted of the *Hippomyrmekes*, and among them *Phaeton* himself; these are beasts of huge bigness and winged, carrying the resemblance of our emmets, but for their greatness; for those of the largest size were of the quantity of two acres, and not only the riders supplied the place of souldiers, but they also did much mischief with their horns; they were in number fifty thousand; in the right wing were ranged the *Aeroconopes*, of which there were also about fifty thousand, all archers riding upon great gnats: then followed the *Aerocordakes* who were light armed and footmen, but good souldiers, casting out of slings a far off huge great turneps; and whosoever was hit with them lived not long after, but died with the stink that proceeded from their wounds: it is said they use to anoint their bullets with the poison of mallows; after them were placed the *Caulomycetes*, men at armes and good
at

at handstroaks, in number about fifty thousand: they are called *Caulomycetes*, because their shields are made of mushrooms, and their spears of the stalks of the hearb *Asparagus*: near unto them were placed the *Cynobalanians*, that were sent from the Dog-star to aid him; these were men with dogs faces, riding upon winged acorns: but the slingers that should have come out of *Via lactea*, and the *Nephelocentaures* came too short of these aids, for the battel was done before their arrival, so that they did them no good: and indeed the slingers came not at all: wherefore they say *Phaeton* in displeasure over-ran their Country: these were the forces that *Phaeton* brought into the field; and when they were joyned in battel, after the signal was given, and the Asles on either side had braied, (for these are to them instead of Trumpets) the fight began, and the left wing of the *Heliotans*, or Sun Souldiers, fled presently, and would not abide to receive the charge of the *Hippogypians*, but turned their backs immediately, and many were put to the sword: but the right wing of theirs were too hard for our left wing, and drove them back till they came to our footmen, who joyning with them, made the enemies there also turn their backs and fly, especially when they found their own left wing to be overthrown. Thus were they wholly discomfited on all hands: many were taken prisoners, and many slain: much blood was spilt, some fell upon the clouds, which made them look of a red colour, as sometimes they appear to us about Sun-setting: some dropt down upon the earth; which made me suppose it was upon some such occasion, that *Homer* thought *Jupiter* rained blood for the death of his son *Sarpædon*: returning from the pursuit, we erected two Trophies: one for the fight on foot, which we placed upon the Spiders web; the other for the fight in the air, which we set up upon the clouds: as soon as this was done, news came to us by our Scouts, that the *Nephelocentaures* were coming
on

The fight.

Iliad. l. 16.
v. 459.

(b) Icaro-
menip. y.

(i) Chiron
the Cen-
taur, who
was trans-
lated into
heaven, and
made one of
the twelve
signs of the
Zodiacke.

The reason
of the Moons
Eclipse.

on, which indeed should have come to *Phaethon* before the fight. And when they drew so near unto us that we could take full view of them, it was a strange sight to behold such monsters, composed of flying horses and men: that part which resembled mankind, which was from the vast upwards, did equal in greatness the (b) *Rhodian Colossus*; and that which was like a horse, was as big as a great ship of burden; and of such multitude that I was fearful to set down their number, lest it might be taken for a lie: and for their Leader, they had the (i) *Sigittarius* out of the *Zodiacke*: when they heard that their friends were foiled, they sent a messenger to *Phaethon* to renew the fight; whereupon they set themselves in array, and fell upon the *Selenitans* or the Moon Souldiers that were troubled, and disordered in following the chace, and scattered in gathering the spoils, and put them all to flight, and pursued the King into his City, and killed the greatest part of his Birds, overturned the Trophies he had set up, and overcame the whole Country that was spun by the Spiders: My self and two of my companions were taken alive: when *Phaethon*, himself was come, they set up other Trophies in token of Victory, and on the morrow we were carried prisoners into the Sun, our arms bound behind us with a peice of the Cobweb: yet would they by no means lay any siege to the City, but returned and built up a wall in the midst of the air, to keep the light of the Sun from falling upon the Moon, and they made it a double wall, wholly compact of clouds, so that a manifest Eclipse of the Moon ensued, and all things detained in perpetual night: wherewith *Endymion* was so much oppressed, that he sent Embassadors to intreat the demolishing of the building, and beseech him that he would not damn them to live in darkness, promising to pay him tribute, to be his friend and associate, and never after to stir against him: *Phaethons*

thons Council twice assembled to consider upon this offer: and in their first meeting would remit nothing of their conceived displeasure, but on the morrow they altered their minds to these terms. The *Heliotans* and their colleagues have made a peace with the *Selenitans* and their associates upon these conditions, that the *Heliotans* shall cast down the wall, and deliver the prisoners that they have taken, upon a ratable rancome: and that the *Selenitans* should leave the other stars at liberty, and raise no war against the *Heliotans*, but aid and assist one another, if either of them should be invaded: that the King of the *Selenitans* should yearly pay to the King of the *Heliotans* in way of tribute, ten thousand vessels of dew, and deliver ten thousand of their people to be pledges for their fidelity: that the Colony to be sent to the Morning star, should be joyntly supplied by them both, and liberty given to any else that would, to be sharers in it; that these articles of peace should be ingraven in a pillar of Amber, to be erected in the midst of the air upon the confines of their Country: for the performance whereof were sworn of the *Heliotans*, *Pyronides*, and *Therites*, and *Phlogias*: and of the *Selenitans*, *Nyctor*, and *Menias*, and *Polylampes*: thus was the peace concluded, the wall immediately demolished, and we that were prisoners delivered: being returned into the Moon, they came forth to meet us, *Endymion* himself and all his friends: who embraced us with tears, and desired us to make our abode with him, and to be partners in the Colony: promising to give me his own son in marriage (for there are no women amongst them) which I by no means would yield unto, but desired of all loves, to be dismissed again into the Sea: and he finding it impossible to persuade us to his purpose, after seven dayes feasting, gave us leave to depart. Now, what strange novelties worthy of note I observed during the time of my abode there, I will relate unto you. The first is, that they are not begotten of women but of man-
kind;

These names
of the inha-
bitants of
the Sun, are
taken from
things be-
longing to
the day; those
of the Moon
from
things ap-
pertaining
to the night.

The strange
novelties he
observed in
those parts.

kind; for they have no other marriage but of males: the name of women is utterly unknown among them: untill they accomplish the age of five and twenty years, they are given in marriage to others: from that time forwards they take others in marriage to themselves: for as soon as the Infant is conceived, the leg begins to swell, and afterwards when the time of birth is come, they give it a lance and take it out dead: then they lay it abroad with open mouth towards the winde, and so it takes life: and I think thereof the *Grecians* call it the belly of the leg, because therein they bear their children instead of a belly. I will tell you now of a thing more strange than this: There are a kind of men among them called *Dendritans*, which are begotten in this manner: they cut out the right stone out of a mans codd, and set it in their ground, from which springeth up a great tree of flesh, with branches and leaves, bearing a kind of fruit much like to an Acorn, but of a cubite in length, which they gather when they are ripe, and cut men out of them: their privy members are to be set on, and taken off, as they have occasion: rich men have them made of Ivory, poor men of wood, wherewith they perform the act of generation, and accompany their spouses: when a man is come to his full age he dieth not, but is dissolved like smoak and is turned into air. One kind of food is common to them all; for they kindle a fire and broil frogs upon the coals, which are with them in infinite numbers flying in the air, and whilst they are broiling, they sit round about them, as it were about a table, and lap up the smoak that riseth from them, and feast themselves therewith, and this is all their feeding: for their drink, they have air beaten in a mortar, which ye ldeth a kind of moisture much like unto dew: they have no avoidance of excrements, either of urine or dung, neither have they any issue for that purpose, like unto us: their boyes admit copulation, not like unto ours, but in their hams, a little above

Why that
part which
we term the
calf, is cal-
led by the
Grecians
the belly of
the leg.

Their food.

Their drink.

above the calf of the leg, for there they are open: they hold it a great ornament to be bald, for hairy persons are abhord with them; and yet among the Stars that are Comets, it is thought commendable, as some that have travelled those coasts reported unto us: such beards as they have are growing a little above their knees; they have no nails on their feet, for their whole foot is all but one toe; every one of them at the point of his rump, hath a long colewort growing out instead of a taile, alwayes green and flourishing, which though a man fall upon his back, cannot be broken; the dropping of their noses is more sweet than honey; when they labour or exercise themselves, they annoint their body with milk, whereinto if a little of that honey chance to drop, it will be turned into cheese; they make very fat oile of their beans, & of as delicat a savour as any sweet ointment; they have many vines in those parts, which yield them but water: for the grapes that hang upon the clusters are like our halestones; and I verily think, that when the vines are shaken with a strong wind, there falls a storm of haile amongst us, by the breaking down of those kind of berries: their bellies stand them instead of satchels, to put in their necessaries, which they may open and shut at their pleasure, for they have neither liver nor any kind of entralls, only they are rough and hairy within, so that when their young children are cold, they may be inclosed therein to keep them warm; the rich men have garments of glasse, very soft and delicate, the poorer sort of brasse woven, whereof they have great plenty, which they inseame with water, to make it fit for the workman, as we do our wool. If I should write what manner of eyes they have, I doubt I should be taken for a lyar, in publishing a matter so incredible: yet I cannot chuse but tell it: for they have eyes to take in and out as please themselves: and when a man is so disposed, he may take them out and lay

Because
that Co-
mets seem
to be hairy,
and have
their name
from
thence.

The cause
of haile.

The life is
fained by
the Poets
of the
Gorgons,
three sisters
that had
but one eye
amongst
them which
they used
by turns
when th.
went a-
broad.

S

lay

lay them by till he have occasion to use them, and then put them in and see again: many when they have lost their own eyes, borrow of others: for the rich have many lying by them: their ears are all made of the leavs of plane-trees, excepting those that come of acorns, for they only have them made of wood. I saw also another strange thing in the same Court; a mighty great glass, lying upon the top of a pit, of no great depth, whereinto, if any man descend, he shall hear every thing that is spoken upon the earth; if he but look into the glass, he shall see all cities, and all nations as well as if he were among them: there had I the sight of all my friends, and the whole countrey about: whether they saw me or not, I cannot tell: but if they believe it not to be so, let them take the pains to go thither themselves, and they shall find my words true; then we took our leaves of the king, and such as were near him, and took shipping, and departed; at which time *Endymion* bestowed upon me two mantles made of their glaiss, and five of brass, with a compleat armour of those shells of lupines, all which I left behind me in the whale; and sent with us a thousand of his *Hippogypians* to conduct us five hundred furlongs on our way; In our course we coasted many other countreys, and lastly arrived at the Morning star now newly inhabited, where we landed and took in fresh water; from thence we entred the *Zodiake*, passing by the Sun, and leaving it on our right hand, took our course near unto the shoar, but landed not in the countrey, though our company did much desire it, for the wind would not give us leave; but we savv it was a flourishing region, fat, and vvell vwatered, abounding vvith all delights; but the *Nephelocentaures* espying us, vvho vv ere mercenary souldiers to *Phaethon*, made to our ship as fast as they could, and finding us to be friends, said no more unto us; for our *Hippogypians* vv ere departed before; then we made forwads, all

The City of
lights.

all the next night and day, and about evening-tide following we came to a City called *Lychnopolis*, still holding on our course downwards: this City is seated in the air between the *Pleiades*, and the *Hyades*, somewhat lower than the *Zodiake*, and arriving there, not a man was to be seen, but lights in great numbers running to and fro, which were imployed, some in the maker place, and some about the haven, of which many were little, and as a man may say, but poor things; some again were great and mighty, exceeding glorious and resplendent, and there were places of receipt for them all; every one had his name as well as men, and we did hear them speak: these did us no harm, but invited us to feast with them, yet we were so fearful, that we durst neither eat nor sleep as long as we were there: their court of justice standeth in the midst of the City, where the governour sitteth all all the night long calling every one by name, and he that answereth not is adjudged to die, as if he had forsaken his ranks: their death is to be quenched: we also standing amongst them saw what was done, and heard what answers the lights made for themselves, and the reasons they alledged for tarrying so long; there we also knew our own light, and spake unto it, and questioned it of our affairs at home, and how all did there, which related every thing unto us: that night we made our abode there, and on the next morrow returned to our ship, and sailing near unto the clouds had a sight of the City. *Nephelococcygia*, which we beheld with great wonder, but entred not into it, for the wind was against us: the King thereof was *Coronus* the son of *Cottyphion*: and I could not chuse but think upon the Poet (k) *Aristophanes*, how wise a man he was, and how true a reporter, and how little cause there is to question his fidelity for what he hath written. The third after, the Ocean appeared plainly unto us, though we could see no land, but what was in the air; and those Countreys also seemed to

A very
proper
death.

As some
have as-
sirmed eve-
ry country
to be go-
vern'd
specially by
some par-
ticular
Stars, so he
saig us a
light in
this city for
every nati-
on, which
could tell all
was done
amongst
them.
(k) In his
Comedy
called the
Clouds,
which he
wrote
against
Socrates.

be fiery and of a glittering colour : the fourth day about noon, the wind gently forbearing, settled us fair and leasurely into the sea : and as soon as we found our selves upon water, we were surpris'd with incredible gladness, and our joy was unexpressible; we feasted and made merr'y with such provision as we had, we cast our selves into the sea, and swam up and down for our disport, for it was a calm. But oftentimes it falleth out, that the change to the better, is the beginning of greater evils ; for when we had made only two daies saile in the water, as soon as the third day appeared, about Sun-rising, upon a sudden we saw many monstrous fishes and whales ; but one above the rest containing in greatness fifteen hundred furlongs, which came gaping upon us and troubled the sea round about him, so that he was compass'd on every side with froth and foam, shewing his teeth a far off, which were longer then any beech trees are with us, all as sharp as needles, and as white as Ivory ; then we took, as we thought, our last leaves one of another, and embracing together, expecting our ending day ; the monster was presently with us, and swallowed us up ship and all ; but by chance, he caught us not between his chops, for the ship slipt thorow the void passages down into his entrals ; when we were thus got within him, we continued a good while in darkness and could see nothing, till he began to gape, and then we percieved it to be a monstrous whale of a huge breadth and height, big enough to contain a City that would hold ten thousand men ; and within we found small fishes, and many other creatures chopt in pieces, and the masts of ships, and ankers, and bones of men, and luggage ; in the midst of him was earth and hills, which were raised, as I conjectured, by the setting of the mud which came down his throat : for vvoods grevv upon them and trees of all sorts, and all manner of hearbs, and it looked as if it had been husbanded ; the compass of the

A fish of
an indif-
ferent size.

A coun-
treys within
the whale.

the land was two hundred and forty furlongs : there were also to be seen all kind of sea-fowl, as Gulls, Halcyons, and others that had made their nests upon the trees : then we fell to weeping abundantly : but at last I roused up my company, and propt up our ship, and stroke fire ; then we made ready supper of such as we had, for abundance of all sort of fish lay ready by us, and we had yet water enough left which we brought out of the Morning Star : the next morrow we rose to watch when the Whale should gape : and then looking out, we could sometimes see mountains, sometimes only the skies, and many times Islands : for we found that the fish carried himself with great swiftness to every part of the Sea : when we grew weary of this, I took seven of my company, and went into the wood to see what I could find there, and we had not gone above five furlongs, but we light upon a temple erected to *Neptune*, as by the title appeared : and not far off we espied many Sepulchres and pillars placed upon them, with a fountain of clear water close unto it ; we also heard the barking of a dog, and saw smoak rise a far off, so that we judg'd there was some dwelling thereabout : wherefore making the more haste, we lighted upon an old man and a youth, who were very busie in making a garden, and in conveying water by a channel from the fountain into it : whereupon we were surpris'd both with joy and fear : and they also were brought into the same taking, and for a long time remained mute ; but after some pause, the old man said ; What are ye, you strangers ? any of the Sea spirits ? or miserable men like unto us ? for we that are men by nature, born and bred in the earth, are now Sea-dwellers, and swim up and down within the Continent of this Whale, and know not certainly what to think of our selves ; we are like to men that be dead ; and yet believe our selves to be alive. Whereunto I answered ; for our parts, Father, we are men also, newly come hither, and

swal-

It was a
custome in
ancient
times to en-
tertain all
strangers
with a feast
before they
enquired of
their affairs.

(m) An
Island in
the Eastern
part of the
Mediterrane-
an Sea,
betwixt
Syria and
Cilicia.

lowed up ship and all but yesterday; and now come purposely within this wood, which is so large and thick: some good Angel, I think did guide us hither to have the sight of you, and to make us know, that we are not the only men confin'd within this Monster: tell us therefore your fortunes we beseech you, what you are, and how you came into this place: but he answered, you shall not hear a word from me, nor ask any more questions, untill you have taken part of such Viands as we are able to afford you: so he took us, and brought us into his house, which was sufficient to serve his turn; his pallets were prepared, and all things else made ready: then he set before us Hearbs, and Nuts, and Fish, and fild out of his own Wine unto us: and when we were sufficiently satisfied, he then demanded of us what fortunes we had endured, and I related all things to him in order that had betide unto us, the tempest, the passages in the Island, our Navigation in the air, our War, and all the rest, even till our diving into the Whale: whereat he wondered exceedingly, and began to deliver also what had befalln to him, and said: By lineage, O ye strangers, I am of the Isle (m) *Cyprus*, and travelling from mine own Country as a Merchant, with this my son you see here, and many other friends with me, made a voyage for *Italy* in a great Ship full fraught with Merchandise, which perhaps you have seen broken in peices in the mouth of the Whale: we sailed with fair weather, till we were as far as *Sicily*: but there we were overtaken with such a boistrous storm, that the third day we were driven into the Ocean, where it was our fortune to meet with this Whale which swallowed us all up, and only we two escaped vvith our lives, all the rest perished, vvhom vve have here buried, and built a Temple to *Neptune*: ever since vve have continued this course of life, planting hearbs and feeding upon Fish and Nuts: here is vvood enough you see, and plenty of Vines which yeild most delicate wine:

vve

we have also a well of excellent cool water, which it may be you have seen: vve make our beds of the leaves of trees, and burn as much vvood as vve vvill; vve chace after the birds that fly about us, and go out upon the gills of the Monster to catch after live Fishes: here vve bath our selves vvhen vve are disposed, for vve have a lake of salt vvater not far off, about some tvventy furlongs in compass, full of sundry sorts of fish, in vvich vve swim and sail upon it in a little Boat of mine ovvn making. This is the seven and tvventieth year of our drovvning, and vvith all this vve might be vvell enough contented, if our neighbours and borderers about us vv ere not perverse and troublesome, altogether insociable and of stern condition. Is it so indeed, said I, that there should be any vvithin the Whale but your selves? many said he, and such as are unreconcileable tovwards strangers, and of monstrous and deformed proportions: the Western Countries, and the rail part of the Wood, are inhabited by the *Tarychanians*, that look like Eeles, vvith faces like a Lobster: these are Warlike, fierce, and feed upon ravy flesh: they that dvvel tovwards the right side, are called *Tritonemeditans*, vvich have their upper parts like unto men, their lovver parts like Cats, and are less offensive than the rest: On the left side inhabit the *Carcinochirians* and the *Thinocephalians*, vvich are in league one vvith another: the middle region is possessd by the *Pagurodians*, and the *Pfittopodians*, a Warlike Nation and swift of foot: Eastwards towards the mouth is for the most part desert, as overwasht with the Sea: yet am I fain to take that for my dwelling, paying yearly to the *Pfittopodians*, in way of tribute, five hundred Oysters: of so many Nations doth this Country consist: we must therefore devise among our selves, either how to be able to fight with them, or how to live among them. What number may they all amount unto, said I? more than a thousand, said he: and what armour have they? none at all, said he, but

but the bones of fishes: then were it our best course, said I, to incounter them, being provided as we are, and they without weapons: for if we prove too hard for them, we shall afterward live out of fear: this we concluded upon, and went to our Ship to furnish our selves with arms: the occasion of War we gave by Nonpayment of tribute, which then was due: for they sent their Messengers to demand it, to whom we gave a harsh and scornful answer, and sent them packing with their arrant: but the *Psittopodians*, and *Paguradians*, taking it ill at the hands of *Scinthus*, for so was the man named, came against us with great tumult; and we suspecting what they would do, stood upon our guard to wait for them, and laid five and twenty of our men in ambush, commanding them as soon as the enemy was past by, to set upon them; who did so, and arose out of their ambush, and fell upon the rear: we also being five and twenty in number (for *Scinthus* and his son were Marshallled among us) advanced to meet with them, and encountred them with great courage and strength: but in the end we put them to flight and pursued them to their very dens: of the enemies were slain an hundred three-score and ten, and but one of us, beside *Trigles* our Pilot, who was thrust thorow the back with a fishes rib; all that day following, and the night after, we lodged in our trenches, and set on end a dry back-bone of a Dolphin instead of a Trophy: The next morrow the rest of the Country people perceiving what had happened, came to assault us; the *Tari-chanians* were ranged in the right wing with *Pelamus* their Captain; the *Thyncephalians* were placed in the left wing, the *Carcinochirians* made up the main battel; for the *Tritonomeditans* stirred not, neither would they joyn with either part; about the Temple of *Neptune* we met with them, and joyned fight with a great cry, which was answered with an eccho out of the Whale, as if it had been out of a Cave; but we soon put them to flight being naked

who sup-
plied the
rooms of the
two that
were lost.

naked people, and chased them into the wood, making our selves masters of the Countrey; soon after they sent Embassadors to us, to crave the bodies of the dead, and to treat upon conditions of peace; but we had no purpose to hold friendship with them, but set upon them the next day, and put them all to the sword, except the *Tritonomeditans*, who seeing how it fared with the rest of their fellows, fled away thorow the gills of the fish, and cast themselves into the sea; then we travelled all the Countrey over, which now was desert, and dwelt there afterwards without fear of enemies, spending the time in exercise of the body, and in hunting, in planting vineyards, and gathering fruit of the trees, like such men as live delicately, and have the world at will, in a spacious & unavoidable prison: this kind of life led we for a year & eight months: but when the fifth day of the ninth month was come, about the time of the second opening of his mouth (for so the Whale did once every hour, whereby we conjectured how the hours went away) I say about the second opening, upon a suddain, we heard a great cry, and a mighty noise, like the calls of mariners, and the stirring of oares, which troubled us not a little; wherefore we crept up to the very mouth of the fish, and standing within his teeth, saw the strangest sight that ever eye beheld: men of monstrous greatness, half a furlong in stature, sailing upon mighty great Islands, as if they were upon shipboard; I know you will think this smells like a lye, but yet you shall have it, the Islands were of a good length indeed, but not very high, containing about an 100. furlongs in compass; every of these carryed of those kind of men, eight and twenty, of which some sate on either side of the Island, and rowed in their course with great *Cypres* trees, branches, leaves and all, instead of oares; on the stern or hinder part, as I take it, stood the governor, upon a high hill, with a brazen rudder of a furlong in length in his hand; on the fore-part stood forty

A gaping
clock.

T

such

such fellows as those, armed for the fight, resembling men in all points, but in their hair, which was all fire and burnt clearly, so that they needed no helmets: instead of sails, the wood growing in the Island did serve their turns; for the wind blowing against it, drove forward the Island like a ship, and carried it which way the governour would have it; for they had Pilots to direct them, and were as nimble to be stird with oars as any long boat; at the first we had the sight but of two or three of them; afterwards appeared no less then six hundred, which dividing themselves in two parts, prepared for incounter in which many of them by meeting with their barks together were broken in pieces, many were turned over and drowned: they that closed, fought lustily, and would not easily be parted; for the souldiers in the front shewed a great deal of valour, entring one upon another, and kill'd all they could, for none were taken prisoners; instead of iron graples, they had mighty great (n) *Polypodes* fast tied, which they cast at the other, and if they once laid hold on the wood, they made the Isle sure enough for stirring; they darted and wounded one another with oysters that would fill a wain, and sponges as big as an acre: the leader on the one side was *Æolocentaurus*, and of the other *Thalassopotes*; the quarrel, as it seems, grew about taking a booty: for they said that *Thalassopotes*, drove away many flocks of Dolphins that belonged to *Æolocentaurus*, as we heard by their clamours one to another, and calling upon the names of their Kings; but *Æolocentaurus* had the better of the day, and sunk one hundred and fifty of the enemies Islands, and three they took with the men and all; the rest withdrew themselves and fled, whom the other pursued, but not far, because it grew towards evening, but returned to those that were wrackt and broken, which they also recovered for the most part, and took their own away with them: for on their part there were no less than fourscore Islands drowned;

A strange
sea-fight.

(n) A fish
with many
feet.

drowned; then they erected a Trophie for a monument of this Island fight, and fastned one of the enemies Islands with a stake upon the head of the Whale; that night they lodged close by the Beast, casting their cables about him, and ankered near unto him; their ankers are huge and great, made all of glass, but of a wonderful strength: the morrow after when they had sacrificed upon the top of the Whale, and there buried their dead, they sailed away, with great triumphs and songs of victory, and this was the manner of the Islands fight.

The second Book.

UPON this we began to be weary of our abode in the Whale, and our tarriance there did much trouble us; we therefore set all our wits awork to find out some means or other to clear us from our captivity: first, we thought it would do well to dig a hole thorow his right side, and make our escape that way forth, which we began to labour at lustily: but after we pierced him five furlongs deep, and found it was to no purpose, we gave it over. Then we devised to set the Wood on fire, for that would certainly kill him without question, and being once dead, our issue would be easie enough: this we also put in practice, and began our project at the taile end, which burnt seven dayes, and as many nights, before he had any feeling of our fire works: upon the eighth and ninth dayes we perceived he began to grow sickly: for he gaped more dully than he was wont to do, and sooner closed his mouth again: the tenth and eleventh he was thoroughly mortified, and began to stink: upon the twelfth day we bethought our selves, though almost too late, that unless we underpropt his chops when he gaped next, to keep him from closing, we should be in danger of perpetual imprisonment within his dead carcass, and there miserably perish, we therefore pitcht long

They set
the whale
on fire.

beams of timber upright within his mouth to keep it from shutting, and then made our ship in a readiness, and provided our selves with store of fresh water, and all other things necessary for our use, *Scintharus* taking upon him to be our Pilot, and the next morrow the Whale died: then we haled our ship thorow the void passages, and fastning cables about his teeth, by little and little letled it into the Sea, and mounting the back of the Whale, sacrificed to *Neptune*, and for three dayes together, took up our lodging hard by the Trophie, for we were becalm'd: the fourth day we put to Sea, and met with many dead Corpses that perished in the late Sea-fight, which our ship hit against, whose bodies we took measure of with great admiration, and sailed for a few dayes in very temperate weather. But after that the North wind blew so bitterly, that a great frost ensued, wherewith the whole sea was all frozen up, not only superficially upon the upper part, but in depth also, the depth of four hundred fadomes, so that we were faine to forsake our ship and run upon the Ice: the wind sitting long in this corner, and we not able to indure it, put this device in practice, which was the invention of *Scintharus*: with mattocks and other instruments, we made a mighty cave in the water, wherein we sheltered our selves forty dayes together: in it we kindled fire, and fed upon fish of which we found great plenty in our digging: at the last, our provision falling short, we returned to our frozen ship which we set upright, and spreading her sailes, went forward as well as if we had been upon water, leasurely and gently sliding upon the Ice: but on the fift day the water grew warm, and the frost brake, and all was turned to water again. We had not sailed three hundred furlongs forwards, but we came to a little Island that was desert, where we only took in fresh water (which now began to fail us) and with our shot kild two wild bulls, and so departed; these bulls have their horns

growing

growing not upon their heads, but under their eyes: (a) as *Momus* thought it better. Then we entred into a Sea, not of water, but of milk, in which appeared a white Island full of Vines: this Island was only a great Cheefe, well preft (as we afterwards found when we fed upon it) about some five and twenty furlongs in bigness: the Vines were full of clusters of Grapes, out of which we could crush no Wine but only Milk: in the midst of the Island, there was a Temple built, dedicated to (b) *Galatea*, one of the daughters of *Nereus*, as by the inscription appeared: as long as we remained there, the soil yeilded us food and victuals, and our drink was the milk that came out of the Grapes: in these, as they said, reigneth (c) *Tyro*, the daughter of (d) *Salmonesus*, who after her departure, received this guerdon at the hands of *Neptune*: in this Island we rested our selves five dayes, and on the sixth put to Sea again, a gentle gale attending us, and the Seas all still and quiet. The eight day as we sailed onvard, not in Milk any longer, but in salt and azure vvater, we saw many men running upon the Sea, like unto us every way forth, both in shape and stature, but only for their feet which were of Cork, whereupon I suppose they had the name of *Phellopodes*: we marvelled much when we saw they did not sink, but keep above water, and travel upon it so boldly: these came unto us, and saluted us in the *Græcian* language, and said they were bound towards *Phello*, their own Country, and for a while ran along by us, but at last turned their own way and left us, wishing us a happy and prosperous voyage. Within a while after many Islands appeared, and near unto them, upon our left hand stood *Phello*, the place whereunto they were travelling, which was a City seated upon a mighty great and round Cork. Further off, and more towards the right hand, we saw five other Islands, large and mountainous, in which much fire was burning: but directly before us, was a spacious flat Island, distant from us not

above

(a) *Momus* found fault with *Jupiter* for not setting the bulls horns in this manner.

Arist. de part. ani. 13. he was the god of feasting, & of carping amongst the Heathen. *Hesiod.* in his Theog. says that he was the son of the night, but begotten without a father.

(b) A sea Nymph daughter of *Nereus* & *Doris*, so called because of her whiteness, as pure as milk.

(c) Of her *Neptune* begot *Pelias*, and *Neleus* the father of *Nestor*.

(d) He was King of *Elis* a territory of *Peloponnesus*, and for imitating the thunder, by running his Chariot over a bridge of brass, was slain with a thunderbolt by *Jupiter*.

above five hundred furlongs; and approaching somewhat near unto it, a wonderful fragrant air breathed upon us, of a most sweet and delicate smell, such as *Herodotus* the story-writer saith ariseth out of *Arabia* the happy, consisting of a mixture of *Roses*, *Daffadils*, *Gilli-flowers*, *Lillies*, *Violets*, *Myrtles*, *Bayes*, and blossomes of *Vines*: such a dainty odoriferous savour was conveyed unto us: being delighted with this smell, and hoping for better fortunes after our long labours, we got within a little of the Isle, in which we found many Havens on every side, not subject to over-floating, and yet of great capacity, and Rivers of clear water emptying themselves easily into the Sea, with Medows and Hearbs, and Muscal birds, some singing upon the shoar, and many upon the branches of Trees, a still and gentle air compassing the whole Country: when pleasant blasts gently stirred the Woods, the motion of the branches made a continual delightful melody, like the sound of winde Instruments in a solitary place: a kind of clamour also was heard mixt with it, yet not tumultuous nor offensive, but like the noise of a Banket, when some do play on wind Instruments, some commend the Musick, and some with their hands applaud the Pipe, or the Harp, all which yeilded us so great content, that we boldly entred the Haven, made fast our Ship and landed, leaving in her only *Scinthus*, and two more of our companions behind us: passing along thorow a sweet Medow, we met with the Guards that used to sail about the Island, who took us, and bound us with Garlands of *Roses* (which are the strictest bands they have) to be carried to their Governour: from them we heard as vve were upon the vway, that it was the (e) Island of those that are called Blessed, and that *Rhadamanthus* vvas Governour there, to vvhom vve were brought and placed the fourth in order of them that vvere to be judged: the first trial vvas about *Ajax* the son of *Telamon*, whether he were a meet man to be admitted into the society

(e) See the Tyrant. y. A contro- versie concerning Ajax, who being overcome by the eloquence of Ulysses about Achilles armour, fell mad and slew himself.

ciety of the *Heroes*, or not: the objections against him were his madness, and the killing of himself: and after long pleading to and fro, *Rhadamanthus* gave this sentence, that for the present he should be put to *Hippocrates* the Physitian of *Cous*, to be purged with *Elleborus*, and upon the recovery of his wits to have admittance: the second was a controversie of love, *Theseus* and *Menelaus* contending, which had the better right to *Hellen*: but *Rhadamanthus* gave judgement on *Menelaus* side, in respect of the manifold labours and perils he had incur'd for that marriage sake, whereas *Theseus* had Wives enough beside to live withall, as the (f) *Amazon*, (g) and the daughters of *Minos*: the third was a question of precedency, between (h) *Alexander* the son of *Philip*, and (i) *Hannibal* the *Carthaginian*, in which *Alexander* was prefer'd, and his Throne placed next to the Elder (k) *Cyrus* the *Persian*: In the fourth place we appeared, and he demanded of us, what reason we had, being living men, to take land in that Sacred Country, and we told him all our adventures in order as they befell us; then he commanded us to stand aside, and considering upon it a great while, in the end proposed it to the Benchers, which were many, and among them (l) *Aristides* the *Athenian*, surnamed the just: and when he was provided what sentence to deliver, he said, that for our busie curiosity, and needless travels, we should be accountable after our death: but for the present, we should have a time limited for our abroad, during which we should feast the *Heroes*, and then depart, prefixing us seven months liberty to conclude our tarriance, and no more: then our Garlands fell off from us of themselves, and we were set loose, and led into the City to feast with the blessed: the City was all of gold, compassed with a wall made of the precious stone *Smaragdus*, which had seven gates, every one cut out of a whole peice of timber of *Cinamon* tree: the pavement of the City, and all the ground within the walls was *Ivory*: the Temples

(f) Hippolyta.
(g) Ariadne, and Phædia.
(h) Alexander the great.
(i) The son of Amilcar, and General of the Carthaginians against the Romans, see Plutarch in his life.
(k) The son of Cambyses who translated the Kingdom from the Medes to the Persians; see the survivors.
The younger Cyrus was the son of Darius Nothus, brother to Artaxerxes, of whom Xenophon.
(l) Plutarch describes the City of the blessed, and the Elysian fields, and to their perpetual flame, out-lies Homer and all the Poets.

ples of all the gods are built of Beryll, with large Altars made all of one whole *Amethyst*, upon which they offer their Sacrifices: about the City runneth a River of most excellent sweet ointment, in breadth an hundred Cubits of the larger measure, and so deep that a man may swim in it with ease: for their bathes, they have great houses of Glasse, which they warm with Cinamon: and their bathing tubs are filled with warm dew instead of water; their only Garments are Cob-webs of Purple colour, neither have they any bodies, but are intaetile and without flesh, a meer shape and presentation only: and being thus bodiless, they yet stand, and are moved, are intelligent, and can speak: and their naked soul seemeth to wander up and down in a corporal likeness: for if a man touch them not, he cannot say otherwise, but that they have bodies, altogether like shadows standing upright, and not, as they are of a dark colour: no man waxeth any older there then he was before, but of what age he comes thither, so he continueth: neither is there any night with them, nor indeed clear day: but like the twilight towards morning before the Sun be up, such a kind of light do they live in: they know but one season of the year which is the Spring, and feel no other wind but *Zepirus*: the Region flourisheth with all sorts of flowers, and with all pleasing Plants fit for shade: their Vines bear fruit twelve times a year, every moneth once; their Pomegranate trees, their Apple trees, and their other fruit, they say, bear thirteen times in the year: for in the moneth called *Minous* they bear twice. Instead of Wheat, their ears bear them Loaves of bread ready baked, like unto mushrooms: about the City are three hundred threescore and five Wells of water, and as many of honey, and five hundred of sweet ointment, for they are less than the other: they have seven Rivers of Milk, and eight of Wine: they keep their Feast without the City, in a field called *Elysium*, which is a most pleasant medow environed

Homer.

roned with woods of all sorts; so thick that they serve for a shade to all that are invited, who sit upon beds of flowers, and are waited upon, and have every thing brought unto them by the winds, unless it be to have the wine filled; and that there is no need of; for about the banquetting place are mighty great trees growing of clear and pure glasse; and the fruit of those trees are drinking cups and other kind of vessels of what fashion or greatness you will; and every man that comes to the feast gathers one or two of those cups, and sets them before him, which will be full of wine presently, and then they drink; instead of garlands, the nightingales, and other musical birds, gather flowers with their beaks out of the medows adjoining, and flying over their heads with chirping noats scatter them among them; they are annointed with sweet ointment in this manner: sundry Clouds draw that unguent out of the fountains and the rivers, which setting over the heads of them that are at the banquet, the least blast of wind makes a small rain fall upon them like unto a dew: After supper they spend the time in musick and singing: their ditties that are in most request, they take out of (m) *Homer's* verses, who is there present himself and feasteth among them sitting (n) next above *Ulysses*; their quires consist of Boyes and Virgins, which were directed and assisted by (o) *Eunomus* the *Locrian*, and (p) *Arion* the *Lesbian*, and (q) *Anacreon*, and (r) *Stesichorus*, who hath had a place there ever since his reconcilement with *Hellena*. As soon as these have done, there enter a second quire of swans, swallows and nightingales: and when they have ended, the whole woods ring like wind instruments by the stirring of the aire; but that which maketh most for their mirth, are two wells adjoining to the banquetting place, the one of laughter, the other of pleasure, of these

much inveighed against *Helen* in his verses as the cause of all the Trojan war, was strook blind by *Castor* and *Pollux*, but upon his recantation recovered his sight. * Excellent liquor for a feast.

U

every

(m) For he was in most esteem among the ancients.
(n) Ulysses had good reason to give place to Homer, who lived so long for his credit.
(o) Two excellent musicians.
(p) Two famous Lyrick Poets.
(r) Stesichorus having

every man drinks to begin the feast withall, which makes them spend the whole time in mirth and laughter. I will also relate unto you, what famous men I saw in that association. There were all the demigods, and all that fought against Troy, excepting (q) *Ajax* the *Loerian*; he only, they told me, was tormented in the region of the unrighteous: of *Barbarians*, there was the elder and the younger *Cyrus*, and (r) *Andcharis* the *Scythian*: (s) *Zamolxis* the *Thracian*, and (t) *Numa* the *Italian*; there was also (u) *Lycurgus* the *Lacedaemonian*, and * *Photion* and * *Tellus* the *Athenians*, and all the wise men, unless it were (x) *Periander*. I saw also *Socrates* the son of *Sophroniscus* prattling with *Nestor*, and (y) *Palamides*, and close by him stood (z) *Hyacinthus*, the *Lacedaemonian*, and the gallant *Narcissus*, and *Hyllus*, and other beautiful and lovely youths, & for ought I could gather by him, he was far in love with *Hyacinthus*, for he discoursed with him more then all the rest: for which cause, they said, *Rhadamanthus* was offended at him, and often threatned to thrust him out of the Island, if he continued to play the fool in that fashion, and not give over his idle manner of jesting, when he was at their banquet; only (a) *Plato* was not present, for they said he dwelled in a City framed by himself observing the same rule of government and laws as he had prescribed for them to live under: *Aristippus* and *Epicurus* are prime men amongst them, because they are the most jovial good fellows, and the best companions: *Diogenes*, the *Sinopean*, was so far altered from the man he was before, that he married with *Lais* the harlot, and was many times so drunk, that he would rise and dance about the room, as a

(q) This *Ajax*, when *Troy* was taken, ravished *Castranda* the daughter of *Priamus*, being a virgin, and Priest to *Minerva* in the Temple of *Pallas*, for which the goddess sent a tempest which dispersed the Greeks as they returned, and sunk *Ajax* with a thunder-bolt.

(r) The only wise man among the *Scythians*, who endeavouring to bring in the *Athenian* laws amongst his barbarous countrymen, was slain by the King his brother.

Laert. (s) *Scholler* and *Servant* to *Pythagoras*. (t) The second *Roman King*. (u) Lawgiver to the *Lacedaemonians*. *Plutarch.* * Two wise men of *Athens* that professed poverty. *Plutarch.* (x) Who was King of *Corinth* and a Tyrant. (y) *Necrom.* r. (z) *Socrates* professed himself learned in nothing but only love, and that of young youths, which he held to be the best and noblest affection: seeing that this was the best means to bring up the younger sort in the knowledge of goodness and virtue; but his enemies made the worst construction of it, and therefore *Lucian* brings him in here with these young and beautiful lads. (a) Such a one as he would have in his *Common-wealth*.

man

man out of his senses; (b) *Æsop* the *Phrygian* served them for a jester; there was not one *Stoick* in company but were still busied in ascending the height of virtues hill; and of (c) *Chrysippus*, we heard that it was not lawful for him by any means to touch upon the Island until he have the fourth time purged himself with *Elleborus*; the (d) *Academicks*, they say, were willing enough to come, but that they yet are doubtful, and in suspense, and cannot comprehend how there should be any such Island: but indeed, I think they were fearful to come to be judged by *Rhadamanthus*, because themselves have abolished all kind of judgement: yet many of them, they say, had a desire, and would follow after those that were coming hither, but were so sloathful as to give it over, because they were not comprehensive, and therefore turned back in the midst of their way: these were all the men of note that I saw there: and amongst them all, *Achilles* was held to be the best man, and next to him *Theseus*. For their manner of venery and copulation thus it is; they couple openly in the eyes of all men, both with females and male kind, and no man holds it for any dishonesty: only *Socrates* would swear deeply that he accompanied young men in a cleanly fashion, and therefore every man condemned him for a perjured fellow: and *Hyacinthus* and *Narcissus* both confessed otherwise for all his denial: the women there are all in common, and no man takes exception at it, in which respect they are absolutely (e) the best *Platonists* in the world: and so do the boys yeeld themselves to any mans pleasure without contradiction: after I had spent two or three days in this manner, I went to talk with *Homer* the Poet, our leasure serving us both well, and to know of him what countrey man he was, a question with us hard to be resolved, and he said he could not certainly tell himself, (f) be-

(b) The fable-maker. No *Stoicks* in *Elysiu*. (c) A Philosopher scholar to *Zeno* the greatest *Legician* of his time, and chief of the *Stoicks* sect. (d) He means not the *Platonicks* who are call'd the old *Academicks*, but the new *Academicks*, who would affirm nothing, and held it impossible that any thing should be truly known, and therefore he says they abolished all kind of judgement. What was the difference between these and the *Pyrrhoni*ans or *Scepticks*; see *Gellius*, 1. ix. c. 5. (e) *Plato* in his *Commonwealth* would have all women common.

(f) Seven Cities of Greece shew for the birth of *Homer*, which are comprised in this verse. *Smyrna*; *Rhodos*, *Colophon*, *Salamis*, *Chios*, *Argos*, *Athens*.

U 2

cause

cause some said he was of *Chios*, some of *Smyrna*, and many to be of *Colophon*: but he said indeed, he was a *Babylonian*, and among his own countrymen not called *Homer* but *Tigranes*: and afterwards living as an (g) hostage among the *Gracians*, he had therefore that name put upon him: then I questioned him about those verses in his books that are disallowed, as not of his making, whether they were written by him or not, and he told me they were all his own, much condemning (h) *Zenodatus*, and (h) *Aristarchus* the Grammarians for their weakness in judgement: when he had satisfied me in this, I asked him again (i) why he began the first verse of his Poem with anger: and he told me it fell out so by chance, not upon any premeditation; I also desired to know of him, whether he wrote his *Odyssees* before his *Iliads*, as many men do hold: but he said it was not so; as for his blindness which is charged upon him, I soon found it was far otherwise, and perceived it so plainly, that I needed not to question him about it: thus was I used to do many dayes, when I found him idle, and would go to him, and ask him many questions, which he would give me answer to very freely: especially when we talked of a trial he had in the Court of Justice, wherein he got the better: for (k) *Tersites* had prefer'd a bill of complaint against him, for abusing him, and scoffing at him in his Poeme, in which action *Homer* was acquitted, having (l) *Plysses* for his advocate; about the same time came to us (m) *Pythagoras*, the *Sami-an*, who had changed his shape now seven times, and lived in as many lives, and accomplished the periods of his soul: the right half of his body was wholly of gold: and they all agreed that he should have place amongst them, but were doubtful what to call him, *Pythagoras* or *Euphorbus*. (n) *Empedocles* also came to the place, scorcht quite over, as if his body had been broild upon the Embers; but could not be admitted, for all his

(g) O
Homer
signifies a
pledge or
hostage.

(h) Two
carping
Grammari-
ans that
undertook
to correct
some of
Homer's
verses.
(i) This
touches
some Com-
mentators
upon Ho-
mer, who
have gone
about
to give a
reason al-
most of
every word
he wrote.

(k) See
Necro-
mant. b.

(l) who
was an
eloquent
Orator.
(m) See
the Cock,
a. & b.

(n) Icaro-
mentip.
a. & b.

his great intreaty: the time passing thus along, the day of prizes for Masteries of activity now approached, which they call (o) *Ibanatusia*: the setters of them forth were (p) *Achilles*, the fifth time, and *Theseus* the seventh time: to relate the whole circumstance would require a long discourse: but the principal points I will deliver: at wrastling, *Carus*, one of the lineage of *Hercules*, had the best, and won the Garland from *Plysses*: the fight with fists was equal between *Arius* the *Ægyptian* who was buried at *Corinth*, and *Epius*, that combated for it: there was no prize appointed for the (q) *Pancratian* fight; neither do I remember who got the best in running; but for Poetry, though (r) *Homer* without question were too good for them all, yet the best was given to (r) *Hesiodus*: the prizes were all alike, Garlands plotted of Peacocks feathers. As soon as the games were ended, news came to us, that the damned crew in the habitation of the wicked, had broken their bounds, escaped the Jaylours, and were coming to assail the Island, led (s) by *Phalaris* the *Acragentine*, *Bu-syris* the *Ægyptian*, *Diomedes* the *Thracian*, *Sciron*, *Pitnocomp-tes*, and others: which *Rhadamanthus* hearing, he ranged the *Heroes* in battle array upon the Sea shore, under the leading of *Theseus*, and *Achilles*, and *Ajax Telamonius*, who had now recovered his senses, where they joyned fight: but the *Heroes* had the day, *Achilles* carrying himself very nobly. *Socrates* also, who was placed in the right wing, was noted for a brave Souldier, (t) much better than he was in his life-time, in the battle at *Delium*: for when the enemy charged him, he neither fled, nor changed countenance: wherefore afterwards, in reward of his valour, he had a prize set out for him on purpose: which was a beautiful and spacious Garden, planted in the Suburbs of the City, whereunto he invited many, and disputed with them there, giving it the name of (u) *Necracademia*: then

overthrown by the *Ægeotians*, and ran all away. (u) *Academia* was a woody place about a mile from Athens, where *Socrates* did sometimes meet his Scholars and dispute with them: here *Plato* was born, and from hence *Lucian* takes this name which signifies the Academy of the dead.

(o) Games
and mas-
sives among
the dead.

(p) He al-
ludes to the
manner of
the Roman
magistrates,
who when
they exhib-
ited plays
unto the
people, the
names of
the setters
forth were
Registered,
and the time
how often
they had
done it.

(q) Fight-
ing at all
manner of
weapons.
(r) *Homer*
and *Hesiod*
lived about
the same
time, and it
hath been
controversy
by many
which was
the better
Poet.

(s) who
were all
bloody Ty-
rants, or
notorious
robbers.

(t) *Plato*
in his
Laches or
Dialogue of
fortitude,
praiseth
Socrates,
for his man-
hood at *De-
lium*, in
which battle
the Atheni-
ans were

we took the vanquished prisoners, and bound them, and sent them back to be punished with greater torments: this fight was also pend by *Homer*, who, at my departure, gave me the book to shew my friends, which I afterwards lost, and many things else beside: but the first Verse of the Poem I remember was this, (x) Tell me now, Muse, how the dead *Heroes* fought: when they overcome in fight, they have a custom to make a feast with sodden Beans, wherewith they banquet together for joy of their Victory: only (y) *Pythagoras* had no part with them, but sat aloof off, and lost his dinner because he could not away with Beans. Six months were now past over, and the seventh half way onwards, when a new business was begot amongst us: for *Cynirus* the son of *Scintharus*, a proper tall young man, had long been in love with *Helena*, and it might plainly be perceived, that she as fondly doted upon him, for they would still be winking and drinking one to another whilst they were a feasting, and rise alone together, and wander up and down in the wood: this humour increasing, and knowing not what course to take, *Cynirus* device was to steal away *Helena*, whom he found as pliable to run away with him to some of the Islands adjoyning, either to *Phello*, or *Tyroessa*, having before combined with three of the boldest fellows in my company, to joyn with them in their conspiracy: but never acquainted his father with it, knowing that he would surely punish him for it: being resolved upon this, they watcht their time to put it in practice: for when night was come, and I absent, (for I was faln asleep at the feast) they gave a slip to all the rest, and went away with *Helena* to ship-board as fast as they could: *Menelaus* waking about midnight, and finding his bed empty, and his wife gone, made an outcry, and calling up his brother went to the Court of *Rhadamanthus*: as soon as the day appeared, the Scouts told them they had descried a Ship, which by that time was

(x) Somewhat like the beginning of his *Odyss.*

(y) See the *Cock.*

A second rape of *Helena*.

got

got far off into the Sea: then *Rhadamanthus* set out a Vessel made of one whole peice of timber of *Asphodelus* wood, man'd with fifty of the *Heroes* to pursue after them, which were so willing on their way, that by noon they had overtaken them, newly entred into the Milky Ocean, not far from *Tyroessa*: so near were they got to make an escape: then took we their Ship and haled it after us with a chain of *Roses* and brought it back again: *Rhadamanthus* first examined *Cynirus* and his companions whether they had any other Partners in this plot, and they confessing none, were adjudged to be tyed fast by the privy members, and sent into the place of the wicked, there to be tormented, after they had been scourged with rods made of *Mallows*: *Helena* all blubbered with tears, was so ashamed of her self, that she would not shew her face: they also decreed to send us packing out of the Country, our prefixed time being come, and that we should stay there no longer then the next morrow, wherewith I was much aggrieved and wept bitterly to leave so good a place, and turn Wanderer again I knew not vvhither: but they comforted me much in telling me, that before many years were past I should be vwith them again, and shevved me a Chair and a Bed prepared for me against the time to come, near unto persons of the best quality: then went I to *Rhadamanthus*, humbly beseeching him to tell me my future fortunes, and to direct me in my course: and he told me, that after many travels and dangers, I should at last recover my Country, but would not tell me the certain time of my return, and shevving me the Islands adjoyning, vvhich were five in number, and a sixth a little further off, he said, Those nearest are the Islands of the ungodly, vvhich you see burning all in a light fire, but the other sixth is the Island of dreams: and beyond that is the (z) Island of

(z) Ogygia, an Island between the Phœnician and Syrian seas in which Calypso a sea Nymph the daughter of Oceanus and Thetis, being Queen, entertained Ulysses in his travels, and falling in love with him detained him with her seven years.

Calypso

Calypso, vvhich you cannot see from hence; vvhen you are past these, you shall come into the great Continent, over against your own Country, where you shall suffer many afflictions, and pass through many Nations, and meet with men of inhumane conditions, and at length attain to the other Continent. When he had told me this, he pluckt a root of Mallows out of the ground, and reached it to me, commanding me in my greatest perils, to make my prayers to that: advising me further, neither (a) to rake in the fire with my knife, nor to feed upon Lupines, nor to come near a Boy, when he is past eighteen years of age: if I were mindful of this, the hopes would be great that I should come to the Island again; then we prepared for our passage, and feasted with them at the usual hour, and next morrow I went to *Homer*, intreating him to do so much as make an *Epigram* of two Verses for me, which he did: and I erected a pillar of *Berylstone* near unto the Haven, and engraved them upon it: the *Epigram* was this:

Lucian, the gods belo-v'd did once attain
To see all this, and then go home again.

After that dayes tarrying, we put to Sea; brought onward on our way by the *Heroes*: where *Vlysses* closely coming to me, that (b) *Penelope* might not see him, conveyed a letter into my hand to deliver to *Calypso*, in the Isle of *Ogygia*: *Rhadamanthus* also sent (c) *Nauplius* the Ferry-man along with us, that if it were our fortune to put into those Islands, no man should lay hands upon us, because we were bent upon other employments: no sooner had we past beyond the smell of that sweet odour but we felt a horrible filthy stink, like Pitch and Brimstone burning, carrying an intolerable sent with it, as if men were broyling upon burning Coals: the air vv as dark and muddy, from vvhich distilled a Pitchy kind of devv: vve heard also

(a) Most have interpreted this Pythagorean precept, not to stir up the anger of great and powerful persons.

Λυκίανος τοῦ θεοῦ φίλου, ὅτι οὐκ ἔμελλεν αὐτὸν εἶδεναι, καὶ οὐκ ἔμελλεν αὐτὸν εἶδεναι.

(b) The wife of *Vlysses*.
(c) The son of *Neptune* and *Amy-mone* the daughter of *Danaus* King of the *Argives*.

also the last of the whips, and roarings of the tormented: yet went we not to visit all the Islands; but that wherein we landed, was of this form: it was wholly compassed about with steep, sharp and craggy Rocks, without either wood or water; yet we made a shift to scramble up among the Cliffs, and so went forwards, in a way quite overgrown with briars and thorns through a most vilanous gastly Countrey, and coming at last to the prison and place of torment we wondered to see the nature and quality of the soile which brought forth no other flowers but swords and daggers, and round about it ran certain rivers, the first of dirt, the second of blood, and the innermost of burning fire which was very broad and unpassable, floating like water, and working like the waves of the Sea, full of sundry fishes, some as big as firebrands, others of a less size like coales of fire, and these they call *Lychniſcies*; there was but one narrow entrance into it, and *Timon* of *Athens* appointed to keep the door, yet we got in by the help of *Nauplius*, and saw them that were tormented, both Kings, and private persons very many, of which there were some that I knew; for there I saw *Cynirus* tyed by private members, and hanging up in the smoak; but the greatest torments of all are inflicted upon them that told any lyes in their life-time, and wrote untruly, as (d) *Ctesias* the *Cnidian*, *Herodotus*, and many other, which I beholding, was put in great hopes that I should never have any thing to do there, for I do not know that ever I spake any untruth in my life: we therefore returned speedily to our ship (for we could endure the sight no longer) and taking our leaves of *Nauplius*, sent him back again. A little after appeared the Isle of *Dreams* near unto us, an obscure countrey, and unperspicuous to the eye, indued with the same quality as dreams themselves are; for as we drew, it still gave back and fled from us, that it seemed

The Islands of the tormented.

(d) Two historians.

Witness this history.

The Island and City of Dreams described.

(c) *ὕπνῳ*
Sleep.(f) Or
Alecton.
See the
Cuck.Odyss. lib.
9. v. 562.(g) *ἄνθη*
procuring
sleep.
The names
both of
places and
persons
here are
compound-
ed of such
words as
signifie
something
belonging
to dreams,
sleep, or
to the
night.

to be farther off then at the first, but in the end we attained it and entred the haven called (c) *Hypnus*, and adjoyned to the gate of Ivory, where the Temple of (f) *Alectryon* stands, and took land somewhat late in the evening: entring the gate we saw many dreams of of fundry fashions; but I will first tell you somewhat of the City, because no man else hath written any description of it; only *Homer* hath toucht it a little, but to small purpose; it is round about invironed with a wood, the trees whereof are exceeding high (g) *Poppies*, and *Mandragoras*, in which an infinite number of owles do nestle, and no other birds to be seen in the Island; near unto it is a river running, called by them *Nyctiporus*, and at the gates are two wells, the one named *Negretus*, the other *Pannychia*; the wall of the City is high and of a changeable colour, like unto the rainbow; in which are foure gates, though *Homer* speaks but of two: for there are two which look toward the fields of Sloath, the one made of iron, the other of potters clay, through which those dreams have passage, that represent fearful, bloody and cruel matters; the other two behold the haven and the sea, of which the one is made of horn, the other of Ivory, which we went in at. As we entred the City, on the right hand stands the Temple of the Night, whom with *Alectryon*, they reverence above all the gods; for he hath also a Temple built for him, near unto the haven: on the left hand stands the pallace of Sleep: for he is the Sovereign King over them all, and hath deputed two great Princes to govern under him, namely *Taraxion* the son of *Matrogenes*, and *Putocles* the son of *Phantasion*: in the midst of the Market-place is a well, by them called *Careotis*, and two temples adjoyning, the one of falsehood, the other of truth, which have either of them a private Cell peculiar to the Priests, and an Oracle, in which the chief Prophet is *Antipho*, the

the interpreter of dreams, who was prefer'd by sleep to that place of dignity: these dreams are not all alike either in nature, or shape: for some of them are long, beautiful and pleasing; others again are as short and deformed: some make shew to be of gold, and others to be as base and beggarly: some of them had wings, and were of monstrous forms; others set out in pomp as it were in a triumph, representing the apparences of Kings, Gods, and other persons; many of them were of our acquaintance, for they had been seen of us before, which came to us and saluted us as their old friends, and took us and lull'd us asleep, and feasted us nobly and courteously, promising beside all other entertainment which was sumptuous and costly, to make us Kings and Princes; some of them brought us home to our own countrey to shew us our friends there, and came back with us the next morrow; thus we spent thirty dayes and as many nights among them, sleeping and feasting all the while, untill a sudden clap of thunder awakned us all, and we starting up, provided our selves of victuals, and took sea again, and on the third day landed in *Ogygia*. But upon the way I opened the letter I was to deliver, and read the Contents, which were these: "*Ulysses* to *Calypso* sendeth greeting, this is to give you to understand, that after my departure from you, in the vessel I made in haste for my self, I suffered shipwrack, and hardly escaped by the help of *Leucothea* into the country of the *Phæacks*, who sent me to mine own home, where I found many that were wooers to my wife, and riotously consumed my means; but I slew them all, and was afterwards kill'd my self by my son (h) *Telegonus*, whom I begat of *Circe*, & am now in the Island of the blessed, where I daily repent my self for refusing

Homer
Odyss.(h) who
being told
by his ma-
ther whose
son he
was, tra-
velled to

Isaac to see his father, but being kept back by the guard, and not suffered to have admittance, he slew certain of them, and at length *Ulysses* being drawn thither by the tumult, *Telegonus* not knowing who he was, ignorantly slew him.

"to live with you, and forsaking the immortality proffered me by you : but if I can spie a convenient time, I will give them all the slip and come to you ; This was the effect of the letter with some addition concerning us, that we should have entertainment ; and far had I not gone from the sea, but I found such a cave as *Homer* speaks of, and she her self working busily at her wool, when she had received the letter, and brought us in, she began to weep and take on grievously, but afterwards she called us to meat, and made us very good chear, asking us many questions concerning *Vlysses* and *Penelope*, whether she was so beautiful and modest, as *Vlysses* had often before bragged of her ; and we made her such answer, as we thought would give her best content ; and departing to our ship, reposed our selves near unto the shoar, and in the morning put to sea, where we were taken with a violent storm, which tost us two dayes together, and on the third we fell among the *Colocynthopiratais* : these are a wild kind of men, that issue out of the Islands adjoyning, and prey upon passengers ; and for their shipping have mighty great gourds, six cubits in length, which they make hollow when they are ripe, and cleanse out all that is within them, and use the rindes for ships, making their masts of reeds, and their sailes of the gourd leaves ; These set upon us with two ships furnished and fought with us, and wounded many, casting at us instead of stones, the seeds of those gourds : the fight was continued with equal fortune, until about noon, at which time, behind the *Colocynthopiratais* we espied the *Caryonautans* coming on, who as it appeared, were enemies to the other : for when they saw them approach, they forsook us, and turned about to fight with them, and in the mean space we hoist saile and away, leaving them together by the ears, and no doubt but the *Caryonautans* had the better of the day, for they exceeded in number, having five

five Ships well furnished, and their Vessels of greater strength, for they are made of Nut-shells cloven in the midst and cleansed, of which every half is fifteen fadom in length : when we were got out of sight, we were careful for the curing of our hurt men, and from that time forwards went no more unarmed, fearing continually to be assaulted on the suddain : and good cause we had : for before sunsetting, some twenty men or thereabout, which also were Pirates, made towards us riding upon monstrous great Dolphines, which carried them surely : and when their Riders gat upon their backs, would neigh like Horses ; when they were come near us, they divided themselves, some on the one side, and some on the other, and flung at us with dried Cuttle-fishes, and the eyes of Sea-crabs : but when we shot at them again and hurt them, they would not abide it, but fled to the Island the most of them wounded. About midnight, the Sea being calm, we fell, before we were aware, upon a mighty great (i) *Alcyons* nest, in compass no less than threescore furlongs, in which the *Alcyon* her self sailed, as she was hatching her eggs, in quantity almost equalling the nest : for when she took her wings, the blast of her feathers had like to have overturned our Ship, making a lamentable noise as she flew along : as soon as it was day, we got upon it, and found it to be a nest, fashioned like a great lighter, with trees platted and wound one within another, in which were five hundred eggs, every one bigger than a tun of *Chios* measure, and so near their time of hatching, that the young Chickens might be seen, and began to cry : then with an Ax we heaved one of the eggs in peices, and cut out a young one that had no feathers, which yet was bigger than twenty of our Vultures : when we had gone some two hundred furlongs from this nest, fearful prodigies, and strange tokens appeared unto us : for the carved Goose that stood for an ornament on the stern of our Ship, suddenly flusht out with feathers

(i) Or
Kings-
fisher.

feathers and began to cry: *Scintharm* our Pilot, that was a bald man, in an instant was covered with hair: and which was more strange then all the rest, the Mast of our Ship began to budd out with branches, and to bear fruit at the top, both of Figs, and great clusters of Grapes, but not yet ripe: upon the sight of this, we had great cause to be troubled in minde, and therefore besought the gods to avert from us the evil that by these tokens was portended: And we had not past full out five hundred furlongs, but we came in view of a mighty wood of Pine-trees and Cypress, which made us think it had been land, when it was indeed a Sea of infinite depth, planted with trees that had no roots, but floated firm and upright, standing upon the water: when we came to it, and found how the case stood with us, we knew not what to do with our selves: to go forwards thorow the trees was altogether impossible, they vvere so thick, and grevv so close together; and to turn again vvith safety, vvas as much unlikely; I therefore got me up to the top of the highest tree to discover if I could vvhat vvas beyond, and I found the bredth of the vvood to be fifty furlongs or thereabout, and then appeared another Ocean to receive us; vvherefore vvethought it best to assay to lift up our Ship upon the leaves of the trees vvchich vvere thick grovv, and by that means pass over if it vvere possible to the other Ocean; and so vve did: for fastning a strong cable to our Ship, vve vvound it about the tops of the trees, and vvith much ado poised it up to the height, and placing it upon the branches, spred our sails, and vvere carried as it were upon the Sea, dragging our Ship after us by the help of the vvind vvchich set it forvvards: at vvchich time, a Verse of the Poet *Antimachus* came to my remembrance, vvherein he speaks of sailing over tops of trees: vvhen vve had past over the vvood, and vvere come to the Sea again, vve let down our Ship in the same manner as we took it up: Then sailed we forwards in a pure and

and clear stream, untill we came to an exceeding great Gulf or trench in the Sea, made by the division of the waters, as many times is upon land: where we see great cliffs made in the ground by earthquakes, and other means: whereupon we stroke sail and our Ship staid upon a sudden, when it was at the pits brim ready to tumble in: and we stooping down to look into it, thought it could be no less than a thousand furlongs deep, most fearful and monstrous to behold, for the water stood as it were divided into two parts; but looking on our right-hand a far off, we perceived a bridge of water, which to our seeming, did joyn the two Seas together, and cross over from the one to the other: wherefore we laboured with Oars to get unto it, and over it we went, and with much ado got to the further side, beyond all our expectation. Then a calm Sea received us, and in it we found an Island, not very great, but inhabited with unsociable people; for in it were dwelling wild men named *Bucephalians*, that had horns on their heads like the picture of (c) *Minotaurus*: where we went ashore to look for fresh water and victuals, for ours was all spent: and there we found water enough, but nothing else appeared; only we heard a great bellowing and roaring a little way off, which we thought to have been some Heard of Cattle, and going forwards, fell upon those men, who espying us, chased us back again, and took three of our company, the rest fled towards the Sea: then we all armed our selves, not meaning to leave our friends unrevenge, and set upon the *Bucephalians*, as they were dividing the flesh of them that were slain, and put them all to flight, and pursued after them, of whom we killed fifty, and two we took alive, and so returned with our prisoners, but food we could find none: then the company vvere all earnest vvith me to kill those whom we had taken: but I did not like so well of that, thinking it better to keep them in bonds, untill Embassadors should come from the

(c) A monster who was half a Bull and half a Man; begotten on Pasiphae the wife of Minos King of Crete, by a Bull with which she fell in love, &c. Ovid. Met.

the *Bucephalians* to ransom them that were taken; and indeed they did: and I well understood by the nodding of their heads, and their lamentable lowing, like Petitioners, what their business was: so we agreed upon a ransom of sundry Cheeses, and dried Fish, and Onions, and four Deer with three legs a peice, two behind and one before: upon these conditions we delivered those whom we had taken, and tarrying there but one day, departed: then the Fishes began to shew themselves in the Sea, and the Birds flew over our heads, and all other tokens of our approach to land appeared unto us: within a while after we saw men travelling the seas, and a new found manner of Navigation, themselves supplying the office both for ship and sailer: and I will tell you how: As they lie upon their backs in the water and their privy members standing upright, which are of a large size and fit for such a purpose, they fasten thereto a sail, and holding their cords in their hands, when the Wind hath taken it, are carryed up and down as please themselves: after these followed others riding upon Cork; for they yoke two Dolphins together, and drive them on, (performing themselves the place of a Coach-man) which draw the Cork along after them: these never offered us any violence, nor once shunned our sight, but past along in our company, without fear in a peaceable manner, wondring at the greatness of our ship, and beholding it on every side. At evening we arrived upon a small Island, inhabited, as it seemed, only by women which could speak the *Greek* language: for they came unto us, gave us their hands, and saluted us, all attired like wantons, beautiful, and young, wearing long mantles down to the foot: the Island was called *Cabalusa*, and the City *Hydamardia*: so the women received us, and every one of them took aside one of us for her self, and made him her guest: but I pausing a little upon it (for my heart misgave me) looked narrowly round about, and saw the bones of many men,

men, and the skulls lying together in a corner; yet I thought not good to make any stir, or to call my company about me, or to put on armes: but taking the mallow into my hand, made my earnest prayers thereto, that I might escape out of those present perils: within a while after, when the strange female came to wait upon me, I perceived she had not the legs of a woman, but the hoofs of an Ass; whereupon I drew my sword, and taking fast hold of her, bound her, and examined her upon the point; and she though unwillingly, confessed that they were sea-women, called *Onosceleans*, and they fed upon strangers that travelled that way; for said she, when we have made them drunk, we go to bed to them, and in their sleep, make a hand of them: I hearing this, left her bound in the place where she was, and went up to the roof of the house, where I made an outcry, and called my company to me, and when they were come together, acquainted them with all that I had heard, and shewed them the bones, and brought them in to her that was bound, who suddenly was turned into water, and could not be seen; notwithstanding I thrust my sword into the water, to see what would come of it, and it was changed into blood: then we made all the haste we could to our ship, and got us away, and as soon as it was clear day, we had sight of the main land, which we judged to be the Countrey opposite to our Continent: whereupon we worshipped, and made our prayers, and took counsel what was now to be done; some thought it best, only to go a land, and so return back again: others thought it better to leave our ship there, and march into the mid land, to try what the Inhabitants would do; but whilest we were upon this consultation a violent storm fell upon us, which drave our ship against the shoar, and burst it all in pieces, and with much ado we all swam to land with our arms, every man catching what he could lay hands on; These are all

the occurrences I can acquaint you withall, till the time of our landing both in the sea, and in our course to the Islands, and in the air; and after that in the Whale; and when we came out again, what betide unto us among the *Heroes*, and among the dreams, and lastly among the *Bucephalians*, and the *Onesceleans*: what past upon land, the next Books shall deliver.

TIMON

OR THE MAN-HATER.

(a) Names derived from the several offices of Jupiter.

Timon's complaint.

O *Jupiter*, that art also (a) called *Philus*, and *Xenius*, and *Heterius*, and *Ephestius*, and *Asteropetes*, and *Hercius*, and *Nephelegeretes*, and *Erigdupus*, and I know not how many names else, which the brain-sick Poets have been used to put upon thee, especially when they want words to make up their Meeter; for then thou art a plain *aliàs dictus* among them, and they call thee they care not what, wherewith thou supportest the ruines of their Rythmes, and clovest up the crannies of their Verses; whats now become of thy fiery flashes of lightning, thy clattering claps of thunder, and thy dreadful horrible terrible thunderbolt? all these are now come to nothing, no more esteemed than a Poetical fume, were it not for the noise of their names only; and that renowned far fetching engine of thine, that was ready at all assayes, I know not by what means is now utterly quencht and coold: not the least spark of wrath reserved to be darted out against malefactors: No knight of the post, nor comon perjurer but stands more in dread of the dead snuff of a candle than of the all consuming heat

heat of thy thunderbolt, and they make no more account of it, than of a dark torch held over their heads, that yields neither fire nor smoak, and think all the hurt it can do them, is to fill them with fitt. This made (b) *Salmonius* already presume to answer thee again with Thunder: a bold daring Braggadochia, that knew how cool *Joves* anger would be well enough: for how should it be otherwise, thou being surpris'd with so dead a sleep as if thou hadst eaten (c) *Mandrakes*, neither able to hear them that commit perjury, nor see them that are actors of villany, but art either so purblind or so hoodwinkt that thou canst discern nothing that is done, and thy ears as deaf as a doting old mans! Indeed when thou wast in thy younger blood, & hadst thy spirits about thee, & thy choller apt to be stirred, thou didst work wonders against those that were unjust and violent, and wouldest never take any truce, or come to any composition with them, but thy thunderbolt was ever in action, thy target ready brandished, thy tempest roared, thy lightning flash't amain to fetch them off at length; thy earth-quakes were like riddles, thy snow fell down by heaps, and hailestones as big as rocks; and to tell thee home indeed, thy shoures of rain were all imperuous and violent, every drop as big as a river, which suddenly made such a (d) *Deucalion*, that all things were drencht under the floods, and surely one small cask remained to arrive at (e) *Licoreus*, which preserved a poor spark of humane seed for the generation of greater mischiefs. Wherefore thou reap'st at their hands a just reward of thy sluggishness: for no man now doth sacrifice unto thee, or so much as set a garland upon thy head, unless it be slightly at the games of *Olympus*, holding it no matter of duty neither, but only for form & fashion sake; & in a while, they will make thee, that art the prime Metropolitan of all the gods, to become a second (f) *Saturn*, and utterly despoil thee of thy sovereignty; I forbear to tell how often times they have rob'd thy temples, yea

(b) True Hist. 1. 2. d.

(c) Ibid. g.

(d) The general deluge Ovid. Met. 1. x.
(e) The place where Deucalion and Pyrrha escap'd from the flood.

(f) The father of Jupiter and thence by him out of his kingdom.

(g.) *Gigantes* the sons of *Titan*, elder brother of *Saturn*, who made war against *Jupiter*.
(h.) *A* proverb importing extraordinary stupidity.
* True Hist. l. i. g.

how some have been so bold, as to lay hands on thy sacred person in the *Olympian* Temple, whilst thou, the high and mighty thunderer, wouldst not take so much pains as to waken a dog, or call neighbours about thee to help to apprehend them, when they were all preparing to run away; but thou, that worthy wight, that hadst confounded the Giants, and vanquished the (g) *Titans*, sat'st still and didst nothing, whilst (h) they clipt thy hair round about thy head, and yet hadst a thunderbolt in thy hand, ten cubits long at the least: When shall this supine carelessness come to an end, good *Jupiter*? and when wilt thou revenge thy self upon so great injustice? how many * *Phaethons*? how many *Deucalions* would suffice to purge this immeasurable abuse of life? for to omit other men, and come to my self, that have seen so many *Athenians* afloat, of miserable beggars have made them wealthy men, and succoured all that craved assistance at my hands, nay rather poured out my riches by heaps to do my friends good, yet when by that means I grew poor and fell into decay, I could never be acknowledged by them, nor they once so much as cast an eye towards me, who before crouched and kneeled unto me, and depended upon my beck. If I chance to meet with any of them upon the way, they pass by me as though I were a grave stone, laid over some man that had been dead long before, and now worn to pieces, and will not tarry so much as to read the inscription. Others, if they see me afar off, will turn aside and take another way, as if I were some dismal and unluckie object to be lookt upon; who, not long before, had been their founder and benefactor. These indignities have made me betake my self to this solitary place, to cloath my self in this leather garment, and labour in the earth for four half-pence a day, here practising Philosophy, with solitariness and my mattock; and think I shall gain enough by the match, in that I shall have no

fight

fight of many that are rich men without desert: for that would grieve me more then all the rest. Now therefore thou son of *Saturn* and *Rhea*, shake off at the length, (l) this profound and dead sleep, wherein thou hast laid drowling longer than ever did (m) *Epimenides*: give thy thunderbolt a fresh heat, or set whole mount *Oeta* on fire to make it hot: deliver some shew of a lusty and youthful *Jupiter*, unless it be true indeed that the *Cretans* tell of thee, and of thy Sepulcher.

Jupiter. Who may he be, *Mercury*, that makes such exclamation in the Country of *Athens*, at the foot of mount (n) *Hymettus*? a miserable poor wretch he seems to be, clad all in Leather, and by the action of his body it appears he is digging in the earth: yet I find he hath tongue at will and boldness enough to use it: is he not one of these Philosophers? for none but they would be so impiously blasphemous against us.

Mercury. Why Father, know you not *Timon*, the son of *Echecratides* the *Colyttee*? this is he that hath often entertained us with Sacrifices of the best sort: that was so rich of late, that he offered whole *Hecatombs* unto us: with whom we were wont to have so good chear at the feasts of (o) *Diasia*.

Jupiter. Ah us, what an alteration is this! that good man, that rich man, that had so myny friends, how came he to be in such a case, miserably distressed, fain to dig and labour for his living, as appears by holding so heavy a mattock in his hands!

Mercury. Some say his bounty undid him, and his kindness, and commiseration towards all that craved of him: but in plain terms, it was his folly, simplicity and indiscretion in making choice of his friends, not knowing that he bestowed his liberality upon Crows and Wolves, that tare out the very entrails of that miserable man, like so many Vultures: he took them for men that loved him well, and such as came to him for good will, when they

took

(l) *Iliad* 2. v. 2.

(m) *Proverb*, who was sent by his father *Agialarchus* into the field to look to cattle, and being weary laid himself down in a cave and fell asleep, and waked not again till forty seven years were expired. *Lact.* & *Plin.*

(n) *Icaromen*, i. e. The Philosophers blasphemous against the gods. See *Icaromen*.
(o) *Icaromen*, i. e.

took pleasure in nothing but devouring, eating of the flesh to the bare bones : and if there were any marrow remaining within, they would be sure to suck it out clean before they went away, and so leave him withered and quite cut up by the roots, taking no knowledge of him afterwards, nor once looking towards him, but will be sure to be far enough off when they should help him, or do the like by him again : this hath made him as you see, betake himself to his Mattock and his Pelt, and forsaking the City for very shame, works in the field for day wages, half mad with melancholy to think upon his misfortunes, and to see them that were made by him, pass along so proudly, that they will take no notice of the name of *Timon* if they hear it pronounced unto them.

Jupiter. This man must not be unremembred, nor let alone so : I find he had cause to complain upon his grievances : and therefore if we also should be careless of him, we should do as those damned flatterers have done, and be unmindful of a man that hath Sacrificed so many droves of Oxen and Goats unto us upon our Altars, that the savour of them sticks in my nostrils to this day : but my (p) business hath been so urgent, and I have had so much ado with perjurers, oppressors, and thieves, beside the fear I stand in of Temple-robbers (who are many in number and hard to be prevented) that I have had no leisure for a long time to turn mine eyes another way, or so much as look towards the Country of *Athens*, especially since Philosophy, and contentious disputations have been in request amongst them : but of necessity must either sit still and stop mine ears, or apply my self to them, whilst with open mouths they make much ado about vertue, and incorporalities, and such like trifles, which was the cause we could not have that care of him, as of a man no way ill deserving : but now *Mercury*, take (q) *Plutus* with you and repair to him with all speed, and let *Plutus* take treasure along with him also,

and

(p) *Icaromenip.*

See *Jupiter's* speech against the Philosophers in the end of *Icaromenip.*

(q) The god of riches, among the Heathen.

and let them both make their abode with *Timon*, and not depart with him lightly, unless he will again be so good as to force them out of his doors by violence. As for those flatterers, and the ingratitude they have expressed towards him, we will consider of it another time, and they shall be sure to pay for it, as soon as my thunderbolt is in case : for two of the greatest tines of it were broken or blunted the other day, when I darted it furiously at the Sophister (r) *Anaxagoras*, who was perswading his Scholars that we were no gods : but I mist of my mark, for *Pericles* held up his hand before him ; and it strake side-wise into the Temple of *Castor* and *Pollux*, which it set on fire, and it self was almost broke in pieces against a rock : but for the present, it will be plague enough unto them, to see *Timon* rich again.

Mercury. This it is to be clamorous, importunate, and bold, not only among them that plead for matter of right, but is useful also, it seems, to men in their prayers. Now must *Timon* from a poor beggerly wretch, be made a rich man again for his exclamation sake : and his audacity in prayer hath made *Jupiter* turn his eye towards him, whereas if he had digged in silence, he might have digged long enough and never have been looked upon.

Plutus. For my part *Jupiter*, to be plain with you, I will not come at him.

Jupiter. Why so, good *Plutus*, knowing it is my pleasure ?

Plutus. Because he hath used me ill, *Jupiter*, drave me out of his doors, and cut me into a thousand peices ; though I had evermore been a true friend to his Father, yet would he needs cast me out of his house, as it were with a fork, or as men would cast fire out of their hands : should I go again to him, to be scattered among flatterers, Parasites, and Harlots ? send me to those men, *Jupiter*, that are sensible of my worth, and will be careful of me, that honour me, and are in love with me : as for such

gross-

(r) This Philosopher held that the world was created and governed by an eternal Spirit : and was there-fore thought by the Heathen to deny that there was any god. He was very great with *Pericles*. See *Plutarch* in his life.

The benefit of importunacy.

The complaint of *Plutus*.

gross-headed gulls as these, let poverty be their companion on Gods name, because they have prefer'd her before us, and from her hands let them receive a Leather Pelt & a Mattock, and content themselves, like miserable men, to earn four half-pence a day, that have erst thought it nothing to cast away gifts of ten talents worth at a time.

Jupiter. *Timon* will use thee so no more: his Mattock I trow, hath tutor'd him well enough for that: and the creek he hath caught in his back can teach him, how much thou art to be prefer'd before poverty: but this is strange to my ear, and thou shewest thy self too too querulons, and to be apt to complain how ever the world go: Now thou criest out upon *Timon*, who set his doors wide open to thee, and suffered thee to walk at pleasure without restraint, or conceiving any jealous opinion of thee, whereas at other times thou hast found fault with the contrary: how thou hadst been used by rich men, saying, that thou wast shut up by them under lock and key, with their Seals set upon thee so sure, that it was impossible for thee to put out thy head into the light, or once look abroad: this hast thou been wont to complain of to me, and to tell me, that thou wast almost stifled in extreame darkness, which made thee look so pale and wan, to be filled with care and anxiety, that thou didst threaten to run away from them, if ever thou couldst find a fit opportunity: thou didst make a shew then as if thou thoughtst thy self to be in great extremity to be constrained to lead a Virgins life like a second (f) *Danae*, kept in a closet of Brasse or Iron, there to be fed up with interest money and reckonings under the custody of exact and cruel keepers: thou wouldst tell me how strange and absurd a course they took, who loving thee so tenderly, and it being in their power to have fruition of thee, yet durst not adventure upon thee, nor use their loves freely, though they were Lords over thee, but kept themselves waking to keep thee, and their eyes continually bent upon the Seal

(f) Ne-
croman. c.

and

and the bolt without winking; and thought in so doing they enjoy'd thee well enough, not in having benefit of thee themselves, but in barring others from having any part in thee, * like the dog in the manger, that could neither eat barley himself, nor suffer the hungry horse to have any; thou wouldst also deride that parsimony and wariness, and which was more strange than all the rest, to see how jealous they were even of themselves, not knowing that some roguish servant or cosening steward, or cheating Schoolmaster should secretly intrude himself, and domineer over that unlucky and unlovely owner, whilst he sat watching his interest money, by the poor dim light of a dry rush candle; How can this hang together, to complain so much of them, and now to find fault with the contrary?

Plutus. If you will rightly conceive of it, I think I may be well excused in blaming them both; for as *Timons* unthriftiness & carelessness may be a strong argument how little account he made of me, so, they that keep me prisoner, shut up in darkness under lock and key, to have me grow bigger, fatter and grosser by their careful heediness, not once so much as touching me, or bringing me to light, lest I should be seen of any, I hold them no better then fondlings and abusers of me, in suffering me to be eaten with rust, that never did them any wrong, not considering that they must shortly take their farewell of me, and leave me to some other fortunate man. I neither commend these, nor those that are so ready to be rid of me, but they that take a moderate course between both, which is best of all, and neither altogether abstain from me, nor be utterly lavish of me; consider of it, but thus, good *Jupiter*: if a man should joyn himself in marriage with a young wife, fair, and beautiful, and then carry no eye over her, but suffer her to gad abroad at her pleasure night and day, and accompany with every one that would; nay more, should offer to perswade her

Z

to

* *Proverb.*

This Dialogue is for the most part an imitation of Aristophanes his Plutus.

Riches
compared
to a wife.

(t) Which
are the
symptoms
of it &c.

(u) The
sons of Ju-
piter and
Plutus, viz.
Phileus and
Democritus,
grandfather
of Aga-
memnon
and Mene-
laus, who
entertain-
ing the
gods, feasted
them with
the flesh of
his own

son; but they were displeased with the unnaturalness of the act, restored his son to life, but him they thrust into hell, where he is continually tormented with extreme hunger and thirst, standing in a clear river unto the chin, and delicate fruit hanging over his head, but can neither touch the one nor the other. * A King of Arcadia, who was thus punished by the gods, for putting out the eyes of his son. (x) Ravening birds with Eagles claws, and w-
meas faces. Virg. Æneid.

to play the harlot, set open his doors, be bawde himself, and allure all he could to come and visit her, could such a man be thought to love his wife? I am sure, *Jupiter*, you will never say so, that have so often been in love your self. Again, if a man should joyn in wedlock with an honest woman, and bring her to his own home, with purpose to beget children of her, and then neither touch her himself, though she were a flourishing and lovely damsel, nor suffer any other to come at her, or so much as to look upon her, but keep her a Virgin, under lock and key, unfruitful and barren, and profess himself to love her dearly, and gives instance of no less by the (t) paleness of his complexion, the fading of his flesh, and the hollowness of his eyes, may not he be well thought to be out of his wits, it being in his power to do the part of an husband, and take fruition of his marriage bed, and yet will suffer a lovely and well lookt Virgin to pine and wither away as a Nun in a cloister all the dayes of her life! This is it that I complain upon, when some disgracefully kick me out of doors, consume and exhaust me idly, others keep me fast in fetters, as if I were some fugitive servant.

Jupiter. Let neither of these sorts of men trouble thy patience, they both are plagued according as they deserve: the one like (u) *Tantalus*, neither eat nor drink, though their mouth be dry, but continue still gaping upon their gold; the other like * *Phineus*, have their food snatcht out of their very chops by the (x) *Harpies*, before they can swallow it down; but for your part, get you packing to *Timon*, whom you shall now find to be a man of much better temper.

Plutus. But will he ever give over to set me a running, as it were liquor out of a rotten vessel, and haste to

poure

poure me out, before I can be all put in, to prevent an inundation, lest for want of means to exhaust me, I should wholly choak and drown him up? certainly for ought that I can find, I do no more but poure water into (y) the tubs of the *Danaides*, and vainly seek to fill a concavity that will hold nothing; but before I can get in, almost all is run out, the holes of the vessel have so wide a vent, that nothing can stop the passage.

Jupiter. If he do not now close up those gaps, that all may not gush out at once to give thee a present issue, he may soon find his pelt and mattock again in the lees of the vessel; but for this time get you gone, and enrich him once more. And you, *Mercury*, remember as you return, to bring the (z) *Cyclops* to us from *Ætna*, to sharpen our thunderbolt, and make it fit for use, for we must needs have it new whetted upon a sudden.

Mercury. Then let us be gone, *Plutus*. But what is the matter with thee now? what makes thee halt? I have been mistaken in thee all this while; for I thought thee to be only blind, and now I perceive thou art lame also.

Plutus. I am not so at all times, *Mercury*; for when I go to any man as sent from *Jupiter*, I know not how, I fall lame, and so decrepit on both legs, that I can hardly get to my journey's end, before the man grow old that is to enjoy me; but when the time of my departure comes, you shall see me with wings on my back fly away more swiftly then a bird: * no sooner can the lash be given, but I shall have got to the end of the goale, and be proclaimed victor, when the beholders some times could scarce have any sight of me.

Merc. I cannot believe thee in that; for I could name many unto thee, that as yesterday had not a halfpenny to buy themselves an halter, and this day come to be rich and wealthy men, drawn up and down with a pair

said by the Poets to be the smiths that make Jupiters thunderbolts; and that mount Ætna in Sicilie, which flames on the top with fire is their forge. Love and riches are both blind. Riches come but slowly to the good; But go away nimbly. * A metaphor taken from horse-races.

(y) Pro-
verb.
Fifty sisters
the daugh-
ters of Da-
naus, King
of the Ar-
gives, bro-
ther to
Ægyptus,
who in one
night slew
all their
husbands,
the sons of
Ægyptus,
except
Hyper-
mnestra,
who saved
her husband
Lynceus.
The rest
were con-
demned
for this
wicked act,
continually
to poure
water in
hell into
tubs boared
full of
holes in
the bottom;
they are
also called
Belides
from their
grandfa-
ther.

(z) Gy-
ants with
one eye
in their
fore-head,
the sons of
Neptune
and Am-
phitrite,
and work-
men of
Vulcan;
they are

Z 2

of

of white Coach-horses, that never were worth an Ass of their own before, traverse the streets cloathed in purple, with gold rings on their fingers, when I verily think, they scarcely believe themselves that their riches are any more than a dream.

Plutus. Thats another matter, *Mercury*, for I do not then go upon mine own feet, neither is it *Jupiter*, but *Pluto* that sets me a work to go to them, who is also a bountiful bestower of riches, as his name imports: for when the time comes that I am to be conveyed from one to another, they enter me first into Wills and Testaments, and seal them up surely, then they take me by heaps and carry me away, after they have cast the dead man into some dark corner of the house, and covered his Carcase within an old linnen rag, which they are ready to go together by the ears for. In the mean space, they that are competitors in the prize, stand gaping in the Market place, as (a) young swallows for their dam that hovers about them: but when the seale is once taken off, and the string cut in two, and the writing opened, and my new master published (whether it be some kinsman, or parasite, or obscene slave kept for Sodomitical sinfulness, his masters minion; that still keeps his chin close shaven) in lieu of so many and manifold pleasures which in his elder age he supplied him withall, that worthy wight shall receive me as a plentiful hire for his pains. Then he whosoever he be, snatching me up, together with the letters testament, carries me away clear, and instead of him that was lately called (b) *Pyrhias*, or *Dromo*, or *Tibias*, will now have his name altered to (c) *Megacles*, or *Megabyzus*, or *Protarchus*, leaving the other silly fools behind him, gaping one upon another with grief of heart to see (d) what a fish had escaped their net, without swallowing down any part of the bait; when he had thus made me sure to himself, (being an ignorant sot, without wit or breeding, still fearing to be bound

He must needs go that the devil drives.

The description of an inebriance.

Assured.

(a) Ex-
pected.
Iliad. 2.

Obtained
by base
means.

(b) The
names of
slaves and
servants.

(c) Names
of Princes
and great
men.

(d) Pro-
verbs. Those
that are
base by na-
ture can
never
change
their con-
ditions
though they
be raised
to the
greatest
fortunes.

bound and whipt, but pricks up his ears, and stands in as much awe of (e) a Mill-house as of a Temple) he then grows intolerable among his companions, wrongs the free-man, beats his fellow servants to prove if there be any such power in him or not, till in the end, he either drop into some Bawdy-house, or set his heart upon keeping Race-horses, or give himself up to be led by flatterers that will swear and stare he is more beautiful than *Nireus*, an ancients Gentleman than (f) *Cecrops*, or *Codrus*, a wiser man than (g) *Ulysses*, and richer than sixteen such as *Cæsus*, and so in a short space he shall be guld of all that which was so long in getting, by so many perjuries, rapines, and deceits.

Mercury. You are in the right for that; but going as thou dost, still on foot, without a guide, and being blind withall, I marvel how thou canst find out the way, or learn out to whom thou art sent by *Jupiter*, and take notice they are worthy to be made rich.

Plutus. Do you think I am able to find them out?

Mercury. I do not think thou canst: otherwise thou wouldst never have skipt over (h) *Aristides* to bestow thy self upon (i) *Hipponicus* and *Callias*, and many other *Athenians*, that never deserved to be made worth an half penny: but what dost thou do when thou art sent upon such an arrant? what course dost thou take?

Plutus. I wander up and down like a vagrant, till I light upon one or other that lookt not for me: and he that first findes me, carries me away with him, returning many thanks to thee (k) *Mercury*, for his unexpected good fortune.

Mercury. Is *Jupiter* then deceived? who according to his good meaning imagineth thou makest none rich but whom he thinks worthy?

Plutus. He may thank himself for that; for he knows well enough how blind I am, and yet will send me to seek out a thing so hard to be found, and so long ago van-
nished

(e) it was
a punish-
ment
amongst the
Romans
to make
their slaves
grind corn
in a Mill-
house
where they
were whip-
ped and
lashed like
horses.
(f) Ne-
crom. c.
ib. k.

(g) The
wisest man
and great-
est Politician
of all
the Greci-
ans.

And no-
tiously
wasted.

(h) A most
just noble
man of
Athens,
who died so
poor, that
he had not
money
enough to
pay for his
burial.

(i) Rich
Athenians,
but of base
condition.
Scholiast.
in Aristoph.
Batrach.

(k) *Mercury*
was
thought by
the heathen
to be a god
that holpe
men to
wealth, and
was there-
fore by
them sur-
named rap-
acious. i.
enriching.
A good man
hard to be
found.

(l) Icaromen. b.

nished from having any being, that (l) *Lynceus* himself could hardly light upon it, it is so obscure and insensible: for which cause, there being so few good men to be found, and such swarms of the worser, that they fill the City from one end to the other, I may the more easily meet with them in my progress, and be circumvented by them.

Mercury. But when thou art to forsake them, how canst thou escape with any ease, not knowing the way?

Plutus. My sight is then sharp enough, and my legs well able to carry me off, only for the time of my departure.

(m) Cor. d.

Mercury. Let me ask thee one question more: thy sight being defective, (for I will speak my mind freely) (m) thy complexion discoloured, and thy limbs so feeble and decrepit, how comes it to pass that thou hast so many lovers, and that all men affect thee, thinking themselves fortunate if they can attain thee, and their life liveless, if they cannot enjoy thee: I have known some, and not a few, that have been so far besotted with thee, that they have (n) cast themselves into the deep sea, and from the top of steep rocks, doubting lest they were despised by thee, because thou never wouldst vouchsafe to afford them any grace: and I am sure thou wilt freely confess, if thou knowest thy self, that they are all mad men to dote upon such a love.

(n) An imitation of Theognis. v. 175. & 176.

Plutus. Do you think I appear to them to be such as I am indeed, lame, blind, with all my other imperfections?

Mercury. What else, *Plutus*, unless they be all as blind as thou!

Plutus. Blind they are not, good *Mercury*; but ignorance and error, which now-a-days are predominant, do cast a mist before their eyes: and for my own part, because I would not appear altogether deformed, I put a lovely vizard upon my face, wrought over with gold, and thick beset

Riches have only a fair outside.

beset with Pearl; and cloath my self with costly garments when I come unto them, which makes them think they see Beauty in her own colours, whereupon they fall so far in love with me, that they even perish if they cannot enjoy me: whereas if a man should shew me to them naked, and stript of my accoutrements, no doubt they would condemn themselves, for being so deceived, and for loving so unlovely and mishapen a thing.

Mercury. But when they are grown rich, and have put the same vizard upon their own faces, why are they yet deceived, and rather would lose their heads from their shoulders, then suffer themselves to be unmasked by any: me thinks they should not then be ignorant that thy comeliness was but counterfeit, when they have full sight of the inside.

Plutus. There are many things that afford me good help, *Mercury*, in this case.

Mercury. What may they be?

Plutus. At my first coming to any man, when he sets open his doors to receive me, there enter privily with me, pride, folly, presumption, effeminacy, contempt, delusion, and infinite of the same stamp, which do so possess the soul of the silly fellow, that he admires things not worthy of estimation, and covets after things that are to be eschewed, and doth so doat upon me, that am the Father of all this cursed crew, and continually attended by them, that he would endure any thing, rather than suffer himself to be deprived of me.

Mercury. But thou hast another fault, *Plutus*, thou art so nimble and slippery, so hard to be held, and so fleet in flying away, that thou wilt give a man no fast hold, but like an Eel or a Snake, slip thorow his fingers I know not how: whereas Poverty is apt to be apprehended, and quickly caught; having an hundred sort of fish-hooks, fastned to every part of her body, wherewith she suddenly catcheth hold upon all that come near her, and will

Pices and infirmities that accompany riches.

Riches are slippery.

But poverty is easy to be laid hold on.

will not easily be unloosed again But while I spend the time in this trifling talk, we have been forgetful of that which we had most reason to remember.

Plutus. What is that?

Mercury. To bring Treasure along with us, who is a principal party in this service.

Plutus. Take you no care for that: I left him safe in the earth when I ascended to you, charging him to keep home, and the door shut, and to open to no man, unless he hear me call.

Mercury. Let us then be travelling towards *Attica*: take hold by my cloak and follow me, untill we are come to the confines of the Country.

Plutus. You do well, *Mercury*, to be my guide; for if you leave me, I am like enough to be caught up by (a) *Hypobolus* or *Cleon*, as I some I know not whither. But what noise is this I hear, as it were Iron grating against a stone!

Mercury. It is *Timon*, who is opening the earth hard by upon the side of a rocky mountain. But what shall we do with him? I see he hath got Poverty to him, and Labour, and Sufferance, and Wisdom, and Fortitude, and a whole Regiment of the same rank, mustered up by hunger: a troop of more worth than thou wilt be able to furnish him withall.

Plutus. Let us tarry no longer then, good *Mercury*, I pray you: for we shall never do good of a man guarded with such attendants.

Mercury. *Jupiter* hath otherwise determined, and therefore we must not shrink in the service.

Poverty. *Mercury*, whither do you lead this man?

Mercury. We are sent to *Timon* here, by *Jupiter* himself.

Poverty. Comes *Plutus* now to *Timon*, whom I entertained, and took up, when he was in ill case, God knows, and utterly spent with riot and disorder: is Poverty so contemptible a creature with you, and so fit a subject to receive injury, that you come to deprive me of the only

possession

(a) A seller of Lamps in Athens, who was a very knave, and dealt almost in all kinds of trades (as our Chandelers do) he grew rich by mixing lead with the copper of his Lamps, and so deceived the buyer. Scholiast. or Aristoph. Cleon a Leather-seller one of the same stamp. Aristoph. Virtues accompanying poverty.

possession I thought my self sure of, and whom I had trained up to all degrees of vertue, that *Plutus* may again take him to his tuition, and then give him over to insolency and pride, which will make him as effeminate, base and foolish, as ever he was before, and so return him again to me no better then a ragged clout.

Mercury. O Poverty, it is *Forbes* pleasure to have it so.

Poverty. Then I will give place: and you my old familiars, Labour, Wisdom, and the rest, follow me, and he shall soon find what a friend he hath foregone, how true a companion in his labour, and how good a teacher of the best things: in whose society, his body was healthful, his mind valorous and constant, and he lived like a man depending upon himself, and holding matters of superfluity, and the like to be, as they are indeed, nothing appertaining to him.

Mercury. They are all departed, therefore let us draw near.

Timon. What are you, ye damned wretches, or what make you here, to molest a labouring man, that works for his living? ye shall dearly buy it before you go, base villains as you are; for with clods and stones I will let drive at you as fast as I can.

Mercury. Forbear good *Timon*, and cast not at us: mistake us not: we are not men: I am *Mercury*; this is *Plutus* whom *Jupiter* hearing thy prayers hath sent unto thee: wherefore, in good time receive thy happy fortune and desist from thy labour.

Timon. I will make you both repent it, though ye be gods: for I hate all alike both gods and men: and this blind knave, whosoever he be, shall soon find to his cost the weight of my Mattock.

Plutus. For gods sake *Mercury* let us be gone the man is sure more then mad, and will do me a mischief before I shall get from him.

Mercury. Be not self-will'd *Timon*, I pray you, but lay

A a

aside

See the Cock.

aside this fierceness and bitterness : stretch out your hands, receive good fortune, be rich again, and the chief among the *Athenians*, live in despite of those ungrateful wretches, and no man happy but thy self.

Timon. I tell you plainly I have no occasion to use you : trouble me not : this Mattock is riches enough for me ; and for all other matters, I think my self best at ease, when no man comes near me.

Mercury. Good sir, will you shew your self so ill bred, as to * return such a harsh and unmannerly answer to *Jupiter* ? though you have some cause to hate mankind that have dealt dishonestly with you, yet be not a hater of god by any means, considering how ready the gods have been to relieve you.

Timon. For your part, *Mercury*, and so I say for *Jupiter*, I yield you hearty thanks, for the care you have had of me ; but for this *Plutus*, I will have nothing to do with him.

Mercury : What is your reason for that ?

Timon. Because he hath been the means of the infinite miseries that have betid unto me, betrayed me into the hands of flatterers, delivered me up to those that lay in wait for me, stirred up hatred against me, undid me with voluptuous pleasures, caused every man to envy me, and at the last most treacherously and perfidiously forsook me : whereas honest Poverty exercised me in manlike labours, brought me acquainted with truth and plain dealing, furnished me with necessities when I was sickly ; and taught me to repose the hopes of my life only in my self, and to contemn all other things ; Shew'd me what riches I had by her means, which neither the flatterer by fair speeches, nor the sycophant by subordination, nor the people by their indignation, nor the judge by indirect sentence, nor the tyrant by all his treacheries and policies are able to deprive me of. Wherefore being enabled by labour, I dig in this plot of

* Iliad. I.
15. v. 202.
Iris to
Neptune.

Riches the
means of
divers
evils.

The Bene-
fits of Po-
verty.

ground with a love to my work ; and out of sight of those villanies that are practised in the City, my mattock furnishing me sufficiently with food to my content. Back again therefore, good *Mercury*, the same way you came, and take *Plutus* along with you to *Jupiter* : for I desire no more but this, to be a perpetual vexation to all men from the youngest to the oldest everlastingly.

Mercury. You are too blame in that, I must tell you : for all men deserve not such a measure of extremity ; therefore cast off this pettish and childish kind of humour, and accept of *Plutus* ; * gifts sent from *Jupiter* are not to be rejected.

Plutus. Will you give me leave, *Timon*, to tell you truth ? and will you not take it ill at my hands ?

Timon. Speak then, but be short ; make no proeme, as the damned Rhetoricians are wont to do ; for I am content to hear a word or two from thee, for this honest *Mercury*'s sake.

Plutus. Your objections have been so many, that perhaps they require a longer answer than so : notwithstanding consider with your self whether I be guilty of such wrongs as you have charged me withall : for I have been the author of all your greatest delights, honour, prerogative, ornaments, and all the delicacies you ever enjoyed. In that you have been respected, revered and affected by all men, it was by my means : if you have been abused by flatterers, the fault is not in me, for I have more cause to say I have been ill used at your hands, in prostituting me basely to lewd and vile persons, that bewitched you with praises, so to get me into their fingers : at the last you say I proved treacherous towards you, when contrariwise, I may more justly condemn you for driving me away by all the devices you could imagine, & thrusting me out of your house by head and shoulders. Wherefore instead of costly rayment, venerable Poverty hath put this pelt upon you : and *Mercury* himself can witness

A a 2

with

* Iliad. I.
3. v. 65.
Paris to
Hector.

Plutus ex-
cuseth him-
self to Ti-
mon.

with me, how earnest a suiter I was to *Jupiter*, that I might never more come at you, for using me so discourteously before.

Mercury. But now, *Plutus*, you see he is another manner of man; wherefore take a good heart unto you, and go dwell with him; you *Timon*, dig as you did before, and do thou *Plutus* convey treasure unto him under his mattock, for he will hear thee at the first call.

Timon. I am content for this once, *Mercury*, to be rul'd by you, and to be made a rich man again; for what can a man do withall, when the gods do so importune him? but consider I beseech you, what a peck of troubles you plunge me miserable man into, that have lately lived most happily, and must now suddenly be indowed with such a mass of gold, without doing any injury, and taking so many so cares upon me.

Mercury. Indure it all, *Timon*, for my sake, unless in your discretion you think it hainous to have your former flatterers burst with envy; for I will take my flight over mount *Aetna*, and so into heaven.

Plutus. He is gone, I perceive by the fluttering of his wings; but abide thou there, or if thou like better of it, strike with thy mattock into the earth. Ho treasure; golden treasure I say, attend to this *Timon*, and deliver thy self to be taken up by him. Dig now *Timon* as deep as thou canst, I will give way unto you.

Timon. Come on then my good mattock, strengthen thy self for my sake, and be not tired with provoking Treasure to shew himself openly, out of the bowels of the earth; O miraculous *Jupiter*, and ye friendly *Corybantes*, and auspicious *Mercury*, how should so much gold come hither? or is all this but a dream? I doubt I shall find it to be but coales when I awake: nay certainly, this is pure gold, ruddy, weighty, and lovely to look upon: (p) O Gold, that deservest the best welcome mortal men are able to give thee, that glitterest as gloriously
night

Proverb.

(p) Pin-
darus O-
lymp. 1.

night and day, as the clear flaming fire: come to me sweet friend, and dearest love; well may I now believe that *Jupiter* sometime turned himself into a shewre of gold: for what Virgin would not with open arms embrace so beautiful a lover, falling into the room thorow the roof of the house? (q) O *Midas*, and *Croesus*, and ye (r) consecrated gifts of *Delphos*, how poor are you in respect of *Timon* and *Timons* riches, to whom the *Persian King* is not to be compared! O my sweet mattock, and my dear pelt, I will consecrate you as an offering to (s) *Pan*, I will purchase the whole confines of this countrey, and build a towre over my treasure big enough for my self alone to live in, and which I purpose shall be my sepulchre at my death; and for the remainder of my ensuing life, I will resolve upon these rules, to accompany no man, to take notice of no man, and to live in contempt of all men: the title of friend, or guest, or companion, or the altar of mercy, are but meentoyes, not worth a straw to be talkt of: to be sorry for him that weeps, or help him that wants, shall be a transgression and breach of our laws: I will eat alone as wolves do and have but one friend in the world to bear me company, and that shall be *Timon*; all others shall be enemies and traitors, and to have speech with any of them, an absolute Pacle: If I do but see a man, that day shall be dismal and accursed: I will make no difference between them and statues of stone and brass: I will admit no messenger from them, nor contract any truce with them, but solitariness shall be the main limit betwixt me and them; to be of the same tribe, the same fraternity, the same people, or the same countrey, shall be but poor and unprofitable terms, to be respected by none but fools; let *Timon* alone be rich, and live in despite of all other; let him revel alone by himself, far from flattery and odious commendations; let him sacrifice to the gods, and make good cheer alone, as a neighbour con-
joyned

(q) The
Cock. m.
ib. q.
(r) The
Succubus.
b.

(s) The
shepherd
god.
Timons
resolution.

joyned only to himself, discarding all other : and let it be further enacted, that it shall be lawful for him only to shake himself by the hand, that is, either when he is about to die, or to set a Crown upon his head ; and the welcomest name to him in the world is to be called *Man-bater* : the notes and ensignes of his conditions, shall be austerity, cruelty, frowardness, anger and inhumanity ; if thou see any man in the fire ready to be burnt, and he intreat to have it quencht, poure into it pitch and oyle : if any man be driven down the stream in a flood, and shall stretch out his hands to thee for help, give him a knock on the pate, and send him to the bottom, that he may never be able to put up his head again : so shall they receive according to their desert. (t) *Timon* the son of *Echecratides*, the *Colyctean*, hath published this law, and the same *Timon* in Parliament hath confirmed it ; so it is : so have we decreed, and will constantly persist therein. Now it would do me good at the heart, to have all men take notice of mine abundant riches : for it would be as bad as a hanging to them to hear of it ; but how comes this to pass ? good god upon a suddain ? how they come running in every way, as soon as they had recovered, I know not by what means, the sent of this gold ? whether it were best for me to ascend this hill, and from the higher ground drive them away with stones, or dispend with mine own order for once, and enter conference with them to their greater vexation, when they shall see themselves despised : It shall be so : I will therefore receive them and tarry their coming : But let me see : Who is the formost man of the company ? who but (u) *Gnathonides* the flatterer : whose benevolence I craved not long ago, and he held me out a halter, who had many times spewed whole tubfulls at my table, he hath done well in repairing hither so speedily, for he is the first that shall repent it.

Gnathonides. Have I not alwayes said, that the gods would never

(c) He alludes here to the common form and manner of publishing statutes and decrees in those times ; so doth he likewise before Niceromant, x. and by and by again in the speech of Democritus.

(u) A common name for a parasite. The base condition of flatterers described.

never be forgetful of *Timon*, so good a man ? Hail *Timon*, the comliest of all creatures, the most pleasing of all companions, and the flower of all good fellowship.

Timon. And thou *Gnathonides*, the most ravenous of all Vultures, and the vilest of all men.

Gnathonides. O Sir, you alwayes love to break jests upon your friends ; but where shall we meet and sup together ? I have brought you here a new song of the last edition which I have lately learned.

Timon. But I will first make thee sing a sorrowful Elegy under this Mattock.

Gnathonides. What's the matter now ? dost thou strike me *Timon* ? bear witness, alas, alas : I warn thee to appear at (x) *Mars* his hill, upon an action of Battery.

Timon. If thou tarry a little longer, thou shalt have cause to warn me upon an action of Man-slaughter.

Gnathonides. I will none of that : yet I pray you make me a plaister of gold to lay upon my wound : for I have heard it hath an excellent vertue in stanching blood.

Timon. Art thou here yet ?

Gnathonides. Nay then I am gone, and little joy shall it be to thee, of so courteous a man, to become so cruel.

Timon. What bald-pated fellow is this that comes next ? it is *Philiades*, the impurest Parasite that ever lived : this knave had from me a whole Lord-ship, and two talents I gave his daughter to her marriage, because he once commended my singing : for when all the company beside were silent, he alone extold me to the skies, and sware I had a sweeter voice than ever had Swan : but when he saw me sickly a while ago, and that I came to him to crave his relief, the Rascal fell a beating of me.

Philiades. O Impudency ! do you now acknowledge *Timon* ? would *Gnathonides* now be his friend and Play-fellow ? wherefore his reward hath been righteous, in respect of his ingratitude : whereas I, that have been his old acquaintance, brought up with him from a child, and

(x) Arcepagus the Court of Athens.

Another Parasite.

of

of the same tribe, do yet so moderate my self, that I may not seem to be an intruder. Hail noble *Timon*, and I beseech you free your self from these base flatterers that come only to fill their bellies, and are indeed no better than cormorants. No man is to be trusted now adays: all are unthankful and wicked: I was bringing a talent along with me, to help to furnish you with necessaries: but being upon the way, I heard of wonderful riches that were come to your hands: whereupon, I made the cause of my visitation to be only to give you good counsel, though I know you are indued with such wisdom that you needed not to be advised by me, but are able to tell (y) *Nestor* himself what he hath to do.

Timon. It may be so, *Philiades*; but come a little nearer, that I may see how well I can welcome you with this Mattock.

Philiades. Help neighbours: this unthankful man hath broke my head, because I counselled him for his good.

Timon. Behold a third man, *Demeas*, the Rhetorician with a decree in his hand, who professeth himself to be one of our Kindred: I payed to the City for this fellow, eleven talents in one day, which he was find in, and committed untill he should make payment: and for pitty set him at liberty: yet the other day, when it was his lot to distribute (z) dole-money among the *Erechthean* tribe, and I came to him to crave my share, he said he could not tell whether I were a Citizen.

Demeas. All hail, *Timon*, a bounteous benefactor towards your Kindred, the Bulwark of *Athens*, and the ornament of *Greece*; the people, and both the Counsels are all assembled, expecting your comming long ago: but first, I pray you, hearken to this Decree, which I have pend down for you. (a) For as much as *Timon*, the son of *Echecratides*, the *Colytteen* (a man not only honest and vertuous, but so wise and discreet withall, that his like again is not to be found in *Greece*) hath evermore sought the good of the

(y) As ancient and wise Prince of the Grecians, who lived thrice the age of an ordinary man.

(z) At the times of publick playes or sacrifices, there was distributed a certain quantity of money to every Citizen.

Extream flattery. (a) Is imitation of the form as before.

the City, and hath got the best prize at Combating, Wrestling, and Running at the Olympian games in one day, beside the Race chariot and Coursing horses.

Timon. Why man, I never went to see the Olympian games, in all my life.

Demeas. What then? you may see them hereafter; and for such matters as these, it is better the mention of them should precede then follow. He also fought bravely of late in the quarrel of his Countrey, against the *Acharnens*, and cut in pieces two companies of the *Lacedemonians*.

Timon. What's that? I protest for my part, because I had no skill in armes, I was never yet intold into any Military company.

Demeas. You speak too poorly of your self: but we might be thought unthankful if we should not remember it: moreover, By publishing Decrees, by giving good counsel, and by good command in war, he hath procured no small benefit to the City; for all which considerations, be it enacted by the Council and the people, and the highest Court of the City, according to their tribes, and all the multitude in particular and general, that a golden statue shall be erected to *Timon* in the Castle, and placed next to the image of *Minerva*, holding a Thunderbolt in his right hand, and the Sun-beams shining about his head, and he be crowned with seven Crowns of gold, and this to be publicly proclaimed this day in the new Tragedies of *Bacchus*; for the feasts of *Bacchus* are to be celebrated by him this day: this sentence is pronounced by *Demeas* the Rhetorician, his kinsman in the nearest degree of blood, and his scholler beside; for *Timon* is also a good Rhetorician, and good at every thing else whatsoever he will. This is the Decree that I have framed for you. Moreover, my purpose is to bring my son unto you shortly, and after your name to call him *Timon*.

Timon. How should that be, *Demeas*, when thou never hadst any wife that I ever heard of!

B b

Demeas

The very imagination of inheriting Timon's wealth makes him build these Castles in the air.

The treasure of Athens was kept in the Castle.

The Character of a pretender to Philosophy.

(b) This is often used by Lucian for a fierce and truculent aspect, as in Leucomenip. &c.

(c) The North-wind.

(d) A Sea-god, and Neptune's Trumpeter.

(e) An excellent painter.

Demeas. But I mean to be married, god willing, the next year, and will beget a child, and the infant that shall be born, for it must be a boy, I will have called *Timon*.

Timon. I know not whether it will be your fortune ever to come to marriage, friend mine, if this blow with my Mattock do but fall aright.

Demeas. Alas, alas; what meanest thou by this? dost thou tyrannize, *Timon*, and beat freemen, that art no true freeman, nor citizen thyself? but be sure of it, I will cry quittance with thee out of hand one way or other; especially for burning the Castle.

Timon. No such matter, for that thou seest stands unburn, and therefore thou shewest thyself a plain sycophant.

Demeas. But thou art rich, and hast broken in thorough the back door.

Timon. Neither is that broken up: and therefore thou art idle every way.

Demeas. But broken up it will be: and thou hast already got into thy hands all the riches that were within it.

Timon. Take one blow more for that.

Demeas. O my back! what shall I do?

Timon. Dost thou cry? I have yet a third blow to bestow upon thee if thou tarry; it would be a shame for me, that could cut in pieces two companies of the *Lacedaemonians* without arms, and should not now be able to confound one withered fellow; in vain it was then, that I got the prize at *Olympia*, for wrestling and running; But who comes now? is it not *Thrasycles* the Philosopher? it can be no other; see how he stroaks his beard at length, lifts up his eye-brows, and comes muttering somewhat to himself, looking like a (b) *Titan*, and the hair of his forehead cast back like some (c) *Boreas*, or (d) *Triton* pictured by (e) *Zeuxis*; this man that hath such a grave countenance, such a sober gate, and is so succinct in his apparel: he that in a morning will deliver you a thousand

precepts

precepts for virtue, cry out upon them that are addicted to pleasure, and speak in praise of frugality, as soon as he hath bathed and come in to supper, and his boy filled him one full bowl (for he loves a cup of good wine with all his heart) as if he drunk of the water of *Lethe*, will pleasantly give an instance contrary to his forenoon speeches, strike at the meat like a Kite at his prey, juggle his next neighbour out of his place, flabber all his beard over with sauce, and cram in like any cur dog, hanging his head perpetually over the platters, as if he meant to find out virtue in the bottom of the dishes, and wipes them every one with his fore-finger as clean as a cup, because he would not leave a drop of sauce behind him: he is as sure a card at his cup as at his meat, and will be as drunk as any ape, not only to the height of singing and dancing, but till it make him brabble, and fall out; then will he pass many speeches over the pot, and talk of nothing else but temperance and sobriety, when he is all-to-pieces himself, and brings out his words so scurvily, that all the company laughs him to scorn; then falls he to spewing, until at the last some take him away, and carry him out of the room, though he catch hold upon some of the wenches as strongly as he can; but when he is at the best, he shall subscribe to no man for lying, and audaciousness, and covetousness: he is the prime of all parasites, and the easiest drawn to commit perjury; imposture leads the way with him, and impudency follows after; yet would he seem to be wholly made of wisdom, and every way forth absolute and perfect. I will make him smother for it, as soon as he comes, for his goodness sake. What's the reason that *Thrasycles* hath been so slow in coming to visit me?

Thrasycles. I come not, *Timon*, with the same intent as other men do, which aim at thy riches, and run themselves out of breath in hope to get silver, gold and good

B b 2

cheer

Gross dissimulation.

cheer by thee, expressing a great deal of flattery towards a man so honest and plain as thou art, and so ready to impart of any thing that is within thy power; as for me, you know a piece of barley bread will serve me to supper sufficiently, and no better victuals with it, than a sallade of time, and cresses, or if I list to exceed, a bit or two of powdred meat: my drink is no other but clear (f) fountain water, and this thred-bare cassock I prefer before the richest purple you can desire; but for gold I have it in no more estimation, than the rubbish that lies upon the Sea-shore; for your sake it is that I am come hither, lest this mischievous and most deceitful possession of riches should corrupt you, which hath oftentimes been the cause of incurable mischiefs to many men: wherefore if you will be ruled by me, take it and cast it all into the sea as an unnecessary clog to a good man that is able to discern the riches of Philosophy; I mean not into the main sea, good Sir, but that you would go into it as far as a man is forked before the going forth of the tide, and suffer no man to see you but my self: or if you like not well of this take another course, which perhaps may do better, disburden your self of it so soon as you can, leave not one half-penny, but distribute it to all that stand in need; to one man, five drachmes, to another, a pound, to a third a talent; but if any Philosopher come in your way, you cannot upon your conscience, but give him twice or thrice as much as any other; for my part I crave nothing for my self, but to bestow upon my friends that are in want, and I shall hold my self well satisfied, if you will but fill me this satchel, which doth not altogether contain two bushels of *Ægina* measure; for a Philosopher ought to be content with a little, and observe the mean, and never stretch his thoughts wider than his scrip.

Timon. I commend thee *Thrasycles*, for this in faith; but before I deal with thy scrip, let me try whether I can fill

(f) The water of a fountain in Athens which hath 9. spouts, and is therefore called E-via-neu-ron: it is also called Callirhoe. Pausan. l. 1.

By no means.

As indifferent size for a scrip.

fill thy head with blows and measure them out with my Mattock.

Thrasycles. (g) O Democracy, and Laws, I am beaten by a rebellious wretch in a free City.

Timon. Why dost thou complain, my honest *Thrasycles*? have I deceived thee in thy measure? I am sure I put in four quarts more than was thy due. But what's the matter of this? they come now tumbling in by heaps: there is *Blepsias*, and *Laches*, and *Gnipphon*, and a whole rabble of such Rascals as shall be sure to rue for it: I will therefore ascend this rock, and forbear the use of my Mattock a while, which hath made me over-weary, and lay as many stories as I can on heaps together, and dung amongst them as thick as hail.

Blepsias. You may save your self that labour, *Timon*, for we will be going.

Timon. But I hope, not (h) without blood or blows.

Latines, *Incruenta victoria*: for which, *Ovation* only was due to the Conquerour but not a *Triumph*. *Lucian* here alludes to this, bringing in *Timon* desirous to triumph over his enemies.

(g) Popular government

(h) The Greeks called a victory gotten without blood *an' a-muon viktōr*, and the

LUCIAN,

LUCIAN'S FEAST,

OR THE

LAPITHES.

What he touches upon elsewhere by the by concerning the lives and manners of some pretenders to Philosophy, is here described to the full, in a meeting of theirs at a certain feast, where divers of several sects and opinions are supposed to be, and fulfilling out among themselves, most ridiculously their several infirmities.

I Hear there was much ado amongst you yesterday, *Lucinus*, at *Aristænetus* house at supper, and that certain Philosophers made some speeches there, which begot so great a quarrel in the company, if *Charinus* told me true, that they grew at the last to blows, and could not conclude but in blood.

Lucinus. How came *Charinus* to have such knowledge in the matter *Philo*, and was not amongst us?

Philo. He had it, as he said, from *Dionicius* the Physician, and *Dionicius* I suppose was one of them that was at supper with you.

Lucinus. True: but *Dionicius* was not there soon enough to know how it began: for he came late in, about the midst of the brabble, a little before they fell to blows, and therefore could not deliver any certainty, not knowing whereupon the quarrel grew, that it should proceed so far, as to end in blood.

Philo. For which cause *Charinus* wisht us to repair to you, *Lucinus*, if we desired to be fully informed in the whole carriage of the business, for that *Dionicius* told him, he was not there at the first: but that you knew all that was done to a hair, and remembered every word that was spoken, not carelessly suffering any thing to slip from you, but attentively noting it with all diligence: wherefore you shall not escape us, without sweetning our lips also with your dainty junkets: for to me, no banquet in the world

world can be more pleasing than your reports: and the rather because we may here feast together soberly and quietly out of danger of blows or bloodshed, whether they be old men or young, that shall so far abuse themselves in drink, as to say or do they care not what.

Lucinus. Why *Philo*, do you think it fit, that matters of this nature should be communicated to all men, and every thing published that is done in Wine and drunkenness? These kind of businesses ought rather to be committed to forgetfulness, and construed to be the works of the great god *Bacchus*, who will not suffer any of his *Orgies* to be curtailed or uncomplete: it is the property of ill conditioned persons strictly to examine that which ought rather to be suppressed in silence: and you know the Proverb, *I hate a memorati-ve companion*: Neither hath *Dionicius* done well in making it known to *Charinus*, or in scattering abroad what past among Philosophical persons: and for my part I will not speak a word of it.

Philo. Do you make the matter strange *Lucinus*? betwixt you and me, it shall not be so; for I am sure of this, that you are in a greater longing to tell it, than I to hear it: and I do not think, but for want of auditors, you would be glad to creep to some pillar or statue of stone, and there pour it all out with open mouth, if I should but offer to leave you, I know you would not suffer me to stir a foot from you untill I had heard it all: but would come to me, follow after me, and intreat me to carry it out. I will therefore be as strange to you as you to me, God speed you well, if you be so minded; we will be gone to hear it from some other, and not be beholding to you.

Lucinus. Nay, rather than you should take it ill, I will hazard the telling of it all, if you be desirous to hear it: but I would not have you make all the world acquainted with it.

Philo. Either I have forgot *Lucinus*, or you will be the apter man your self to disperse such news as this, and there-

Odi memorem compotorem.

therefore you need not to intreat me that : but tell me first : did *Aristanetus* make that feast for the marriage of his son *Zeno* ?

Lucinus. No, but he gave his daughter *Cleanthis* in marriage to a young Student in Philosophy, the son of *Eucritus* the Usurer.

Philo. He is a pretty youth indeed, but a little too young, not yet ripe enough for marriage.

Lucinus. I know not where he could have matcht her better : for he seems to be a well-govern'd young-man, and to have a good liking to learning: beside, he is the only child of *Eucritus*, who is a rich man, and therefore choice was made of him for a Bridegroom before all others.

Philo. *Eucritus* riches had been motive sufficient to make up the match : but who were the guests *Lucinus*, that were bid to the feast ?

Lucinus. I cannot tell you the names of them all, but for Philosophers and learned men, which I think you are most desirous to hear of, there was old *Zenothemis* the Stoick, and with him came *Diphilus*, surnamed the Labyrinth, for he was tutor to *Zeno*, *Aristanetus* son. Of the Sect of the *Peripatetikes*, came *Cleodemus* : dost thou not know that foul-mouth'd fellow, that wrangler ? his schollers call him the Sword and Dagger. There came also *Hermo* the Epicure, who was no sooner within the door, but presently the Stoicks began to look a sconce, and turned the one shoulder towards him, that all the company might perceive how bitterly they abhorrd him, as if he had been some Parricide or execrable person : these were invited as friends and anciently acquainted with *Aristanetus* himself, and with them came *Hestieus* the Grammarian, and *Dionysedorus* the Rhetorician. And for the Bridegroom *Chæreas* sake, *Io* the Platonist was also invited, who was his Tutor : a grave man, and of a comely personage, expressing a great deal of moderation in his countenance : he is commonly called by the name of

Philosophers invited to the feast.

These two sects are directly opposite one to the other; the Stoicks professing a strictness and austerity of life, the Epicures affirming pleasure to be the chief felicity.

of *Canon*, because of the true direction of his judgement ; when he came in, they all rose up and saluted him as the better man ; and the presence of this precious *Io* was as welcome to them as if some god had appeared amongst them ; It was now time to sit to meat, for almost all the guests were come ; on the right hand as you enter the room, the women took up all the seats on that side ; for they were many, and among them the bride, covered with a vaile from top to toe, and environed round with a whole flock of females : right before the door sate the rest of the company, every man in his degree ; over against the women, first sate *Eucritus*, and after him *Aristanetus* ; then the question was, who should sit next ; *Zenothemis* the Stoick, because he was an old man, or *Hermo* the Epicure, for he was the priest of *Castor* and *Pollux*, and one of the best gentlemen in the City : but *Zenothemis* had soon assailed that doubt ; for *Aristanetus*, said he, if you think me to be no better a man than this fellow *Hermo*, who, to speak no worse of him, is one of *Epicurus*'s sect, I will be gone and leave all your feast to your self, and with that calling his man, made as though he would depart : But *Hermo* answered, Nay tarry, and take the better seat, good *Zenothemis*, though it had been good manners in you to have given place, if for no other respect, yet because I am a priest ; speak of *Epicurus* as ill as you can : I scorn, said *Zenothemis* an Epicure priest ; and so sate him down, and next to him, for all that, sate *Hermo* : then *Cleodemus* the *Peripatetike*, then *Io*, and next to him the bridegroom, then my self, and after me *Diphilus*, and beneath him *Zeno* his scholler : then the Rhetorician *Dionysodorus*, and *Hestieus* the Grammarian.

Philo. Good god, *Lucinus*, call you this a feast ? you may rather term it a school of many learned and discreet men : and I commend *Aristanetus*, for inviting men of such wisdom to take part of his good chear at such a joyful meeting, filling up his feast with the prime flowers of

C c

every

every sect, not making choice of one, and leaving out another, but coupling them all together for company.

Lucinus. Indeed, friend, many rich men use not that circumspection; but he hath been alwayes inclin'd to learning, and hath spent the most part of his time in conversing with such; but to the matter; we did eat our meat in great quiet for a while, and plentiful provision was made for us: I need not rehearse the sundry sorts of brothes, baked meats, and banqueting dishes that were prepared in abundance; but whilest we were busie at it, *Cleodemus* bowing his head to *Io*, See you not, said he, yonder old fellow, meaning *Zenothemis* (for I overheard him) how fast he crams it in, that all his coat is covered over with slabber, and what a deal of meat he hath given to his man that stands behind him, thinking no body looks upon him, nor remembring what company he is in? I pray you shew it to *Lucinus* that he may be witness with us, but I needed no information from *Io*, for I saw it plain enough before. No sooner were these words out of *Cleodemus* mouth, but in comes *Alcidamus* the Cynick unsent for, and instead of some pleasing insinuation, bolted out this old worn proverb, *Meneleus* comes though not invited: but all the company thought it an impudent part, and relpyed again with verses of the same stamp: one said, thou art a fool *Meneleus*: but *Agamemnon Atreus* son, was not well pleased with this, and other conceited jests fit for the occasion: but all with a low voice, for no man durst make him any open answer, they stood in such fear of *Alcidamus*, who was so notorious a brawler, that he would make more noise then all the *Cynicks* besides, and for that gift was terrible to all men; but *Aristænetus* bade him welcome, and wisht him to take a stool and sit down by *Hesæus*, and *Dionysodorus*, which he refused, saying, it was a meer womanish device to sit upon chairs and stools, or to feast as you do now, lying almost along upon a soft bed, and a purple

II. β.

II. η. 109.

II. κ. 29.

purple coverlet spread under you; I mean to take my meat standing, and walk about at pleasure; if I be weary, I will spread my mantle on the floare, and there lye down upon one elbow, like the (a) picture of *Hercules*; As it please you, said *Aristænetus*, and so he began to traverse his ground, taking his supper like a (b) *Scythian*, fleeing continually from place to place, to see where he could find best pasture; thus wandred he like a vagrant among the waiters that brought in meat, eating and prating all at once about vice and vertue, scoffing at gold and silver, and asking *Aristænetus* what he would give for so many earthen pots of the same making, that should be of equal weight; but when he began to be troublesome, *Aristænetus* stopt his mouth for a time, by commanding his man to fill him a great cup of wine up to the brim: this he thought he had done for the best; but little did he know how many mischiefs that bowle would bring after it; *Alcidamus* took it, and was silent for a while; but afterwards, casting himself upon the floar, as he before said he would do, lay along half naked upon his elbow, and held the pot in his right hand, as *Hercules* is painted drinking with (c) *Pholus*; then the cup began to walk merrily among the rest of the company; there was drinking and talking of all hands, till lights were brought in. In the mean time I perceived the boy that waited upon *Cleodemus*, a pretty smirk youth, and a well-faced cup-bearer, sometimes smile a little, (for I must tell you all, even the very appendancies to the feast, especially, if any thing were done that might move delight) I therefore watcht as narrowly as I could, to find out what it was he smiled at; and not long after he came to take the cup from *Cleodemus*, who giving him a crush on the finger together with the cup, gave him, I think, two pieces of silver; the boy, at the crush of his finger smiled again, but I imagine he was not aware of any money: for, receiving it not, the

Cc 2

pieces

(a) *Hercules* is commonly so painted.
(b) A wandering nation who kept no constant abode in any place.

(c) A Centaure, the son of *Ixion*, begotten on the cloud, which he embracted instead of *Juno*, who entertained *Hercules* as he went to *Piræthous* wedding.

pieces fell down and clattered in the floore, whereat they both blusht exceedingly; yet they that were next knew not whose money it was; the boy denying that he let fall any; and *Cleodemus*, near unto whom the noise was, would not acknowledge he cast any down: so it was let slip, and nothing said of it: for there were not many that saw it, but only I think *Aristænetus*: for within a while after, the boy was sent packing out of the room, and an old withered fellow, I think some muleter, or horse keeper, commanded to wait in his place; thus the matter was hush't up, which would have been a great discredit to *Cleodemus*, if it should have been known openly, and not smothered, as *Aristænetus* discreetly did, imputing it to too much wine: but *Alcidamus*, the Cynick, who by this time had got a pot in his pate, when he had learned out the name of the bride, commanded silence with a loud voice, and turning himself towards the women: A health to thee, O *Cleanthis*, said he, and *Hercules* be thy good guide: and when all the company laugh't at him, Laugh you, said he, base scabs; because I drunk to the bride in the name of (d) our god *Hercules*? I would have you know this, if she pledge me not, she shall never be mother of such a son as I am, of firm strength, free mind, and able body: and with that shew'd his naked limbs so far as was beyond all shame: whereat the company laugh't again: but he rising up in rage, cast a crabbed countenance upon them, as if his fingers itcht to have a bout with some of them, and no doubt one or other should have paid for't, if in the very nick, a huge Tart had not been served in, which drew his eyes that way, and made him grow more calm, and his anger well allaid; for he walkt the round still the same way it went, and cramm'd in as fast as he could; by this time most of the company was drunk, and began to roare apace; *Dionysodorus* made some speeches by fits, and was commended by the servants that stood behind;

Hesitæus

Hesitæus the Grammarian spake Verses, making a mingle mangle of *Phidarus*, *Hesiodus*, and *Anacreon*, out of them all to patch up one absurd Poem: and these Verses were ever in his mouth, Propheying what would succeed: Their shields did clatter one against another: and mens woful cries, and joyful shouts were heard there both at once: *Zenothemis* read somewhat out of a little book which his man brought with him: but in the distance, as many times it happens, before the coming in of the second course, *Aristænetus* unwilling to have that time lost without delight, call'd for his Jester to come in, to say or do somewhat to make the company merry: and presently comes an ill-shapt fellow, with his head (e) shav'd all over, except a few hairs that were left standing upright upon the top of his pate, who began to dance and shew tricks, turning himself every way to appear the more ridiculous, hudling up many Verses together which he pronounced in an *Ægyptian* kind of Dialect, and in the end he began to break jests upon the company, every man laughing at what was said, and took it all in good part; but when he thought to be as bold with *Alcidamus*, and called him the (f) little Cur of *Malta*, he grew angry, being not well content with him before, because he savv he vvas pleasing to the company, and detaining them in beholding his sports: vvhwherefore suddenly casting off his Cassock, he challenged him to cuffs, vvhich if he refused, he threatned to make him feel the vveight of his cudgel: vvhwhereupon poor *Satyrion*, for so vvas the Jester named, settled himself to buffets: and better sport in this vworld could not be made, than to see a Philosopher oppose himself against a Jester, to strike and be striken again by such a fellow as he: the company were some aghamed, and some laugh't, untill *Alcidamus* gave over in the plain field, quite beaten out of the pit by a poor fellow, put upon him of purpose, which made them all laugh heartily, and at that very instant *Dionichus* the

11.4.448.
451.

(e) Jesters and mimes were in those times all of this cut.

(f) The Cynicks were so called from vvhovv, a dog, because of their snarling and curish humours: this properly signifies such a dog as we call a foysling cur.

(d) The Cynicks honoured Hercules above all gods, whom they would likewise seem to imitate in their manner of life, going bare-foot, wearing only a mantle about them, and a club in their hands.

*A trick of a
mad man.*

321

the Physician came in, a little after the combat: for he was constrained, as he said, to stay somewhat longer than he thought to have done, to give Physick to *Polyprepon* the Musician, who was lately taken with a phrensie: and he told us a merry jest that befell him upon that occasion: for coming, as he said, into the room to him, not thinking to have found him in his fit, the sick man suddenly rose up, and locking the door upon him, drew his sword, and delivering his pipes into his hands, commanded him to play, and because he would not, began to beat him, holding a lash in his hands aloft over him: being in this extremity, he devised to put this trick upon him: he challenged him to play upon the Pipe with him for a Wager, which should be for a certain number of stripes, to be given him that did worst: and when he had plaid first (but ill-favouredly enough God knows) he delivered him the Pipe, and took the lash into his own hands; and stepping suddenly to the sword, cast it out of the window into the open Court, and calling in neighbours to break open the door, by that means escaped: then he shewed the prints of the blows he had received, and some black and blew spots upon his face. This narration of *Dionicius*, was as pleasing as all the Jesters merriments, and so he thrust in by *Hesilius*, and supped upon the remainder of that was left. And no doubt it was the providence of some god, that sent him so seasonably amongst us, to do good offices for the company in businesses that fell out afterwards: for suddenly in the midst amongst us all appeared a servant, sent, as he said, from *Etæmocles* the Stoick, with a little writing in his hand, which he told us his Master commanded him to read publickly, that all the company might hear it, and then come back to him again: which when *Aristænetus* had given way unto, he went nearer to the light, and there read it.

Philo. Was it any thing tending to the commendation of the

the bride, or some (g) *Epithalamium*, which are used to be made upon such occasion?

(g) *A
Marriage
Song.*

Lucinus. Indeed I had thought it had been some such matter, but it fell out otherwise, for the contents of the writings were these. *Fræmocles* the Philosopher, to *Aristænetus*: *How I stand affected to feasting, the whole course of my fore-passed life, can give large testimony: for though I am daily invited by many, far richer men than your self, yet can I by no means indure to be drawn unto it, knowing how subject such meetings are to disorders and drunkenness: but you are the man, above all others, I have most reason to complain of, whom I have so long observed with all carefull diligence, and am now not thought worthy to be numbred amongst your other friends, but the only man that could have no part with you, though dwelling so near a neighbour to you, which makes my grief the greater, that you should shew your self so unkind: I repose felicity, neither in the limb of a Wild-Boar, nor in the leg of a Hare, nor in a peice of a March-pane: I can have all this plentifully from others, that are not to learn their duty: for I was this day invited to supper by my Scholler Pammenes, where I should have fared richly: but like a fool, I reserved my self for you, and you have utterly pretermitted me, and imparted your good chear to others: very good: for you are not able to discern the better from the worse, nor have yet attained the apprehensive faculty: but I know who are the men that have wrought me this, it proceeds all from your rare Philosophers, *Zenothemis* and the *Labyrinth*, whose mouths, without envy be it spoken, I am perswaded I could quickly stop with one poor Syllogism: let any of them tell me, if they can, what Philosophy is, or the first elements of learning: the difference betwixt a strong disposition and a habit, or, not to speak of more difficult points, what is (h) a horned reason, what a *Sorites*, what a collective argument: but much good may it do you with them: I that hold any goodness to be happiness, can easily digest these indignities. And to cut off all excuse, you may fortune hereafter to fly unto, as to say, you had forgot me among so great a multitude, or that you had so many matters in your head. I tell you,*

An impudent and foolish letter of a grave Philosopher.

(h) *A Dilemma.*

(i) King of Calydonia.

you, I spake to you twice this day : first in the morning at your house, and afterwards, when you were sacrificing to Castor and Pollux ; if you think it much I should take offence for losing a feast, do but remember (i) Oeneus, and you shall see how angry Diana was, because he omitted her alone from being a guest at his sacrifice, and feasted all the gods beside : Homer speaks of it in this manner :

Il. i. 533.

Either he forgot, or not regarded,
Which great neglect was wrathfully rewarded.

And Euripides,
Calydonia is a part of Pelops Country found
By sea right opposite to us, a fertile happy ground :

And Sophocles,
A monstrous (k) swine was into Oeneus land
Sent in revenge, by great Diana's hand.

(k) This Boar was afterwards slain by Meleager and his company. Ovid. Met. 8.

These few Verses, out of many, have I produced, that you may know, what a man you have relinquish'd to entertain Diphilus, and committed your son to his tuition : very good : indeed he is sweet and loving to the young man, and couples with him for affection sake : but if it were not a shame for me to deliver such filthy matter, I could tell you more, which you may learn if you will from Zopyrus, his Schoolmaster : for it is true : but I have no desire to be troublesome at your marriage feast, nor to accuse others of crimes so abominable : though Diphilus have been thought worthy to deprive me of two Schollers, yet for Philosophers sake, I will be silent. My servant I have commanded, that if you should offer him any part of your wild-Boar, or of your Venison, or of your banquetting dishes, in way of excise for my not being at supper with you, that he should not receive it, lest he might be thought to be sent for that purpose. Whilst this letter was reading, I protest unto you, good friend, that the sweat ran down my face for very shame, and I wish that even the earth would open and swallow me

me up, when I saw how the company laught at every word they heard, especially such as knew Etæmocles to be a gray-headed man, and to carry such a shew of gravity : and I mused how he could conceal himself, being such a one, and cozen others only with the length of his beard, and his formal countenance : but as far as I could gather, Aristænetus left him out, not as careless, but doubtful lest he would not come at him if he were invited, nor expose himself to such a man, where he thought best not to tempt him at all : when the servant had done reading, all the guests cast their eyes upon Zeno, and Diphilus, to see how piteous and pale they lookt upon it, their very countenance bewraying the guilt of the crime that Etæmocles, laid to their charge, which much troubled Aristænetus, and filled him with vexation : notwithstanding, he wish'd us to drink and be merry, setting as good a face as he could upon the matter, and with a little smile, sent away the servant, saying, he would be careful to look to such matters, soon after, Zeno conveyed himself closely from the table, his schoolmaster beckning to him to be gone, because it was his fathers will. But Cleodemus, who had long lookt for some occasion to be doing with the Stoicks, and was even mad with himself that no opportunity was offered, had now good hold given him by this Epistle. These are, said he, the rare works of the excellent (l) Chrysippus, admired Zeno, and famous Cleantes, miserable poor stuff, bare questions only, and seeming Philosophy ; for any matter else, the most of them are but such as Etæmocles, whose Epistles you see how well they become a man of his years, concluding Aristænetus to be Oeneus, and Etæmocles Diana : a proper piece of work, and well becoming a marriage feast : but Hermo (who sat next above him, and I think had heard of a wild-swine that was dress'd for Aristænetus supper, and therefore thought the Calydonian Boar might be opportunely remembred) I beseech you Aristænetus, said he,

There wants not such in times.

(l) Chief founders of the sect of the Stoicks.

D d send

(m) The son of Oeneus and Althaea, who having slain with the help of his companions, the monstrous boar sent by Diana, which miserably wasted his father's country, gave the head of it to Atalanta the daughter of Iphitus King of the Argives, she being the first that had drawn blood of him; which Plexippus and Toxareus his uncle by the mother's side easily obtaining, would have taken it from her, but he opposing himself against them slew them both, for which cause his mother threw the fatal brand, by which the destiny had proportioned the length of his life, into the fire, and so as that consumed he wasted away and died. Ovid. Met. 8. (n) The Dioscuri brothers to Helena. The Cock. 2. B. newly done of Philo. 1680.

send him the first cutting, lest the old man should pine for hunger, and consume away as did (m) *Meleager*, though it be all one to him: for *Chrysippus* holds all these things to be indifferent. And dare you mention the name of *Chrysippus*, said *Zenothemis* (rousing up himself, and roaring it out as loud as he could) and by the absurdity of one only man, I mean that unworthy Philosopher, *Etæmocles* the forcerer, conclude against *Cleanthes*, and *Zeno*, men of such profound wisdom? What are ye your selves that you censure so audaciously of others? didst not thou *Hermo*, clip off the hair that was upon the heads of (n) *Castor* and *Pollux*, which was all of gold, and for that fact delivered to the tormentor to be punished? and didst not thou *Cleodemus*, abuse the wife of *Softnatus* thy Scholler *, and being taken in the manner, didst suffer shamefully for it? cannot you keep silence of others, that know so much by your selves? but I was never bawd to my own wife, said *Cleodemus*, as thou art; nor ever took any new Schollers exhibition into my hands as a pawn, and forswear it when I had done; nor set out money to loane for four groats interest; nor persecute my Schollers if they paid me not at their day; but thou canst not deny, said *Zenothemis*, that thou soldst *Crito* a drench to poyson his father withall; and taking up the bowle to drink, cast all he left in it between them, almost half a cup; whereof *Io* had part for neighbourhood sake, and well worthy of it; but *Hermo* stooping forwards wiped the wine off his pate, shewing all the company how he was abused; *Cleodemus* for want of a cup, to answer him the like, spit in *Zenothemis* face, and laying hold on his beard with his left hand, was about to give him a box on ear, which sure would have kill'd the old man, if *Aristænetus* had not held his hand, and stepping in beyond *Zenothemis*, set himself between them

to divide them, by his interposition to make them keep the peace: while this business was in hand, many cogitations came into my head: first, that to know learning was to little purpose, unless a man did frame his life the better thereby: seeing now, men that were so excellent at speaking, shew themselves so ridiculous in their actions: next, I began to doubt, lest the common saying should be true indeed, that learning brings them out of their right minds, who apply themselves only to their books, and perpetually ponder upon them: for among so many Philosophers as were there, a man could hardly cast his eye upon any that were free from taxation, but some were filthy in their actions, other more filthy in their speeches: neither could it be imputed all to drunkenness, considering what *Etæmocles* a fastidious man had written: but all was turned the clean contrary way: The Vulgar, eat their meat orderly, not seen either to exceed in drink, or to behave themselves unmannerly: only, they laught, and could not chuse, I think, but censure them, whom they before admired as men of worth, in respect of their habit: but the wise men were past all shame; they rail'd, and were drunk, and scolded, and went together by the eares: as for the admirable *Alcidamus*, he shewed himself so shameless a knave, as to piss in the midst among them, without reverence of the women. And certainly a man could not liken this feast to any thing better, then to that which the Poets speak of the goddess (o) *Eris*: for she being not invited to (p) *Peleus* wedding, cast an apple into the room amongst them, which occasioned all the stir that was at *Troy*: in like manner, *Etæmocles* cast his Epistle into the company instead of an apple, to work such another mischief as the *Trojan* war: for *Zenothemis*, and *Cleodemus* would never give over brawling, though *Aristænetus* sate between them. It is enough said *Cleodemus*, for this time that you are proved to be unlearned persons: to morrow

There is good use to be made of other mens ill actions. None shew themselves in passion so ridiculous as they that pretend most wisdom and greatest gravity.

(o) The goddess of contention. (p) The father of Achilles. Upon the golden apple was this inscription, Let it be given to the fairest; which Paris judged to be Venus, for which she bestowed upon him Helena, which was the occasion of the Trojan war.

I will revenge my self in such manner as it should be : for answer me, *Zenothemis*, if thou canst, thy self, or the doughty *Diphilus*, in what respect you say the possession of riches is a thing indifferent, and yet care for nothing so much as to get more : this makes you intrude your selves among the rich, to become usurers, and set forth money to loane, and teach young men for money ; again you hate pleasure, and exclaim against Epicures, and yet do, and suffer all manner of filthiness for pleasures sake : if a man invite you not to his feast, you will take pepper in the nose, if you be invited, you will gorge your selves and cram in till your guts do crack, beside what you give away to your servants : and with that word, he snatcht at the napkin which *Zenothemis* man had about him, (for it was full of all sorts of good flesh) which he would have loosed, and cast them into the floare, but the fellow held hard, and would not let it go ; Well done, *Cleodemus*, said *Hermo* : let them tell me now, why they cry out against pleasure, and yet strive for it more than any other ? no, said *Zenothemis*, but do thou tell me *Cleodemus*, in what respect thou holdest riches to be not indifferent ; no said he, but answer thou me, and thus they were at it a great while, till *Io* slept forth and said, I pray you be silent, and I will propose a fit argument to be handled at this present, only, you shall speak your minds every man without contending, and listen, as if you were busie at disputation in the presence of our *Plato*. All that were present praised him for this, especially *Aristænetus* and *Eucritus*, hoping now to be freed from their vexation, insomuch that *Aristænetus* shifted into his own place again, expecting nothing but peace ; then came in that service, which is called the (q) accomplishing of the feast, which was to every man a fowle, a piece of the boars flesh, a hare, a fish fried, and sugar cakes ; eate what they would, and the rest they might carry away : yet every man had not a private platter to himself, for

(q) With us the second course.

for *Aristænetus* and *Eucritus* had but one dish in common betwixt them, and either of them was to take that for his part which was next to him ; in like manner another dish was in common between *Zenothemis* the Stoike, and *Hermo* the Epicure ; the next in order were *Cleodemus*, and *Io*, after them the bridegroom, & my self, & then *Diphilus*, who had two parts set before him ; for *Zeno* his scholler, that should have been his partner, was risen from the table, remember this good *Philo*, for much matter depends upon it. *Philo*. I will not forget it I warrant you :

Lucinus. Then said *Io*, the first speaker shall be my self, if it please you ; then pausing a little : It were most seemly for me, said he, in the presence of such men, to speak of *Ideas*, and *Incorporalities*, and the immortality of the soul ; but because I would not be oppugned by Philosophers which hold otherwise, I will forbear, and speak my mind of Marriage : for I hold it the best course not to marry at all, but to be ruled by (r) *Plato* and *Socrates*, and bestow our love upon boyes ; for such are the only men that attain the perfection of vertue : but if marry we must, let us take *Plato's* course in that, and have our wives in common, for so shall jealousy be avoided ; They all burst out in laughter at this, as spoken in a season most unseasonable ; for *Dionysodorus* said to him, For shame give over this rustical and barbarous speech : where can we find jealousy now, or in whom ? are you prating you rogue ? said the other : and I think *Dionysodorus* paid him in the same coin again. But honest *Hestius* the Grammarian, Peace, said he, and I will read an * *Epithalamium* amongst you ; and so began to read his elegie, which was this, as I remember ; " Such is the daughter of *Aristænetus*, divine *Cleanthis*, curiously brought up in his house, as a Queen, the prime of all Virgins, surpassing Venus or the Moon : and haile Bridegroom the worthiest of

The Speech of *Io* the Platonist.

(x) See true Hist. l. 2. b & c. Spoke like a Platonist ! The Grammarians ridiculous stuffe.

* This *Epithalamium* in the original is in verse, which for the mean-ness of the Greek poetry, the translator, I believe, thought not worthy to be put into the like in English ; yet for the readers satisfaction, I have endeavoured to make it express the rudeness of the Greek as near as I can.

Divine *Cleanthis* choicely like a Queen
Bred in her Fathers faire house, such is seen ;
All other Virgins she doth far excell,
And from the Moon or Venus bears the bell.

Aid Bridegroom haile of young men best intrest,
Stronger than *Nereus*, or *Thetis* youth,
And we will often chant this bridle song
Unto you, that doth to you both belong.

all

all worthies, more puissant than Nereus and Thetis son; this bridal song shall often be often chaunted over in praise of you both. At this they were all ready to burst, as good reason they had; but now the time was come to take away what was set on the table, so *Aristænetus* and *Eucritus* took either of them what was before them, so did I and the Bridegroom what was set before him, and *Io* and *Cleodemus* in like manner; but *Diphilus* would have had also what was set before *Zeno* who was gone, contesting that they were set only to him, and strive with the waiters, who held it fast from him: and taking hold of the bird dragg'd & draw-ed it, like the dead (f) body of *Patroclus*; but in the end he proved too weak, and let his hold go, which stirred much more laughter among the guests, and most of all to see in how ill part he took it, as if he had been wrong-ed in the highest degree: likewise *Hermo* and *Zenothemis* sate together, as I before told you: *Zenothemis* above and the other next to him, and all Viands were set between them in an equal proportion, which they parted peaceably: only the fowle that was before *Hermo*, was the fatter, which I think was meer chance, and these they were to take away, either of them his own: but then *Zenothemis*, (now, *Philo*, let me intreat your diligent attention for we draw near to the best part of the pageant) *Zenothemis* I say, overskipping that which belonged to himself, would have taken that away which was set to *Hermo* (for as told you, it was the better fed) and *Hermo* laid hands on it to keep it, and would not suffer him to have any other than what was due to him; then there was an outcry between them, and they fell together by the ears, beating the birds about one anothers face, and either of them catching hold upon the others beard, called for help; *Hermo* for *Cleodemus*; and *Zenothemis* for *Alcidamus* and *Diphilus*: and all took parts, some with the one, and some with the other, only *Io* excepted, who reserved himself indifferent between them: the rest all fought, grappled

(f) who fighting in Achilles armour was slain by Hector, and a bloody battle ensued between the Grecians and Trojans which should have his body.

pled together pell-mell: but *Zenothemis*, taking a bowle from off the table, that stood before *Aristænetus*, flung it at *Hermo*, but mist of his mark, and fell upon another, for it hit the Bridegroom a cruel blow on the head, and brake his pate pittifully: then the women shriekt and thrust in between them, especially the mother of the young man, when she saw the blood run about her sons ears: the Bride also leapt off the seat where she sate. But *Alcidamus* all this while plaid the devil in taking *zenothemis* part, and with his staff brake *Cleodemus* head, and gave *Hermo* a sore blow on the jaw bone, and wounded some of the servants that came to help them; yet for all that, the other side would not give it over so, but *Cleodemus* with the point off his finger, tare one of *Zenothemis* eyes, and closing with him bit of his nose; and as *Diphilus* was comming to aid *Zenothemis*, *Hermo* flung him off his stool to the ground with his head forwards; *Hestæus* the Grammarian caught a blow amongst them too; for *Cleodemus*, I think, gave him a kick in the mouth, mistaking him for *Diphilus*; and there lay the poor fellow, as *Homæ* saith, spewing up his blood, all was full of tumult and tears: the women howled out pittifully compassing *Chærea*, but the most kept themselves out of the shrape: for *Alcidamus* did more mischief then all the rest, laying about him on every side, and striking he car'd not who, and many more I am sure had fallen if his staff had held; but I standing up against the wall, durst not for my life once come among them, for *Hestæus* had shewed me a president, how dangerous it was to part such a busines. A man would have thought he had seen the (c) *Lapithes* and the *Centaures* together by the ears; tables were overturn-ed, blood run down, and bowles flung about; but at the last *Alcidamus* strake out the light, and we were all in darkness, and far worse then we were before: for another light could hardly be brought in amongst us, so that many mischiefs were done in the dark. In the end when a light

(c) At the wedding of Piritho-us and Hippodamia, Ovid. Met. which gives the title to the Dialogue.

a light came in, though it were long first, *Alcidamus* was found lifting at a wench's cloathes, and would have ravished her in the dark, whether she would or no; *Dionysodorus* also was taken in the manner with another trick: for rising up from the place where he sat, a silver bowle fell out of his bosome: but he excused the matter and said, that *Io* took it up in the tumult, and gave it him to keep lest it should be lost: and *Io*, to save his honesty, affirmed it to be so: Thus was the feast broken up in tears: and some again laught as fast at *Alcidamus*, *Dionysodorus*, and *Io*: the wounded men were faine to be carried out of the room, in ill case, especially old *Zenothemis*, who took grievously the loss of his eyes and his nose, and cryed out that he was almost dead with pain: then *Hiermo* though his own case were bad enough, for two of his teeth were stricken out, yet could not chuse but upbraid him, saying, remember now *Zenothemis*, that henceforth you never hold pain to be a thing indifferent. The Bridegroom after *Dioniscus* had laid a plaister to his wound, was led into the house, and when they had bound up his head close with linnen cloaths, they put him into the coach which came from the Bride and carryed him away; a vvorful wedding day poor wretch to him. Others, *Dioniscus* lookt unto us as well as he could, and when they were faine asleep, the rest were had home, most of them spewing all the way they went; but *Alcidamus* tarried there still: for all the house were not able to get him out of doors; when he had once cast himself overthwart the bed and so fell asleep; this was the end of our feast, honest *Philo*, whereunto the Tragick verses may be well applyed;

*Fortune varies every way, And God can that effect
We think not of, and make us faile Of what we do expect.
For Ile be sworn I little thought of such a business as
this; but I have got this for my learning, that it is no safe
course for quiet men to feast with Philosophers.*

FINIS.

The Sto-
icks held
all things
to be in-
different
which are
not in our
power.

Eurip. Al-
cest. &
Androm.
ad fin.